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# **OJIBWA TEXTS**

## **PART II**



Publications of the American Ethnological Society  
*Edited by* FRANZ BOAS

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Volume VII    Part II

# OJIBWA TEXTS

*Collected by* WILLIAM JONES

*Edited by*  
TRUMAN MICHELSON

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## CONTENTS.

Introduction . . . . .	PAGE ix
------------------------	------------

### PART II. — MISCELLANEOUS TALES.

#### Series I. Nos. 1-3.

1. The Youth who died and came back to Life . . . . .	3
2. Blue-Garter . . . . .	23
3. The Orphans and Mashōs . . . . .	45

#### Series II. Nos. 4-43.

4. Ottawa-Woman . . . . .	103
5. Snapping-Turtle and Caddice-Fly . . . . .	107
6. Snapping-Turtle goes to War . . . . .	113
7. Lynx and the She-Skunk . . . . .	121
8. The Fisher and the Raccoon . . . . .	125
9. The Mink and the Marten . . . . .	127
10. The Lynx . . . . .	131
11. The Awl and the Cranberry . . . . .	131 ✓
12. The First-Born Son . . . . .	133
13. The Foolish Maidens and the Diver . . . . .	151
14. The First-Born Sons play Ball . . . . .	167
15. The Origin of Dogs . . . . .	171 ✓
16. When a Windigō was slain . . . . .	175
17. Old Man Mashōs . . . . .	179
18. The Thunderers . . . . .	191
19. Clothed-in-the-Garb-of-a-Turkey . . . . .	195
20. Clothed-in-Fur . . . . .	207



	PAGE
21. Floating-Net-Stick . . . . .	241
22. The Youth who was led about by the Chief of the Sturgeons . . . . .	245
23. The Man who transformed Himself into a Bear . . .	249
24. The Woman who married a Beaver . . . . .	251
25. Now Great-Lynx . . . . .	259
26. Bobtail . . . . .	263
27. The Boy that was carried away by a Bear . . . . .	271
28. An Ottawa obtains Medicine . . . . .	279
29. The Person that made Medicine . . . . .	285
30. The Horned Sturgeon . . . . .	289
31. Hero . . . . .	289
32. Fasting . . . . .	295
33. Forever-Bird . . . . .	303
34. He who over-dreamed . . . . .	307
35. The One that Fasted once and Died . . . . .	311
36. The Spirit-World . . . . .	311
37. The Wizard Rite . . . . .	315
38. Notes on the Mystic Rite . . . . .	321
39. Strong, Bitter Stick . . . . .	329
40. Magic Paint . . . . .	331
41. Naming a Child . . . . .	331
42. Commerce . . . . .	335
43. The Fox and the Crow . . . . .	337

Series III. Nos. 44-61.

44. Snapping-Turtle on the Warpath . . . . .	339
45. Vagabond . . . . .	349
46. The Gnome . . . . .	355
47. Filcher-of-Meat . . . . .	381
48. The Woman who turned into a Bear . . . . .	399
49. The Rolling Skull . . . . .	405
50. Dung-Warm Weather . . . . .	415

	PAGE
51. Old-Toad-Woman steals a Child . . . . .	427
52. White-Faced . . . . .	443
53. Ruffed-Grouse fasts . . . . .	451
54. Bald-Eagle . . . . .	455
55. The Foolish Maiden and her Younger Sister . . . .	455
56. Star of the Fisher . . . . .	469
57. Little-Image . . . . .	487
58. A Moose and his Offspring . . . . .	495
59. The Bear-Game . . . . .	507
60. The Narrative of He-that-leaves-the-Imprint-of-his- Foot-in-the-Snow-glistening . . . . .	513
61. The Man's Son who fasted Three Times . . . . .	521

Series IV—Nos. 62–78.

62. The Creation, Origin of Death, and the Mystic Rite .	531
63. The Creation, Origin of Death, and the Mystic Rite (Second Version) . . . . .	547
64. The Mystic Rite is tested . . . . .	559
65. Mighty-One, Black-Tail-of-a-Fish, and the Mystic Rite . . . . .	581
66. Sun and Moon . . . . .	609
67. Red-Stocking and his Father's Sister's Son . . . . .	623
68. Windigō . . . . .	655
69. Hell-Diver, the Foolish Maiden, and Winter-Maker .	671
70. Painted-Turtle and Bear . . . . .	697
71. Skunk, Awl, and Cranberry, and the Old Moccasin .	701
72. Chirper . . . . .	707
73. When the Crawfishes went to War . . . . .	729
74. Snapping-Turtle . . . . .	737
75. Tā'ī misī . . . . .	745
76. Ball-Being . . . . .	755
77. Why Dogs fight, and why People are Envious . . . .	755
78. Tāshā <sup>n</sup> , who was a Poor Man . . . . .	757



## INTRODUCTION.

The change in the style of printing of the second part of Dr. Jones's "Ojibwa Texts" is due to the impossibility of having the work continued by Messrs. E. J. Brill successors in Leyden, who printed and published the first part of the volume. The uncertainty of delivery, due to war conditions, made it undesirable to send the bulky manuscript to Holland. Even if this had been possible, the proof-reading would have been so extremely difficult, that the publication of the volume would have been unduly delayed. The late publication of Volume v and of the first part of Volume vii is due to these causes.

So far as is at present known, the provenience and authorship of the tales contained in Part II of Jones's "Ojibwa Texts" are as follows:—

Series 1 (Nos. 1-3), Fort William, Mrs. Syrette.

Series 2 (Nos. 4-43), Fort William, Penesi.

Series 3 (Nos. 44-61), Bois Fort, Wāsāgunäckank.

Series 4 (Nos. 62-78), Bois Fort, either Wāsāgunäckank, or Midāsuga<sup>n</sup>j, or both.

I have briefly indicated my editorial task on pp. xx, xxi, of Part I. I may be permitted here to supplement what I have said by a few remarks relating to Part II. The text has been revised by me on the basis of Dr. Jones's field-notes, for it was clear that the typewritten copy was made by a person ignorant of Ojibwa. This does not mean, however, that I have normalized the variants: I have simply inserted the diacritical marks of the field-notes, save in a few instances where these have failed me: in such cases I have relied on Ojibwa informants or on my own slight knowledge of Ojibwa. At the same time, I have thought myself justified in correcting a few errors which were patently such.

The phonetic scheme employed has been explained by Dr. Jones on pp. xiv-xvi of Part I: hence a general discussion of this would be out of place. On the other hand, it is suitable to elucidate, so far as I am able, the use of inverted periods, which were not explained in Part I. I am not wholly clear as to what Dr. Jones means by them. In the Ojibwa dialects with which I am at all familiar, the *i* in such cases as in *ī·ī* (*mī·ī·dqc*, variants *mīdqc*, *mēdqc*, *mē·ī·dqc*) is weakly articulated, but sonant, not surd: in cases like *a·ī* (*ma·ī·ngan*) I hear glottal stops between the vowels. Dr. Jones employs \* for the glottal stop: consequently it is not easy to judge what is intended, for dialectic differences may well exist.

A careful study of the original manuscripts has shown me that where two vowels are in hiatus in Part I, the second vowel is almost invariably written on another line; that is, Dr. Jones doubtless meant to insert inverted periods in the printed text, and this has been followed in Part II where the second vowel was on another line in the original manuscripts.

I have stated on p. xx of Part I that Dr. Jones would have revised the Indian text, had his life been spared. That is undoubtedly true, but nevertheless this series of Ojibwa texts is phonetically far superior to previously published ones.

A vocabulary has not been given with the texts, but, as it is felt that the English translations are close to the Indian original, the student who is in earnest will have little trouble in working out the Indian texts, aided as he is by the works of Baraga and Verwyst on Ojibwa, Cuoq and Lemoine on Algonquin. The vocabulary appended to De Jong's "Ojibwa Texts" published in the "Baessler Archiv" will also prove useful.

TRUMAN MICHELSON

WASHINGTON, D. C.

JULY, 1918

# OJIBWA TEXTS

BY

WILLIAM JONES

*Edited by* TRUMAN MICHELSON

I—PUBL. AMER. ETHN. SOC. VOL. VII, PART 2



## II. — MISCELLANEOUS TALES.

### SERIES I. Nos. 1-3.

(Told by Mrs. Marie Syrette.)

#### 1. THE YOUTH WHO DIED AND CAME BACK TO LIFE

(Uskinawā kinibut nāyāp kā·i·cipimādisit).

Ninguding kiwā<sup>a</sup> pāji'k inini, uskinawāgubān; ki'tci-ā·kuzi. Ānicinā usāgi-ā· unigī·i·gō<sup>1</sup>. Ā'pidci dāc kayā osāgi·i·gōgubān; ā'pidci mī'kawātcī·u·skinawāgubān, kayā ni'tā·ā·ndawāntcigāgu-  
bān. Ānōtc ānu·a·indōtawāwāt tcimino·a·yānit. Ānic, kāwīn sku-  
5 tcigu wī·i·ciwābisi. Mīdāc kiwā<sup>a</sup> cayigwa ānāt unigī·i·gō<sup>1</sup>: "Mī·i·u  
intawātc ijipōni·i·ciyu'k; kāwīn a'pō'tc kqānābātc nintāmino-  
·a·yāsī," udinān.

"Ānic wīn, ningwis, wāndci·i·'kituyān? Pītcīnāg kuca kiwī-  
mādcīpimātis," udigōn ugīn.

10 "Ānic kāgītōtāmān?" udinān ugīn. "A'pō'tc kāwīn kāgō nin-  
tinābagātāndāzīn i<sup>a</sup> nānāndawī·u·wīn,"<sup>1</sup> udinān ugīn.

"Mānusagu, kidā·u·dā'pinān mīnigōyān nānāndawī·u·wīn,"  
udinān ugwisīsan.

Kāwīn dāc kāgō udi'kusīn. Āskāmīdāc a<sup>a</sup> uckinawā ki'tci-ā·-  
15 'kusī, nīnāmisi kayā. Mīdāc kāga'pī ājinibugubānān. Mīdāc ānān-  
dāmagubānān: "Ningutci nindijimādcā," ināndām. Ki'tcimi'kana  
owābāndān. "Mīsa·i·tug o kāmāda·ā·tōyān," ināndām. Mīdāc  
kāgā't ājimādcāt.

---

<sup>1</sup> Being doctored by magic with the small, flat skin rattle.

## II.—MISCELLANEOUS TALES.

### SERIES I. Nos. 1-3.

*(Told by Mrs. Marie Syrette.)*

#### I. THE YOUTH WHO DIED AND CAME BACK TO LIFE.

Once on a time they say (there was) a man, he was a youth at the time; very sick he was. Naturally of course he frightened his parents. And very much also was he loved by them; for very pleasing was his presence, and he was also good at hunting game. All manner of things they did for him to the end that he might recover. Well, in spite of everything, it was his fate not to convalesce. And then they say that now he said to his parents: "It is better that you now leave me alone; for not at all is it likely that I shall recover," he (thus) said to them.

"For what reason, my son, do you speak thus? Only now, indeed, are you at the beginning of your life," he was told by his mother.

"What can I do to live?" he said to his mother. "At any rate, nothing good am I getting from the doctoring,"<sup>1</sup> he said to his mother.

"Nevertheless you should accept the treatment that is given you," she said to her beloved son.

But she got no answer from him. By degrees sicker became the youth, and he was also growing weak. And then at last he died. Now, this was what he thought at the time: "For some place am I bound," he thought. A great road he saw. "This must be the road along which I am to journey," he thought. And then truly away he went.

Ningutingigu kiwā<sup>a</sup>ku anipapimusāt owābāmān awiya anināgu-  
sinit. Mīdāc ānāndānk: “Ningawīkagwā·ā·timā,” ināndām. Inā-  
bit, āninājinānkā‘pītcī tābacīc anināgusiwan! Inī<sup>a</sup>·āninō‘pīnanādīn.  
Ā‘pīdcī kiwā<sup>a</sup> kinōnāgwātini. Mīdāc iwiti ānitābināgusinit. Ā‘pīdcī  
5 kayā unīcīcīni. Ānigu‘k kiwā anīmādcā. Mīdāc cayigwa pācu,  
cayigwātīmāt. Ānin dāc kiwā<sup>a</sup> kādicinawāt abinōtcīyānsan! Inan-  
gwāna inī<sup>a</sup> ta‘kināgān pāmūndaminit; agāwa kiwā<sup>a</sup> ugackī‘-  
tābādān uda‘kināgan a<sup>a</sup> abinōtcīyāns.

Mīdāc kiwā<sup>a</sup> ki‘tcīmāma‘kādāndām. “Āmbā, ninga·u·dā‘pīnā,”  
10 ināndām. Mīdāc pācu‘ ā‘pīdcī āyāt mī nōndawāt uwīngā ki‘ki-  
munit. Nī‘tām iwiti kībitābābamāt, kāwīn uginōndawāsīn tcīma-  
wīnit. Pānimā pācu‘ āyāt mī nōndawāt mawīnit. Mīdāc wā·i·ci·u·  
dā‘pīnāt, kāwīn udāpīnāsī. Mī minawā āji·ā·ndīwāt; mīgu  
minawā kāwānagā kackitōsīn tcītāpīpīnāt. Kītcīkīnwā·j ugītaci‘ka-  
15 wān ānawī kagwākātci·ā·t tci·u·dā‘pīnāt, kāwīn dāc ugīgaskī·ā·  
sīn tcītābīpīnādīn. Mīdāc intawātē ājīpōnī·ā·t. Mīdāc kānījika-  
bī‘kawāt, mīdāc minawā kī·ā·nīmāda·ā·tōt.

Ninguting dāc kiwā<sup>a</sup> anipabimusāt anī·ā·inābit pā‘kīc, kāgō  
otābābāndān tābināgwātīnig; intīgu kāgō tā‘kāmīwāsakōtāg, ījīnām  
20 kwaya‘k ājāt. Māgwādāc pīmosāt undōntcīnōndān kwaya‘k ājāt;  
intīgu pītwāwāyānīmāt. Mīdāc ājāndutānk wāwānī, āmbā bawī‘tig  
mādwātciwāng! Mī gwaya‘k ājāt āndānwāwātciwanīnig.

Awāntcīc anīmādcā, anībabīma·ā·tōd i<sup>a</sup> mī‘kāna. Ā‘pīdcī pās-  
kudāwāngamun. Mīdāc inābit imā pīngwīng mī wābāndāng  
25 pīmī‘kawānān. Mīdāc ājīkīpītcīkābawīt, ājīnānāgatawābāndāngīn;

Now, once they say, as he went walking on, he caught sight of somebody going along. Thereupon he thought: "I will try to catch up with (that person)," (so) he thought. As he looked, what did he see but somebody seemingly very short of stature as it went along! He pursued after. Very long and straight they say was the way. And now yonder on ahead the other could be observed. And very beautiful was (the place). With speed they say he went along. And now, drawing near, he soon overtook the other. And they say what was he to behold but a little child! It turned out to be a cradle-board that it had on its back; barely they say was the little child able to draw the cradle-board.

Thereupon they say that he greatly marvelled. "Indeed, I will pick it up," was his thought. And when he was very nigh, he then learned (by its voice) that it had had a surfeit of crying. Not till he was near did he hear that it was crying. Thereupon he wished to pick it up, but he could not reach it. And so he tried again; but still was he in no wise able to get within reach of it. For a great while was he kept busy in a vain attempt to catch it, but he was not able to get within reach of it. Thereupon he found it wise to leave it alone. And so, after he had passed it by, he then again followed along in the road.

And presently they say, as he went walking along (and) was looking about at the same time, something could he see coming into view; it seemed as if something hung across the path sparkling with light, such was what he beheld directly in the path whither he was bound. And while he was passing along, then for the first time did he hear a sound directly in the path whither he was going; it seemed like the roar of approaching wind. And now, as he listened and heard it plainly, behold! it was a rapid stream that flowed with raging torrent. Then straight he went to where the water went flowing by with a roar.

Straight on he went, following the road. Very dusty was the road by reason of much travel. And now he looked down at the dust, and beheld the footprints. And then he came to a standing

ānint māmā'tcāwan pimi'kawawānān, ānint kayā nawatc paŋgi  
ayā'kwāwan; ānint kayā ā'pitci agāwa nāgwatiniwān pimi'ka-  
wānānsān. Mīdāc nawatc piga'ki'taŋ maḍwātcīwāninig pāwi'tig  
kwaya'k ājāt.

- 5 Mīdāc minawā ānicimādcāt, nawatc kayā uba'ka'kābandān i'  
wayāsīdānig. Mīdāc wāwāni naḡatawābandānk; mī naŋgwana  
ājināgwatinig untgu kāgō nābitā'ō'tāg kwaya'k tāta'kamaya'ī,  
ijinām.

- Mīdāc ānijimādcāt, wayība owābandān ki'tcisībi ki'tcipāwi'tigō-  
10 wānini. Mīdāc ānijimādcābit, mī gwaya'k ānīnamuninig mī'kana.  
Mīdāc wābāmāt ācawā'kucininit īni'ᵘ mī'tigōn, mīgu nanagā'ku-  
pōsinit. "Intigā, mī'ī'mā kādici'ā'cawāndawāwānān!" ināndām.  
Mīdāc imā ayīnābit mī undciwābāmāt ānimuca' nīdawa'kāna  
naḡaḡābinit. Mīdāc imā ta'kamaya'ī mī'kaŋāŋ ānaḡōtcinowāt  
15 igi'ᵘ udinīḡaḡaḡ nābidā'ō'sowāt, kāgā tāŋa'kikōtcinōg. "Āmbā,  
kīcpīn imā ījāyān kāwīn nīndākackitōsīn tcicībā'ī'yān," ināndām.  
"Kīcpīn cīpā'ī'yān tamāḡwāsāwāḡ ingi'ᵘ udinīḡaḡaḡ," ināndām.  
"Maḡwāsāwādidāc mī tciki'kānīmiwāt igi'ᵘ ānimucaḡ," ināndām.  
"A'pōtcīdūg tci'ī'cāyān."

- 20 Mīdāc kāgā't ājimādcīyāntawāt, kāgā'ku ucācākucin, kayā kāgā  
pīnāndawā. Ānicīnā kīwāckwāyābandām ki'tcībāwi'tig pīmitci-  
wāninig. Mīdāc cayīḡwa kīkacki'ᵘt. Mīdāc mīnawā imā wī'ḡ-  
wāyāndawāt, mīnā minawā kabāya'ī kītaci'tāt; ānic mīmā  
āḡōtcinōwāt igi'ᵘ udinīḡaḡaḡ, mīdāc kayā imā igi'ᵘ ānimucaḡ. Mīsa'  
25 mīnōtc ājiwī'kutci'ᵘt. Mīsa' wāwāni kā'ī'jicībā'kawāt īni'ᵘ

halt, and he was filled with thought at the sight of them; some of the footprints were large, and some were of smaller size; and very small seemed some of the tiny footprints. And then plainer he heard the roar of the rapids straight where he was bound.

Thereupon again he started on his way, and clearer then he beheld the object that was shining (so) bright. And then plainly he observed it; in fact, it looked like something strung on a pendant line stretching straight across from one point to another as far as he could see, such was the way it seemed to him.

And so, as he started on, he soon saw a great river rushing along in a mighty torrent. And when he came out into open view, yonder straight ahead led the road. And then he saw that lying there was a log which reached across, and that it was made to quiver by the force of the rapids. "I wonder if by that I am to pass over to the other side!" was his thought. Thereupon, as roundabout he looked from where he was, he beheld the dogs which sat upon both sides of the road. And now there across the path hung the wild-cucumbers which were strung in a row upon a pendant line, and they hung [touching] nearly to the ground. "Therefore, if over there I should go, not shall I succeed in passing through," (such) was his thought. "If I should pass through, noisily might rattle the wild-cucumbers," (such) was his thought. "If they rattle, then will the dogs discover me," he thought. "(Yet) it seems that I shall have to go."

Thereupon truly he started over on the log, all the while was he nearly falling off, and he came near losing his footing. Naturally, of course, he was made dizzy by looking at the great rapids which went flowing by. And then at last he succeeded in getting over. And now once more at yonder place where he was about to step off on the shore, at that very place was he again a long while occupied; for at that place hung the wild-cucumbers, and there also were the dogs. But nevertheless he ventured. And then afterwards, by using care, he passed through the wild-cucum-



udinīgana<sup>8</sup> kīkuckukanakickawāsīg kanagā kī·a·mādcī·ā·sig  
 animuca<sup>8</sup>.

Mīdāc ānicimādcāt animāda·a·tōd i<sup>u</sup> mi·kana. Ningudingdāc  
 kiwā<sup>a</sup> anibapimusāt cayīgwa udābābandān kwaya·k ājāt kāgō  
 5 tābināwgaṭinīg. Mīdāc kāgā·t ānigu·k animādcāt. Kumadāc cigwa  
 a·pī ani·a·yāt, minisitawinang ōdāna, minangwāna i<sup>u</sup>.

Nawātc kiwā<sup>a</sup>ku anināṇagāy·ī. Mīdāc ānāndānk: “Nawātc  
 pācu· nīngata·a·nī·i·jā,” ināndām. Mīdāc wāwāni wābandānk  
 wīgiwāman; nangwāna wayāsitāgin panā ku miziwā tābābandānk.  
 10 Mīgu āji·ā·pitci paṅga·kitānik, paṅaninig dāc kayā. Ōdōntci-  
 wābandān pācu· pājik wīgiwām pata·kitānīg nīci·kā. “Āmbā,  
 nīngaticā,” ināndām. Mīdāc kāgā·t ānījināsi·kāṅ; mīdāc ānici-  
 ta·pābandānk owābāmān mindimōyāyan nāmāḍabinīt. Mīdāc  
 āgut: “Niyā! nōjic, wāgunān paṅā·zi·kamaṅ ōmā pījaiyan?”  
 15 udigōn. “Mādcān! Kīwān!” udigōn. “Kāyābi kīn kiwiyāsininīw·,”  
 udigōn. “Kāwīn māci· kitnāndāgusīsī ōmā tcipijaiyan. Kiki·kān-  
 dāna ānti nōngum ayāyan?”

“Kāwīn,” udinān.

“Mīsa, ōmātcībaiyaḡ āntaci·ō·dā·tōwāt,” udinān. “Kāwīn dāc  
 20 māci· kāgā·t kīgīnibusi; mī·o·mā pitcīnaḡ kayā kīn kāpīcaiyan,”  
 udigōn. “Ānīn, nōjis, kā·i·jiwābisiyan imā sībing? Ānīn kā·pīji-  
 cābwiyan? Kīgīwābāmāḡ īna īngi·<sup>u</sup> animucaḡ nīdawa·kana nāma-  
 dabiwāt?”

“Āye<sup>8</sup>,” udinān.

25 “Ānīc kīgīmīginigōgina?” udigōn.

“Kāwīn,” udinān.

“Ānīc, nōjis, kitōckipimādis,” udigōn. “Kāwīn dāc kayā māci·  
 kīgīpabāmāndazīnātug tcikutagi·tōyan kāgō; mīdāc i<sup>u</sup> kā·u·ndcipa-  
 bāmānimisīnō·kwā īgi·<sup>u</sup> animōcaḡ,” udigōn. “Nībiwa imā kāwīn

bers without causing them to rattle and without even awakening the dogs.

And then, as he went his way, he kept on in the road. And presently they say, as he went walking along, he soon was able to see, straight where he was bound, something that was coming into view. Thereupon truly with haste he travelled on. And when he was now farther on, he then recognized the thing to be a town; in truth, such was what it was.

Less anxious they say he began to be (to arrive where he was bound). And then he thought: "Nearer yet will I go," (such) was his thought. Thereupon in plain view he saw wigwams; in truth, they glistened in the light as far as he was able to see. But yet in solemn silence they stood, and very still was it also roundabout the place. From where he was he saw not far away a wigwam that was standing alone. "Well, now, I will go (there)," he thought. Thereupon truly he went to where it was; and as he peeped in, he beheld an old woman seated there. And then he was told: "Ah, me! my grandson, what have you come to get, that you should come to this place?" he was told. "Depart! Go back home!" he was told. "Still are you of the flesh," he was told. "It is not yet your time to come here. Do you know where now you are?"

"No," he said to her.

"Well, here is where the ghosts of the dead dwell in a town," she said to him. "Not yet, indeed, have you truly died; but here, after a while, will you also come," he was told. "What, my grandson, befell you yonder at the river? How were you able to pass through (the barrier)? Did you see those dogs that on each side of the road were seated?"

"Yes," he said to her.

"Well, did they bark at you?"

"No," he said to her.

"Why, my grandson, you are yet young (is why they did not bark at you)," he was told. "And perhaps not yet also have you thought of giving pain to anything; that is why no heed was paid

cābwisiwag; mī·i·mā āndanābāwāwād pināndawānica·o·guwāt ingi·<sup>u</sup>  
 kāni'tāgutagi·ā·wāt ānimucañ," udigōn. Mīdāc minawā āgut:  
 "Nōjic," udigōn; "omā ayāyāng mī·o·mā kāpījaiyañ kayā kīn  
 pitcīnaḡ; mī·o·mā nāputcig āndāci·o·dā'tōwād," udigōn. "Nōn-  
 5 gum dāc tibika'k mī tcinīmi·i·tiwāt. Kīcīpīn dāc kayā kīn inānda-  
 mañ tci·i·caiyañ kīgawīdcīwāḡ kīcīcā·yag; pitcīnaḡ t̃abitagwicinōḡ;  
 ānint kayā kisigwusaḡ. Nāḡatc ā'pitci unāḡucig kī·ā·ninānī'tāḡḡ  
 mī·i·<sup>u</sup> a'pī ka'kina tciḡḡsigwīwāt wāminwāndāḡusiwāt. I·i·wītidāc  
 nānāwiya·i· o ḡdāna mī·i·witi pata'ki'tāḡ ki'tciwīḡiwām āndājinī-  
 10 mi·i·tiwātī'ku. Mīḡu'panā kādīcinaḡmañ: kījīḡa'k kāwīn kanagā  
 awiya kītāwābāmāsī tciḡpīmusāt, tcināḡusitsagu awiya, mīyā'taḡu  
 wīḡiwāmāñ kāwābandaḡmañ pata'kitāḡin," udigōn. Naskādāc unā-  
 ḡucig andu'tamūkāñ kādinwāwānāḡa'k, mī·i·<sup>u</sup> a'pī pitcīnaḡ wīnawā  
 kījīḡatinō'kyāwāt."

15 Mīdāc wānāḡucik cayīḡwa owābamāñ ḡ'kumisañ pīndikatōnit  
 pīḡitcisāḡ; mīnaḡwāna i·i·<sup>u</sup> uwīsinīwinini. "Kayā kīn mīdcin,"  
 udigōn.

Kāwīn dāc udōdā'pina·zīn. "Kāwīn," udinān. "Kāwīn nīn  
 nīmpa'kadāsī," i'kitu uskinawā.

20 "Ānīn dāc?" udigōn ḡ'kumisañ. "Ānīc kāwīn kāḡā't kinībūsī,"  
 udigōn. "Kīcīpīn udcitcisāḡ kayā kīn a'pī kāḡā't tciḡījaiyañ omā,  
 mī kayā kīn tciminwāndaḡmañ tcimīdcīyañ ḡ·o·<sup>u</sup> nīmīdcīmīm-  
 imān," udigōn. "Mī tibickō wīyās nīndīnāndāmin ḡ·o· kapīn-  
 dīḡātōyāñ tciwunāḡucīmītcīyāḡ; mī owā ki'tcisāsāḡāwīsinīwin,"  
 25 udigōn.

Mīdāc cayīḡwa awiya ḡnōndawān pīdwāwāwīcinīnit. Cayīḡwa  
 pīḡitōwan: "Kīwī'kumīḡum."

Mīdāc mīndīmōyā kīḡitut: "Āye," udinān.

to you by those dogs," he was told. "Many do not pass through there; for in the place where they drown, they are made to fall off the log when they come by the (dogs), because in times past they have always been cruel to dogs," he was told. And so some more he was told: "My grandson," he was told, "here where we are is where you too shall come after a while; this is where they that have died dwell," he was told. "And now on this night they will have a dance. And if you also feel like going, you may go with your uncles; after a while they will come here, so also some of your aunts. After a while, late in the evening, when dusk has come, (that) is the time when all shall rise that wish to make merry. And at yonder place in the middle of the town is where stands a large wigwam where they always have their dance. And this is what you would always see: by day not a single person would you see walking about, nor would any one be seen, and only the lodges would you see standing," he (thus) was told. "And now on this very evening just you listen to the noise that will be made, for then is when they shall have their day."

And so in the evening he then saw his grandmother bringing within some decayed wood; it was in truth her food. "You too eat of it," he was told.

But he did not accept it. "No," he said to her, "I am not hungry," said the youth.

"And why?" he was told by his grandmother. "Naturally you are not yet truly dead," he was told. "When the time is at hand for you also to come here, then will you also want to eat this food of ours," he (thus) was told. "Indeed, as meat we regard this which I have brought in for our evening meal; this is our supremely selected food," he was told.

And then presently he heard the sound of somebody come tramping along. Presently the person came, saying: "You are invited to the feast."

Thereat the old woman spoke: "All right!" she said to the person.

Mi·a·'paṇ ki·a·nimādcāt; kāwīn kanagā kīpimikiṇi' tcikāpawisī;  
mīgu ā'ta kā'pimi·i·'kitut.

Kumā'pī dāc okanōnigōn ō'kumisān: "Naskā sāga·a·n andu'tan  
dāc."

- 5 Mīdāc kāgā't ājisāg·a·nk; mīdāc nōndawāt kwāskucinit miziwā  
ānigu'kwāg 'i'ʰu ki·' tci·o·dāna; kayā pāpāginit. Mī wīngā cayīgwa  
ki·a·nikackitibi'ka'k. Mīdāc kā·i·jipīndigāt, cayīgwa mīnawā awiya  
ōnōndawān pītā'pinit.

- "Na, cayīgwa kisigusag!" udigōn ō'kumisān. "Kī'kānimigōg  
10 omā āyāyān, mīgu kayā wīnawā pī·a·yāwāt; mī nāngwana pā·u·nd-  
ciki'tci māminwā'piwāt, pīmāmawi·i·tiwāt."

Cayīgwa pācu pa·a·yāwāt, pājig panīgānit pī·i·'kitu: "Pa'!  
wayāsiwit nimpītcimāma."

Mīgu mīnawā pājik, "Pa'! wayāsiwit nimpītcimāma."

- 15 Mīgu ka'kina kā·j·'kitowāt. Mīdāc pīndigāwāt; wīndāc mindi-  
moyā ugikānōnā<sup>‡</sup>: "Kiningwunisiwā kī'tagwicin," udinā<sup>‡</sup>.

"Ō<sup>a</sup>! ningawīdcīwānān nīmi·iding," udinān.

"Āye<sup>‡</sup>, wīdcīwi'k!" udinā<sup>‡</sup>.

- Mīdāc awā uskinawā kṇawābamādin kī<sup>a</sup>wā<sup>a</sup> ājināgusinit.  
20 Kāwīn ānawī kīgō i·cināgusisiwā<sup>‡</sup>; ānicibābāngiku wāwāni ājināgusi-  
wān. Ā'pidci kayā upicigānimān īni'ʰu usigwusa<sup>‡</sup>, wīnisiwān kuca  
mīgu ājimīja'kisitowāt! Mīgu kayā wīnawā ininiwag ayā'pitaku  
ayīndasininiwān.

Mīdāc ānawāt ugiwān: "Āmbā, pinā'kwā·u·cinām! Wāwip!"

- 25 "Ā<sup>u</sup>," udinān. Cayīgwasa kīwāwānabi'tāgōn pājik; mīdacigu  
ka'kina kānī·i·ji·a·yāni'kābiwāt; ayāni'kā kayā pinā'kwāudiwāt.

Then straightway the other went on his way; not at all did he stop on his course; and that was all he had to say in passing.

And then after a time he was addressed by his grandmother saying: "Now, just you go out of doors and listen to the sound."

Whereupon truly out he went; and then he heard the sound of them whistling everywhere in all the extent of that great town; and he also heard them here and there calling aloud. It was now growing very dark. And so after he went back inside, then again he heard the sound of somebody coming hitherward in laughter.

"Hark! now come your aunts," he was told by his grandmother. "By them you are known to be here, therefore are they also coming hither; indeed, that is why they come with so much gladness and laughter, they are all coming together."

When now hard by they were come, one that was on ahead approached, saying: "Phew! somebody of the flesh I smell as I come."

And so another, "Phew! some one of the flesh I smell as I come."

And that was what all of them said. Thereupon they entered; and the old woman herself spoke to them, saying: "Your nephew has arrived," she said to them.

"Ah! then we will take him along to the dance," one said to her.

"Yes, go with him!" she said to them.

And now the youth kept gazing at them, it is said, (to see) how they appeared. There was, for all that, nothing peculiar in their look; like a person exactly was the aspect of each. And very much he admired the look of his aunts, for their hair really touched the ground! And the men themselves had half as much hair.

And then they said to their mother: "Come here! Come comb our hair for us! Hurry!"

"All right!" she said to them. Soon down beside her sat one; and then all (the rest) sat down in line, one behind the other; and at the same time one combed the hair of the other. Such was what



Udijinawān awinini. Misa' cayigwa kiki'tāwāt, mīdāc māmāwi  
 ājipasigwiwāt. Mīdāc cayigwa kanōnigut. " 'A' ā'u! āmbā kayā  
 kīn!"

- Mīdāc wābamāt miziwā kiwawāji·u·nit. Mīdāc āgut ō'kumisañ:  
 5 " 'Ā', kayā kīn kīgawawāji·i·n," udigōn. "Kāgu' papāmāndakān  
 kādigōyan wā·i·jāyan. Ka'kina awiya kīgātik tibickō kā·i·ni'kwā  
 ōma kābitagwicinowāt," udinān. "Kāgu' kayā ā'pidci nānāgata-  
 wābamā'kān awiya; kīgasāgi·i·gōg ānint kāwābāmātwā kānīmīwāt.  
 Kāgu'dāc pabāmānimā'kān awiya; wī'kagwākabā·i·kāsun," udigōn.  
 10 "Kicicā'yag kigakanawānimigōg; kīgapīnigōg kayā omā a'pī  
 ickwānīmī·i·ding. Mīgu pitcīnag pañgī pīwāsāyāmbang, mīcick-  
 wā'tāwāt. Mīdāc minawā tcinibāwāt kabāgījik," udigōn.

- Mīdāc kāgā't mādcāwāt, mī ga'kina kā·i·jiningwäckāgut īni'ū  
 wādcīwādcin. Mīgu tibickō kīgījiga'k ājinang, tibickō wāwā'tā  
 15 kā·i·jināgwa'k, mī·ā·jinang. Mīdāc anicīmādcāwāt. Anōtc iwiti  
 āni·a·yīciwinigut. Pitcīnāgigu sāzik āni·a·yāwāt, mīdāc kāgā't  
 pā'pina'kāmiga'k; pañāgu kwäckuciwāt. Mīdāc ānijipīndigāwāt;  
 mīgu ānipīndigāwāt ka'kina mīni'k wayābāmāt nawadinitisuwāt  
 udōniwāng kaya ucangwanāwāng. Pā'kic i'kitowāt: "Pa', wāyāsi-  
 20 wit nimpītcīmāmā!" i'kitowag. Mīgu ka'kina ākitowāt. Kāwīndāc<sup>1</sup>  
 kāgō wīnawā i'kitusiwag. Mīdāc kayā wīnawā ājinīmīnit wītcīwā-  
 gana<sup>2</sup>, kāwīndāc wīn nīmīsī. A'pōtcidāc pācig uwītcigabawī'tāgōn  
 a'panā. Mīdāc wābamāt pāmīcimunitci<sup>3</sup>; ājināgusīnit ānint kāwīn  
 ustigwānisiwa<sup>4</sup>; ānint kāwīn unīndcīsiwān; ānint kāw n u'kātisi-  
 25 wa<sup>5</sup>; mīnōtcidāc nīmīwa<sup>6</sup>. Cayigwa kānickwā·ā·pī'tātībī'katinig  
 mīcayigwa kāgā't ānōdc ījinang; ānint ādcitīcimōwa<sup>7</sup>; ānint kayā  
 kōnkō·i·tiwa<sup>8</sup> ījinam. Pītcīnāgigu sāzik tcīwābānk unōndawān

<sup>1</sup> His relatives and companions.

the man saw them do. And soon they finished their task, whereupon all together rose to their feet. And then now was he addressed: "All right! You come on too!"

And then he beheld them dressed completely in gay attire. Thereupon he was told by his grandmother: "All right! You too am I going to clothe in pleasing costume," he was told. "Pay no heed to what will be said to you at the place where you are going. By everybody will you be told the same as what was said to you by them who had been here," she said to him. "And do not with very much care keep watch of anybody; for you will be frightened by some of them whom you shall see dancing. And pay no heed to any one; try and remain till the affair is all over," he was told. "By your uncles will you be taken care of; and by them will you be brought here when the dancing is over. Just as soon as the dawn appears with a faint light, then is the time that they cease. And then again they go to spend the whole day long in sleep," he was told.

And then in truth they started forth, whereupon he was encompassed roundabout by all whom he accompanied. And then just the same as day it seemed to him, the same as the shooting lights (of the north) look, such was the way it seemed to him. And so on their way they went. By a different path over there was he led. And as soon as at a certain distance away they were come, then truly he learned that there was a merry time going on; everywhere were they whistling. Thereupon inside (the dancing-place) they went; and then, as they went in, all that he saw caught themselves at the mouth and the nose. At the same time they said: "Phew! some one of the flesh I smelled as I came in," (thus) they said. That was what all of them said. But they themselves<sup>1</sup> said nothing. And his companions likewise danced, but he himself did not dance. Yet nevertheless by one was he accompanied who stood by him all the while. And then he beheld them as they went dancing past; in appearance some were without their heads; some were without their hands; some had not their legs; but, in spite of that, they

kwäckucinit; mīṇaṅwana 'a'a'u tābātcimut ānīn ä'pītcitibi'ka'k.  
 Mīdāc cayīḡwa ḡaṇōnigut īnī'u wātcikābawī'tāgut: " 'A', ambā!  
 Mī cigwa ickwā'tāṅ, wāwīpidāc kīgamādcāmin tcibwäckwā-  
 'tāwāt!" udigōn.

5 Mī ānījisāḡa'ḡmowāt; nāyāp ānījīkīwāwāt ō'kumisaṇ ayānit.  
 Mīdāc imā tcīḡaya'ī skwāndāṅ kā'a'kuwīdciwigut. Mīdāc  
 ānī'tawāt ānimādcānit; pā'kic kwīckwacinit kayā nōndāḡwāwāpī-  
 sunit; mīc ājipīndigāt ṇamadapiwāṇ ō'kumisaṇ. Mīdāc āgut:  
 "Ānīn, nōjic, kīḡwābandānina āndaciminwāndāḡusiwāt omā wā-  
 10 dā'tōtcig?"

"Āye", udinān.

"Mīḡu a'panā ājiminwāndāḡusiwāt," udinān. "Īṅiwidāc kāwā-  
 bāmātwā ā'pītcī kī'tcī'ī'cpītibī'k, ḡnōdc kā'ī'jinawādwā, mī īḡi'u  
 kānisindwā; mīḡu kā'ī'nā'pināwāt īḡi'u; mī'ī'we wāndcināḡusi-  
 15 wāt," udinān. "Mīdāc wīn anidādā'ō'dāminōwāt ḡnōdc kī'ḡ'n-  
 ī'a'ī'ndōdamowāt tcīḡaya'ī ckwā'tāṅ. Mīdāc, nōjic, ījīkīwān,"  
 udinān. "Kīḡwābandānina kīwāwā'tāḡ kā'ī'jināmaṇ? Mī kādi-  
 nāndāmaṇ wābandāmaṇ nāyāp kīwāyaṇ kā'pī'u'ndciyaṇ, wābanda-  
 maṇidac wāwā'tāḡ. 'Mīsa' nīmi'ī'tiwāt minawā tcībayaḡ,' kīḡa-  
 20 tināndām. Mīdāc 'ī'ī'u, nōjis, ījimādcān. Cayīḡwa kīḡwinawipī'ī'ḡōn  
 mī cigwa wīpagitāndāmowāt kīya'u," udigōn. "Ānikicī'kān,"  
 udigōn.

Mīdāc kāḡā't animādcān, nāyāp acā'ḡdōt i' mī'kana. Kāwīn  
 dāc minawā owābandā"zin ī'ī'u sībī, mīyā'taḡu nībīwa awiya

danced. When it was now past the middle of the night, then truly different things he saw; some were with their heads down; and that some pushed each other face forward, was the way it seemed to him. As soon as it was faintly growing dawn, he heard one whistling; it was indeed the one who was giving notice what time of night it was. And then now was he addressed by him who was standing by: "Now, then, come on! It is now nearly over, and quick let us be going before they are done!" he (thus) was told.

Whereat on out of doors they went; back home they returned to the place where his grandmother was. And over there as far as the threshold of the doorway was he accompanied. And then he caught the sound of them departing; and at the same time they were whistling, and they could be heard hissing through the air; after which he went inside, where was seated his grandmother. Whereupon he was told: "Well, my dear grandson, did you see where they who dwell in this place make merry?"

"Yes," he said to her.

"That is the way they always amuse themselves," she said to him. "And they whom you saw very late in the night, they whom you observed in different forms, they truly are those that have been slain; in such manner they met with death; that was why they appeared that way," she said to him. "It is at a time when they are having their fill of play that they do various things, (it is) near the close of the affair. Therefore, my dear grandson, you had better go back home," she said to him. "Did you see what appeared to you like the flashing of light? Of that will you be mindful when you behold it on your return to the place whence you came, and (it will be) as often as you see the play of shooting light. 'Now dancing again are the ghosts,' will be your thought. Therefore, my dear grandson, go you back. Already have they become weary waiting for you, for now are they about to bury your body," he was told. "Go fast," he was told.

Upon which truly he set out on his way, back he followed in that road. But not again saw he that river, yet nevertheless many

unagickawān. Kāwīn dāc kəṇagā awiya usāsīgā·ā·sīn. Mīgu pācu' pa·a·yānitcin mī·ā·cipa'kāba·i·gut. Minawā ninguding ʔanipapimusāt onagiskawān kwīwisānsan pītci·bā·tōnit. "Mīawe kākātci·tci·ʔ·g," ināndam. "Ānti ājāyan?" udinān. Kāwīn kanagā okānōnigusīn.  
 5 Mīdac ānuwī·i·jitābipināt, kāwīn kanagā kitābināsīn. " 'Ā", wāwīp nō'kumis ningī·i·'k tcigīwāyān," ināndam.

Mīdac ānijimādcāt minawā. Mīdac ājinang gwaya'k ājāt ki' tcickutā<sup>1</sup> owābandān ijinam. "Tibidac kādanī·i·jāwānān!" ināndam. Awāṇdcicidācigu pācu' udāninā<sup>2</sup>·zi'kān, ānīc mī·i·mā gwaya'k  
 10 ānamuninik mī'kana. Kinwā<sup>3</sup>·jidac imā kīwī'taiya·i· taji'kā. Ningudingidācigu ināndam: "Amātci·sa kādiciwābisiwāmbānān omā ki' twān a'pagisoyān!" Mīdac kā·i·citci·gāt kā·i·ji·a·'pagisut. Mīdac kīmī'kawit uwiya<sup>4</sup>, ṇangwāṇa kā·i·jinang ickutā.

Wī'kā ugaski'tōn ganōnāt ugīn. "Nīngā," udinān; "mina·i·cin,  
 15 niwīmini'kwa." Mīdac ki'kāṇdam a<sup>5</sup> uskinawā uwīngā tata'kupit-cikāsut. Mīṇangwāṇagu cayīgwa wīpagitānimāwindibānān.

Mīdac a<sup>6</sup> i'kwā kāwīnigu mayāṇam tābwāyānda<sup>7</sup>·zī kīgā't tci·ā·bitci·bānigwān ugwisīsan. Mīdac ājipā'kingwānāt; mīdac wābāmāt paṣangābinit. Mīdac kəṇōnāt: "Kipimādisīna, ningwisī?"

20 "Āye<sup>8</sup>, nīngā," udigōn.

Mīdac wāwīp kā·i·jiyābōwāt kayā kīmīnāt kicōskupitā tcimini-'kwānit; agāwa ukaski'tōn tcigwāṇṇank. Mīgu nāyāp ucangwāṇāṇg pā·u·ndcisīgīsānig nipi. Wī'kādac ugacki'tōn kundāṇk, mīdac āckam ki'kijicawizit. Mīdac a'pī ānimiskawisit, mī kā·i·nāt ugīn:

<sup>1</sup> Symbol of life.

people he met. And with no one at all did he come into touch (because they kept out of his way). As often as ever they came near by, then was he given the path by their turning out of the way. At another time, when he was once walking along, he met a small boy who came running along. "That is the one I will catch," he thought. "Where are you going?" he said to him. Not a word he got in answer. Thereupon he tried in vain to catch him, but not at all was he able to catch him. "Oh, pshaw! by my grandmother was I told quickly to return," he thought.

So accordingly on his way he went again. And it seemed to him that in the very path he was going he beheld a great fire,<sup>1</sup> so it seemed to him. "I wonder which way I shall go!" he thought. But nevertheless close up to (the fire) he went, for yonder straight ahead led the road. And for a long while about the place there he tarried. And then presently he thought: "I wonder what would become of me if into this place against my will I should fling myself!" And what he did was to fling himself (into the fire). Whereupon he became conscious of himself, for that was the thing which seemed to him as fire.

(It was) a long while (before) he was able to speak to his mother. "O mother!" he said to her, "give me to drink, for I am thirsty." And then conscious became the youth while he was all wrapped (for burial). And it was true that soon were they going to bury him.

And as for the woman, it was beyond all possible belief to her that truly back from death had come her son. Whereupon she uncovered his face; and as she beheld him, he was blinking his eyes. At that she addressed him: "Are you alive, my dear son?"

"Yes, my mother," she was told.

Upon that quickly she unbound him, and gave him lukewarm water to drink; hardly was he able to swallow it. Forthwith back through his nose came flowing the water. It was a long time before he was able to swallow it, and then gradually came his strength back to him. And when he became strong, this then said he to

"Ningä, kägä' tsa ningiki' tcipawätcikä," udinän, "kinipāyān," i' kitu.

"Niyā, ningwis! Ninginipāna kitināndam? Kāwīn wīnigu nābān-  
gin kigī'i' jiwābisisi," udinän.

5 "Ānic kā' tiyān, nīngä?"

"Nānbungin kuca kigī'i' ciwābis; mīsagu i<sup>u</sup> cayigwa pagidā-  
nimigōyamban," udinän.

"M!" inwä a<sup>u</sup> uskinawä. "Mama' kätä' kāmigidac i<sup>u</sup> kā'i' nān-  
damān," i' kito. Mīdāc kīmādcitibātcimu' tawād ugīn ōsān kayä  
10 minawā ānint pa' kān awiya. Mīdāc iwe kā'i' nādcimut nōngum imā  
mini' k āca kā'i' nādcimoyān. Mīdāc minawā ā' kitogubānān a<sup>u</sup>  
uckinawā kāpi' tcikagwātakitāwāt ini' <sup>u</sup> ābinōtcīyānsān kāwābāmāt  
ti' kināgāning kā' ta' kupisunit. "Āninītug mini' k pāngicinowāgwān  
imā pāwi' tigunk ingi' <sup>u</sup> ābinōtcīyānsāg tā' kupisōwāt ta' kināgāning,"  
15 kī'i' kito a<sup>u</sup> askinawāgubān.

Wī' kā awiya tci' i' jipagidānimāsīg ābinōtcīyānsān nibunit, mī  
āciictigwāwāgubānān i' ku ānicinābāg; nābunitcin ābinōtcīyān kīc-  
pīn nibut wāta' kināgānit mī ājita' kupināwīntipānān. Mīdāc a<sup>u</sup>  
uskinawā kī' tibātcimut, mīdāc i<sup>u</sup> kā' ku' i' jictcigāsīgwāgubānān  
20 mīnawā wī' kā.

Mīdāc kīwīndamawāt ugīn kā' i' gut ōkumisān: "'Kīcpīn wā-  
bandāman wāwā' tāg, mī kīmicōmisinābanīg minawā tcinīmi' i' tiwāt,  
kīgātināndam,' ningī' i' k nō' kumis kāwābāmāg iwiti kā' i' jāyān  
ānāndāmān," udinän ugīn ōsān kayä. Minawā dāc kitōgubān:  
25 "Kägā ningī' kwīnawī' i' nāndam," i' kitōgubān, "i' i' <sup>u</sup> a' pī weyā-  
bandāmān ickutā. Mānōdāc ningī' i' nāndam; 'A' pōtc' kayä, 'ōwiti  
ningī' i' cā,' kā' i' nāndāmān. Kāwīn ningīminwānda<sup>u</sup> zīn; mīdāc  
kā' u' ndciki' twāna' pagisoyān imā skutāng. Mī nāngwāna niya' <sup>u</sup> 1  
kā' i' cināmān," i' kitugubān a' a' <sup>u</sup> askinawā. "Ānic itug mīni' k  
30 awiya ājiwābisigwān 'i' i' <sup>u</sup>!" i' kito.

<sup>1</sup> Self.

his mother: "My mother, in good sooth I had a great dream," he said to her, "when I was asleep," he said.

"Dear me, my son! You thought you were asleep? Not at all as one sleeps did you behave," she said to him.

"What, then, happened to me, my mother?"

"Why, just as when one is dead was the way you were; and then in a little while were you to be buried," she said to him.

"Really!" exclaimed the youth. "It then was a wonderful thing, that which I thought," he said. Accordingly he then began narrating it to his mother and father, and all the rest of the others there. And that which he related was all this which I have just now recited. And furthermore the youth said that with a heavy heart he had listened to the cry of the babe whom he had seen tied upon the cradle-board. "How many (children) must have fallen into the rapids there, those little children who were fastened to the cradle-board!" said the youth.

Never in such manner should any one bury a child that dies, for that was the way the people used always to do; whenever a child died, if it died when still in the cradle-board, then would it be kept tied in its cradle-board. Now the youth related (his story), and from that time on never did they do it again.

And then he informed his mother what he had been told by his grandmother. "'If ever you see the flashing of light (at the north), then are your grandfathers of old once more dancing together, shall you think,' to me said my grandmother, whom I saw over there where I had gone in my dream," he (thus) said to his mother and father. And furthermore he said: "Nearly was I in doubt in my mind (as to what I should do)," he said, "at the time when I beheld the fire. Nevertheless I made up my mind; and 'Anyway, over there will I go,' was the thought in my mind. I did not like (to do) it; and that was why against my wish I flung myself into the fire there. And so it was my body<sup>1</sup> that I had seen in that form," said the youth at the time. "I wonder how many persons have passed through (the same experience as) that!" he said.



Misa kā·i·nātcimugubānān pājik uskinawā kānibugubānān,  
minawādac nāyāp kīpimādisigubān. Kiki'tci·ā·nicinābāwigubān.  
Mīdāc pitcināg ā'pidci kā·a·'kiwā<sup>a</sup>·zī·i·wit kīgā'tidāc kīnibut.  
Mīdāc pitcināg kayā wīn kīmītcigwān pīgītcīsag, kayādac wīn  
5 kīnīmigwān tcībaya·i·nīmi·i·tiwining.

## 2. BLUE-GARTER

(Wujāwāskukaskitāsāpasun).

Ninguting kiwā<sup>a</sup> aiyāwag nīj apinōtcī<sup>a</sup>yag; pājik kwiwisāns,  
pājik kwāsāns aiyāwag. Mīdāc āckam animinditōwāt. Mīdāc  
kiwā<sup>a</sup> kwiwisāns nantawāntcigāt, nisāt wābōzōn; kagā wīn dāc  
i'kwāsāns, mānisā tcībākwā kayā āndāwāt. Mīdāc kiwā āckam  
10 animinditōwāt; a<sup>u</sup> dāc kiwā<sup>a</sup> kwiwisāns āckam aniki'tci·u·cki-  
nawāwi, ki'tci awāsī<sup>a</sup>yān kayā onisān. Āckam ā'pitci mino·a·i-  
yāwag kiwā<sup>a</sup>.

Nīngudingidac kiwā<sup>a</sup>, aiyayāwād, udinān umisā<sup>a</sup>yān: "Nimisā<sup>a</sup>!  
misa' cayīgwa tcipa'kādiyānk."

15 "Ānīn nāgwana, nicīm," udigōn. "Aiyāngwāmisīnsa kayā kīn  
wī'pīmādisuyān! Pōtc, inangā mōjag kīgawīdcīndimin."

Mīdāc kiwā<sup>a</sup> a<sup>u</sup> uskinawā<sup>a</sup> kā·i·jimādcāt, mīnawā udigōn  
umisā<sup>a</sup>yān: "Nicīm, mi'kwānimicīn ninguting kīcpin kīgō ā'pitci  
sānāgisīyān."

20 "Āye<sup>†</sup>," udinān, "nimisā<sup>a</sup>." Mīdāc mādāt a<sup>u</sup> uckinawā.  
Nīngutingidac anipapimosāt, ā'pitci aiyā'kusi. Mīdāc ānāndānk,  
"Mī omā<sup>a</sup> tcinibāyān." Mīdāc kīgāt imā gī·a·nīpāgidīnānk  
upimiwānānāns. Pāngīdāc nīgān anī·i·jā, nāndawābandānk ānīn-

Such, accordingly, is the story of a youth who once died, and then came back again to life. A very old person he became. And then in the course of time, after he had become a very old man, in reality then he died. And then in time he too must have eaten of the decayed wood, and he too must have danced in the dance of the ghosts.

## 2. BLUE-GARTER.

Once upon a time, so the story goes, there lived two children; a boy (and) a girl there lived. And larger they grew as time went on. And then, according to the story, the boy began to hunt for game (and) killed rabbits; and as for the girl, she gathered firewood and did the cooking at where they lived. And then, as the story goes, they continued getting larger; and then they say that the boy grew to be somewhat of a young man, and then big game he killed. In a very much more comfortable way than they lived, so it is said.

And so once, according to the story, while they were yet living at the place, said (the youth) to his elder sister: "O my elder sister! the time is soon at hand when we shall part from each other."

"Very well, so let it come, my little brother," he was told. "And do be very careful of yourself if you wish to live! However, it is impossible that we should always live together."

Thereupon, so it is said, as the youth started to go, once more was he told by his elder sister: "My little brother, think of me if ever at any time you are in deep trouble over something."

"I will, my elder sister," he said to her. And then went the youth away. And once, as he was walking along, very weary he became, whereupon he thought, "Now in this place will I sleep." And so truly there laid he down his little pack. Now a little farther on

di wāḅaninig kāḁānī·i·jimādcāt. Wayībadac nāyāp ajākīwā  
 kī·a·'tōt ubimiwānān. Ānitaḡwicingidac ōwābandān āja apicimōn-  
 i'kātānik, kayā āca kī·u·citicikātānik tciwīsinit tciḡmibāt kayā. A<sup>u</sup>  
 widac ckinawā mama'kādāntam. "Mīsa kanabātci nimisā<sup>a</sup> kā·i·cit-  
 5 cigāt," ināndam. Mīḁac ājimādcīwīsinit nibāt kayā.

Wayābaninigidac mīnawā mādcā. Mīnawā wānāgucininig mīgu  
 mīnawā nāsāb ājiwāpisit. Wānāgucininig kīnibā mīnawā, mīḁac  
 mīnawā mādcā wayāḅaninig.

Ningutingidac kīwā<sup>a</sup> ānipapimusāt, omi'kān ā'pitci unicicininik;  
 10 minunāḡwātinig; ā'pitcidac kīsīsōn sa'kāsigānit. Kīwawānāpi,  
 ināndang: "Wāgutugwān kā·u·ndcināḡanāwāḡān nimisā<sup>a</sup>?" Kāḡ-  
 kāndank; bā'kic māḡwāḁac kī<sup>a</sup>·wā<sup>a</sup> nānagatawāndank, pānimāḡu  
 udūntciki'kānimān awiya nāsi'kāḡut pi'kwanāḡ ina'ka'kāyā.  
 Mīḁac pikanōnikut: "Wāḡunān mā wāci'tōyān? Wāḡunān wānd-  
 15 cikitcināḡatawāntāman, kayā kaskāndāman?" udigōn ini'<sup>u</sup>;  
 i'kwāwan ḡāḡwana ini'<sup>u</sup>. Ā'pitcidac minwāndam a<sup>u</sup> ckinawā  
 wāḅamāt awiya kākakanōnāt.

Mīdec kīwā<sup>a</sup> ājikākīkitōwāt, pīnic tci·u·ji'tōwāt sisāgi·i·tiwāt.  
 Mīdec kāḡā't sāgi·i·tiwāt. Mīdec a<sup>u</sup> i'kwā ā'kidot: "Pācu īma  
 20 nindāmin; kanāḅātci kāḡā neguti tepā·i·ḡān a'pīnindāmin," i'kito  
 a<sup>u</sup> i'kwā.

Mīdec kīwā<sup>a</sup> kayā wīn uckinawā ājikagwātcimāt tciwīdigāmāt.

Mīdec kīwā<sup>a</sup> awā'kwā ājina'kwumāt. "Āye<sup>a</sup>," udinān, "mīgu i<sup>a</sup>  
 kā·i·jināntutūnān tci·i·jikagwātcimiyān." Mīdec kī<sup>a</sup>·wā<sup>a</sup> ājiwīnd-  
 25 amawāt untci ōḡān uḡīn kayā. Udinān: "Ā'pitci kīḡaminotōtāḡōḡ  
 waskiwāpāmikwā; ā'pitci kayā intawā wīḡāsiwāḡ kāḡō tciwītōtō-  
 kwā. Aiyāḡwāmisin dac, kanawānindisun!" udigōn. Mīḁac kīwā

he went, taking a look whither on the morrow he would go. And in a little while back he came to where he had put his pack. And when he was come, he saw that a bed had already been made, and that there was also prepared some food for him to eat, and a place for him to sleep. Thereupon the youth wondered. "Now, perhaps my elder sister did it," he thought. Thereupon he began to eat, and then he went to sleep.

And on the following day he started on. When again it came evening, once more the same thing happened to him. In the evening he went to sleep again, and then he went on when the morrow came again.

Now once, so it is said, as he went walking along, he found a place that was very pleasing; it offered a beautiful view; and very bright did the sun shine there. He sat down (and) began thinking: "Why did I ever leave my elder sister?" He was sad; at the same time, they say, while he was in deep thought, suddenly he felt that somebody was coming towards him from behind. And he was addressed by the one who came saying: "What are you doing there? For what are you in such deep thought, and why are you sad?" (thus) was he told by that one; a woman did that one turn out to be. And very pleased was the youth when he saw some one with whom to talk.

And thereupon, so it is said, they began to converse, keeping it up till they felt mutual love for each other. And really did they love each other. And then the woman said: "Close by yonder place is our home; perhaps almost a measure is the distance where we live," said the woman.

And they say that the youth also progressed so far as to ask her to be his wife.

And they say that the woman gave him her consent. "Yes," she said to him, "that is precisely what I expected you would ask me." And then they say that she told him about her father and her mother. She said to him: "Very nicely will they treat you when first they behold you; and very apt are they, I would tell

ini<sup>u</sup> i'kwāwān udigōn: "Kāgu sāgisi'kən! Panā kīgukanawān-  
imn. Ānawi ā'pitci maṭci'i'nātisiwag, pōtcdac nīn awacimā  
nibiwa nindayān kaski'ā-wisiwin tciwītō'kōnān." Mīdāc, ki<sup>a</sup>wā<sup>a</sup>,  
mīnawā ānāt: "Ānīc, mīsa' nīn kādānijikiwāyān; pānimā dac kīn  
5 wānāgucik paṭagwicinō'kən. Kīcpindāc pidaḡwicinān āndaiyāng  
kigatigōg nīngi'i-kōg: 'Kigīwābāmā māwin 'a'a<sup>u</sup> nindānīsinān  
Ujāwaskukaskitāsāpisun?' Mīdāc kādīnat: 'Kāwīn nīn, kāwīn  
nīn, kāwīn nīngiki'kānimāsi, kāwī'kā awiya nīngīwābāmāsi.' Mī-  
gādinātwā." Mīdāc kāgā't ājimādcāt awi'kwā wā'i'cimādcāt;  
10 māḡwādac kāgīgitot. Mīgu imā kā'u'ndciwāni'āt.

Kumā'pidāc kayā wīn kī'i'jītcigā kā'i'gut ini<sup>u</sup> i'kwāwān.  
Mīdec ājītpātcimint a<sup>a</sup> i'kwā. Māḡwā ayāt āndāt mī kī'ki-  
kānimāt ini<sup>u</sup> ininiwān mī'kwāninigut. Mīdec kimādcāt a<sup>a</sup> i'kwā  
kīnāndawābāmāt. Mīdec kīmī'kawāt; pī'kwanāning kī'u'ndcin-  
15 āsi'kawāt kīwābāmāt. Mīnāngwana kīwā<sup>a</sup> a<sup>a</sup> i'kwā āndāwāt  
kī'a'yāt mō<sup>a</sup>jaḡ. Kāwīn kī'u'nicizi.

Mīdāc ājimādcāt awinini kīwā<sup>a</sup> ijāt imā āndānigubānān anic-  
inābā. Pācu āni'a'yāt nayāgigu unōndawān kaganōnigut. Ini<sup>u</sup>  
a'kiwā<sup>a</sup>zīyān igut: "'Ā<sup>a</sup> ānicinābā kitōtusigunān. Nīngi'kānimā  
20 pā'u'ndci'i'jāt. Kāwīn ānījā pījāsi, mī ini<sup>u</sup> kitānisinānīn Ujāwas-  
kukaskitāsāpisun."

Awīdāc kīwā<sup>a</sup> inini awāndciic kīwā<sup>a</sup>gu udānināzi'kawān pācu',  
pāpōcuwāti. Ā'pidcidec kī<sup>a</sup>wā<sup>a</sup> ōminotā'pinigō: ōwāwīkī'igō,  
ki<sup>a</sup>wā<sup>a</sup>, ā'pitci. Mīsa' cayīgwa nīsitutānk kā'i'gut ini<sup>u</sup> ōckīnīgi'k-  
25 wān. Ā'pitci wāweni ōmino'u'tā'pinigō. Mīdāc kī<sup>a</sup>wā<sup>a</sup> āgut  
a'kiwā<sup>a</sup>zīyān: "Awiya kīn kīgīwābāmā nōngum kīciga'k?"

you, should they wish to do you some ill. So then be careful, (and) be on your guard!" (thus) was he told by her. And so by the woman was he told: "Don't be afraid! Always will I look out for you. In spite of the very baneful disposition they have, yet, for all that, much stronger is the power I have to help you." And they say that again she said to him: "Well, it is now time for me to go back home; and not until it is evening must you come and arrive there. And when you are come at our home, you will be asked by my parents: 'You have no doubt seen our daughter Blue-Garter?'" And then shall you say: "Not I, I do not know her, never have I seen her." Thus shall you say to them." And then truly went the woman away to the place whither she was bound; and as she went, she was yet speaking. And then at a place over there was where he lost sight of her.

And so after a while he did what he was told by the woman.

Now, this was what was told of the woman. While she was at home, she was aware that the man was thinking about her. And then off went the woman to look for him. And she found him; from behind came she up to him (and) saw him. And now, as a matter of truth, so it is said, the woman was staying at home all the while. She was not felt as being absent.

And so away started the youth, they say that he went over to the place where dwelt the people. When near by he was come, already heard he the voice of one welcoming him. By an old man was he addressed, saying: "Well, a person is coming to us. I know for what object he is coming. Not for nothing does he come, it is for our daughter Blue-Garter."

And then the man, so goes the story, in a manner unconcerned, went straight up to him, greeting him with salutation. And very cordially, so goes the story, was he welcomed by them: kind were they to him, so it is said, in a very pleasant way. And that was when he began to understand what was told him by the young woman. Very pleasantly was he received by them. And then, so it is said, was he asked by the old man: "Did you see anybody to-day?"

Uckinawāḍac kī<sup>n</sup>wā<sup>n</sup> udinān: “Kāwīn nīn awiya ningīwābā-  
māsī.” Pā<sup>1</sup> kic inini ḵanawābāmāt a<sup>1</sup>kiwā<sup>n</sup>ziyaṇ cōmīngwānit.

A<sup>1</sup>kiwā<sup>n</sup>zīḍac i<sup>1</sup>kidō, “‘A ‘a ‘ā’, kägā<sup>1</sup>t kigīwābamā nindānis.  
Ucāwaskukāskitāsāpusun!”

5 Udināḍac inini. “Kāwīn ningīwābāmāsī awiya.”

Mīḍac ājipīḍigāwāt. “Āmbā pīḍigān!” udigōn. Mīḍac  
kägā<sup>1</sup>t inini ājipīḍigāt. Pāpīgāḍacigu udigōn īnī<sup>u</sup> a<sup>1</sup>kiwā<sup>n</sup>ziyaṇ:  
“Kāwīnītug anicā kipīcāsī omā. Mīdug ‘a<sup>1</sup>a<sup>1</sup> nindānis pananda-  
wābamāt.”

10 “Ānīn ṇaṅwāṇa,” i<sup>1</sup>kito inini.

Ānicnā ātisō<sup>1</sup>kān!<sup>1</sup>

Mīḍac ānāt a<sup>1</sup>kiwā<sup>n</sup>zi: “Kīcptn kī<sup>1</sup>i<sup>1</sup>jītcigāyaṇ kādijī<sup>1</sup>ṇōnīnān  
kayā wāwīb uji<sup>1</sup>tōyaṇ, mī tci<sup>1</sup>a<sup>1</sup>yāwāt nindānis Acāwaskukāskit-  
āsāpusun.” Mīḍac kīwā<sup>n</sup> cayīgwa wīdamāgut kādīṇanu<sup>1</sup>kīt

15 wāḅaṅg. “Kīgamādcī<sup>1</sup>tā tci<sup>1</sup>bīnī<sup>1</sup>tōyaṇ mīdāswī a<sup>1</sup>kīn,” udigōn.

“Āye<sup>1</sup>!” udinān a<sup>1</sup>kiwā<sup>n</sup>ziyaṇ. Mīḍac wānāgucik kīwābāmāt  
īnī<sup>u</sup> uckīnīgī<sup>1</sup>kwān.

Mīḍac kīmōtc kī<sup>1</sup>i<sup>1</sup>gut: “Kāgu<sup>1</sup> wanānimici<sup>1</sup>kān! Wāwīp mī<sup>1</sup>k-  
wānimicīn.”

20 “Ā<sup>1</sup>ya<sup>1</sup>.”

Mīḍac wayābaninīg mādcīnīgut a<sup>1</sup>kiwā<sup>n</sup>ziyaṇ, iciwīnīgut kāḍaci-  
a<sup>1</sup>no<sup>1</sup>kīt. Mīḍac mīnīgut kāḍāpādcī<sup>1</sup>tōt tci<sup>1</sup>maṇjī<sup>1</sup>i<sup>1</sup>gāt,—mī<sup>1</sup>tigō-  
wāgā<sup>1</sup>kwāt, mīnawāḍac mī<sup>1</sup>tigōpīnā<sup>1</sup>kwā<sup>1</sup>i<sup>1</sup>gānic, mīnawāḍec pīmi-  
tciwāgā<sup>1</sup>kwāt kayā. Udigōn, kī<sup>n</sup>wā<sup>n</sup>: “Mī nīn ayāḅatci<sup>1</sup>tōyānīn

25 aṇo<sup>1</sup>kīyān.”

“Ā<sup>1</sup>tā,” ināḍam. “Ānīn kātījikaskī<sup>1</sup>tōyān tci<sup>1</sup>kijī<sup>1</sup>tōyān ningo-  
nāwa<sup>1</sup>kwā! Ā<sup>1</sup>pītcī ṣaṇaḡāt. Ke<sup>1</sup>tci<sup>1</sup>mī<sup>1</sup>tigōk pata<sup>1</sup>kisōwāḡ, ṣaḡā-  
‘kwānī kayā.” Pōtcdac a<sup>1</sup> inini kāwīn oḡīnāḡwa<sup>1</sup>tōsīn ṣaṇaḡān-  
ḍaṅk.

30 Mīḍac aṇikīwāt a<sup>1</sup>kiwā<sup>n</sup>zī.

<sup>1</sup> This is a common phrase on the part of the narrator, where the story has

And the youth, they say, said to him: "Not any one have I seen." At the same time the youth watched the old man (and) smiled.

And the old man said: "Oh, surely you saw my daughter Blue-Garter!"

Then said the man to him: "I did not see anybody."

Thereupon they went inside. "Go right on in!" he was told. And then truly in the man went. And at once was he told by the old man: "It is impossible that for nothing you have come here. I suspect it is my daughter whom you have come to seek."

"It may be," said the man.

Well, let us on with the story! <sup>1</sup>

Thereupon the old man said to him: "If you will do what I ask of you and do it quickly, then you may have my daughter Blue-Garter." And then the story goes on to relate what one told the other he should do on the morrow. "You shall set to work clearing up ten plots of ground," he was told.

"All right!" he said to the old man. And so in the evening he saw the maiden.

Thereupon in secret she said: "Don't forget me! Be quick to keep me in mind."

"All right!"

And then in the morning was he led away by the old man, he was taken to the place where he was to work. And then he was given what he was to use to work with, — a wooden axe, and a useless wooden rake, and also a wooden hoe. He was told, so they say: "That is what I myself use whenever I work."

"Alas!" was his thought. "How shall I be able to finish this in half a day! Very difficult it is. Big trees are standing, and thick also is the bush." Yet nevertheless the man did not betray by look that he regarded it hard to do.

And then on his homeward way went the old man.

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been interrupted with laughter or by some facetious remark apropos of what has just been said.



Mīdāc kiwā<sup>a</sup> awinini kā·i·jiwawānabit mawit. Kāwīn umi'k-wāndazīn kā·i·gut i'kwāwān.

Wīndāciku a<sup>u</sup> i'kwā ugīki'kānimān mī'kwānimigusi'k. Pāpi-gāḍac pī·i·jā pināndanāwāt ōwābāmāndāc imā nāmābānīt  
5 mawinit. Mīdāc ānāt: "Wāgunān kā·u·ndcimi'kwānimisiwān māwica?"

Kāwīndāc kīgō i'kitosī inini.

Mīdāc ājiwawānābit awi'kwā, udinān īni'wininiwān: "Ōndās omā!" Mīdāc āji·o·dā'pī'kwēnāt. Udcīngwānāngīdāc udā'tawān  
10 ustigwānini, ināt: "Kīganandō'kumānin taga!" Mīdāc kīgā't.

Mīdāc, kiwā<sup>a</sup>, ājinibāt awinini. Kumā a'pīdāc udamātinigōn īni'ū i'kwāwān. "Ha<sup>u</sup>, unickān! cigwa ḍanāwa'kwā!"

Mīdāc kīgā't a<sup>u</sup> inini kuskusit. Inābitḍac, ōwābandān udāno'kī-wiwin ga'kina kīkījītcigātānig.

15 "Mī gāctīnā kātānicimādcāyān, mīcigwa nimpāpā pīmādcāt pināndawābāmi'k. Ayāngwāmisin! Kīgātik nimpāpā: 'Nīndānis udāno'kiwiwin,' kīgātik. Kāgu' bā'pic kīgacāgōsomigusi. 'Kāwīn,' kīgāctīnā. 'Kīgīwāni·ā·na āntaiyāg?' ici." Mīdāc ājimādcāt ai'kwā, mīgu imā māgwā gāgīkitut kā·u·ndciwanicing. Udigōn  
20 gayā īni'ū i'kwāwān: "Tana'kāmīgīsīnigu imā," mī·i·we kā·i·gut mīnawā.

Mīdāc a<sup>u</sup> a'kiwā<sup>a</sup>zi pītwāwidām. Pīṭāgwicīn. "A·a·'a'ū! nīn-dānis acā Wujāwāskukāskitāsāpisun udano'kiwiwin," udigōn.

"Ca i'kido wināna·a·!" udinān. "Kāwīn nīnki'kānimāsī,"  
25 i'kido inini.

"'A<sup>u</sup>, mī·i·ū. Āmbā awiwiśinitā!" Māgwāḍac ānipimosāwātī-dāc, udigōn īni'ū a'kiwāzīyān: "Nōngum ickwānāwa'kwāg kāyābi nōngum pāngī kīgō kīgaticīdcīgā," udigōn. "Wānskup kīgatis-ka·ā·n," udigōn. "Kayāḍacgu kīgādacī'tōn wāwāni tcipā'tāg,"  
30 udigōn.

Thereupon they say that the youth sat down and wept. He did not think of what had been told him by the woman.

And as for the woman, she knew all the time that he was not thinking of her. Of a sudden, when she came to look for him, she beheld him there sitting down and crying. And this she said to him: "Why did you not think of me long ago?"

And the man said nothing.

Thereupon down sat the woman, and said to the man: "Come here!" And then she drew his head towards her. On her lap she put his head, and said to him: "Let me look for your lice!" And that was what she did.

Thereupon they say that the man fell asleep. After a while he was waked by the woman. "Come, wake up! soon will it be noon."

And then truly the man rose up. He looked, and saw that his work was all finished.

"At once must I be leaving, for soon will my father be setting out hitherward to see you. Be on your guard! My father will say to you: 'My daughter did that.' Do not under any condition let him have full sway over you with his speech. 'No,' you must tell him. 'Did you miss her at home?' you must say to him." And then away went the woman, and she was yet talking when she disappeared from his sight. And he was also told by the woman: "Just keep on working there," such was what he was told by her again.

And then the old man came, speaking in a murmuring tone. When he arrived, "Ha, ha! my daughter Blue-Garter did it," the other was told.

"What is he saying now!" he said of him. "I do not know her," said the youth.

"Well, that will do. Come, let us go and eat!" And while they were walking along, he was told by the old man: "To-day during the afternoon there will be something else I should like to have you do," he was told. "There is a pool of water which you should dip out," he was told. "And you are to remain with it till it is thoroughly dry," he was told.

Mīḍac ājimādcīnigut āckwānāwa'kwānig; mīḍac tāgucinowāt iwiti kāḍacano'kit ōwābandān awinini ājināgwatinig ānōnint. Mī nāngwana sāga-i'gāns. Mīḍac minawā akiwā<sup>n</sup>zī ājimīnāt kāḍābatci'tōnit tci-i'skā'a'minit i<sup>u</sup> sāga-i'gāns. Ōmīnigōn udabīma'ka'kuc  
 5 kānda-i'gwāsānān kayā. Mīḍac āgut īni<sup>u</sup> a'kiwā<sup>n</sup>ziyan: "Mīni-ni'ku ōno" āyābatci'tōyāni'ku," udigōn.

Mīḍac, kī<sup>n</sup>wā<sup>n</sup>, awinini kāwin kīgō i'kitosī. Tibickō ijināgusi tci<sup>n</sup>kaski'tot āni'a'nōnint. Ānimādcāt ḍac 'a<sup>u</sup> a'kiwā<sup>n</sup>jī-i'c, udō-dā'pinānān īni<sup>u</sup> mānint tci'ā'batci'tōt āno'kit. Kanawābandānk:  
 10 "Ānīn kā-i'jikaski'tōyān tci'ī'ska'a'mān i<sup>u</sup> sāgā-i'gāns?" Miziwā zajījibaiyā kayā kānda-i'gwāsūn ā'pitci pīguskā kayā. Mīḍec āji'a'pagitōt īni<sup>u</sup>, ājiwawānābit awinini mawit. Kāwin omi'kwānimāsīn īni<sup>u</sup> i'kwāwān wādō'kāgut i'ku'. Ningudingidacigu umi'kwānimān.

15 Pāpigā imā ayāwān. Mīḍec āgut: "Ānic wīn māwica kīmi'kwānimisiwān?" udigōn. Mīgu minawā tibickō āndodāgut. Wawānābit, udā'pi'kwānāt, igut: "Kīganāndō'kumānin."

Mīḍac kāgā't ājinibāt awinini minawā. Kumā a'pī minawā āgut: "Kuskusīn!" Mīḍac kāgā't ājikuskusit awinini. Inābit,  
 20 ka'kina kī'kīcitcigātāni utāno'kiwiwin. Ā'pitci minwāndām. Nawāt nōngum minwāndām awinini a'pī tciḍac udānāng. Mīḍac minawā āgut īni<sup>u</sup> i'kwāwān: "Mīgu minawā kāḍinik a<sup>u</sup> nōs tibickō kā-i'nik," udinān. "Ayāngwāmīstn! Kāgu'kimpa'kinakusī. Ici kāwin nīn nintano'kiwiwin." Mīḍec ājimādcāt awi'kwā.

25 Mīgu minawā cayīgwa a'kiwā<sup>n</sup>zī pīdwāwidām. "Ā<sup>n</sup> 'a', nindānis utāno'kiwiwin Ujāwāskukaskitāsāpisun!" udigōn.

And so he was led away in the afternoon; and when they arrived at the place where he was to work, then the youth saw the nature of the work he was asked to do. It turned out to be a little lake. And the old man also gave him what he was to use in dipping out the water from the little pond. He was given an old box sewed with root, and also a thimble-flower. And then he was told by the old man: "It is these that I always use," he was told.

But they say that the youth did not say anything. He looked as if he would succeed in doing what was asked of him. And when the hateful old man departed, he took the things which were given him to use in the work. On examining them, he thought: "How shall I be able to dip the pond dry?" Everywhere were holes in the box, and the thimble-flower was very much broken. And then he flung them away, down sat the youth and wept. He did not think of the woman who was always helping him. At last he became mindful of her.

Straightway there she was. And he was told by her: "Why did you not think of me long ago?" he was told. And then once more in the same way as before was he treated by her. She sat down, took hold of his head, and he was told: "I wish to look for your lice."

Whereupon, to be sure, the man fell asleep again. And later on, another time he was told: "Arise from your sleep!" And truly the man rose from his sleep. As he looked, the whole of his work was done. Ever so happy in his mind was he. More happy now was the man than he was the time before. And then again was he told by the woman: "And now again will my father say to you the same that he said to you before," she said to him: "Be on your guard! Don't let him get the better of you. Tell him it is not my work." Thereupon away went the woman.

And then once more was the old man now on his way hither, saying in a muttering tone: "Halloo! it is the work of my daughter Blue-Garter," the other was told.

“Ajitacwinā’\* i’kitowānān?” udinān. “Nintsagu nintano-  
‘k’wiwin.” Nawātcigu nāckātisingin ijigig’to awinini.

“‘Ā, mīwe, mīwe, mīwe,” udigōn.

Mīdec ājimādcāwāt, ānikīwāwāt. Māgwādac anipapimusāwāt  
5 minawā udigōn: “Keyābi paṅgi kīgō kigādiitcigā, mīdac i’  
skwātc,” udigōn. “Ā’pitci ātcinā kigatāji’tā” udigōn.

“‘Ū,” udinān.

Mīdac minawā wayābaninik mādcāwāt ijāwāt iwiwī wātacāno’kīt.  
Mīdac wābanda’igut inī’u cingwā’kwat kātciāndawāwāt. Mīgu  
10 minawā mī’tig wāgā’kwāt mānigut tci’ā’batci’tōt; minawādec  
pimidāwic omīnigōn; kayādec mī’tigō wāgi’kumānic tciwābiskā-  
‘kukunāt inī’u mī’tigōn. Mīdac ānimādcāt a’u a’kiwā’zi kīwāt.

Mīgu’ minawā ānōdānk awinini wāwābandaṅgin inī’u mānint  
tci’ā’batci’tōt āno’kit. Ā’pitci sanāgāndam tātātaga nābāmāt inī’u  
15 cingwā’kwān. Mīgu minawā ājināmādashit mawit. Kāwīn minawā  
mī’kwānimāsīn inī’u i’kwāwān wādō’kāgutī’ku. Mīdac awinini  
āji’a’pāgisut mistciyā’i, pā’kic mawit.

Kumā a’pī ugīpīnāsī’kāgōnigut: “Wāgunān kā’u’ndcimi’kwāni-  
misiwān māwija? cayigwa nimpāpa tatāgwicin ābi’ta tiba’i’gān  
20 keyāpi. Ha’u, wāwīp! Omā pījān!” Mīdac āji’a’-tōnit utciṅgwan-  
āning ustigwān tībickō minawā igut: “Kīgānādo’kumānin.”

Mīdac kāgā’t minawādec inini ājinibāt. Minawā uganōnigōn:  
“Ambā, unickān! Wāwīp wī’ā’nimādcāyān. Āja nimpāpa kī’pi-  
mādcā, pī’i’jāt omā,” udigōn.

25 Mīdec inini unickā; inābit, ka’kīna āja kī’kījitāmāgatinig odan-  
o’ iwiwin.

"What does he always mean by such talk?" he said, referring to him. "It is my own doing." More as if he were angry was the nature of the man's voice as he spoke.

"Well, that will do, that will do, that will do," he was told.

And then they started away, on their way back home they went. And while they went walking along, again he was told: "There is yet a little bit of something else I would have you do, and then that will be the last," he was told. "A very little while will you take to do it," he was told.

"Really!" he said to him.

And then on the next morning they started away, and went over to the place where he was to work. And then he was shown by the other a pine-forest, the limbs of which he was to cut down. Whereupon he was next given a wooden axe to use; and likewise some useless grease was he given; likewise a wooden knife with a crooked blade, with which he was to cut off bark from the tree. And then away went the old man, who returned to his home.

Thereupon the same as before did the (young) man when he gazed at the things given him to use in his work. Very hard he regarded it as he looked up at the pine. Therefore again he sat down and wept. And once more he was unmindful of the woman who was always helping him. Thereupon the man flung himself down on the ground, at the same time he wept.

Before long he was approached and spoken to: "Why did you not think of me long before? In a little while will my father come, a half measure away is he yet. Be quick! Hurry and come here!" And then she put his head into her lap the same as before, and he was told: "I am going to look for your lice."

And then, sure enough, the (young) man fell asleep. Again he was told: "Come, awake! Quickly must I be going. Already has my father started hitherward, he is coming to this place," he was told.

Thereupon the man rose; he looked about, and the whole of his work was done.

Mīdāc ājimādcāt i'kwā. "Āyāngwāmisin!" udigōn. "Mīcigwa n'mpāpa!" udigōn.

Mīgu imā unābamāt ini'ᵘ i'kwāwān.

Mīcayīgwa a'kiwānzī. "Ā! nindānis udāno'kiwiwin Wucā-  
5 wāskukaskitāsāpisun."

Mīdāc ānāt: "Ājidācwīna i'ᵘ i'kidowānān 'aᵘ?" Mīdāc ājināzi-  
'kawāt udā'pināng mi'tigōns; wābacjā'o'dingin ōdōdawān.

"Ō, ānicā kiwī'i·nin," udigōn. "Ānīc, mīsa' kīkacki·a·t nindānis.  
Mīsa' tclwīdigāmāt unāgucik," udigōn. Mīdec ānijikīwāwāt.

- 10 Mīdec wānāgucininig kīwīdigāmāt ini'ᵘ i'kwāwān. Mīdāc kī'wā<sup>n</sup>  
awi'kwā kā·i·nāt unāpāman: "Kēctlnē kīgamādcāmin kī'kawicimo-  
wāt ninīgī·i·gōk!" udinān. Mīnāngwana wīn awi'kwā kī·u·cī'tāt  
kī·u·cī·ā·t māskutcīsiminān tclnīmīnit ādō'powini. A'pī mādāwāt  
mīdec kīgā't kī'tciminowānigusiwāt nīmiwāt bā'piwāt kayā.  
15 Wayībadāc igī'ᵘ kī'tciānicinābāg nibāwāg, mīdāc wīn a'ᵘ i'kwā  
wāwīp kā·i·ji·a·sāt umaskutcīsiminān ōgitcaya·i· odō'powin tclnī-  
minīt. Mīdec kīgā't ke'tcipā'pānā'kāmīgizingin ini'tāgwa'k;  
pā'piwāt kayā tlbicko. Wīnawādāc<sup>1</sup> kīmādcāwāg.

- Mīdec kī'wā<sup>n</sup> a'ᵘ i'kwā<sup>2</sup> kā·i·jinandawābandān skwāndām  
20 tcipā'kā'kwisininig; kāwīn dec kīgō umi'kānzīn ga'kina kackā-  
paka·i·kātāwan. Mīdec kī'wā<sup>n</sup> wāsā'tcikāning kī·u·ndcisāga-  
'ā·mōg. Mīdāc ānigu'k mādāwāt, pīmiba'tōwāg ānigu'k.

Mīdec mindimōyā ājitibātcimint. "Ānīnsānā a'pī kātiskwā-  
nīmiwāt ingi'ᵘ! Ningatawīkānōnāg ambā tclkawicimowāt."

<sup>1</sup> The pair.

And then away went the woman. "Be on your guard!" he was told. "Here is my father!" he was told.

And then at yonder place he lost sight of the woman.

When the old man was present, "Ha! it is the work of my daughter Blue-Garter."

And then he spoke, referring to him: "What is he always saying this for?" And then he went up to him and picked up a small stick; as if he meant to do some switching, was the way he handled the stick.

"Oh, I meant nothing by speaking thus to you," he was told. "Well, therefore have you won my daughter. Now you may marry her this evening," he was told. And then they went on their way back home.

Accordingly, when evening came, he married the woman. And then they say the woman said to the man: "Let us go away directly after my parents have gone to bed!" she said to him. And then it so happened that the woman made ready, and had the beans dancing on the eating-place. And when they had gone away, then of a truth did (the beans) have a merry time dancing and laughing. Early indeed had the old folks gone to sleep, and the woman herself soon afterwards had put the beans on top of the eating-place to dance. And truly it seemed as if there were a very merry time going on, to judge from the sound that was heard; and as if they were also laughing did it seem. But they<sup>1</sup> themselves were gone.

And then they say the woman<sup>2</sup> examined the door to see if it was open; but she found nothing amiss, for everything was closed. And now they say that by way of the window was where they had gone out. And fast they went, away they ran at full speed.

And now to the old woman does the story turn. "When, for goodness' sake, are they going to stop dancing! I will go and speak to them, for really they must go to bed."

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<sup>2</sup> The mother.



Mīdāc a'kiwā<sup>a</sup>zi ā'kidot: "Pōnīm," udinān.

Awāntcic a<sup>a</sup> mindimōyā, "Ningāṭawikanōnāk." Kägā't kī-i-jā, ānīn kādicinānk ōwābāmān umaskutcišiminān nīminīt adō'powining! Mīdec kī<sup>a</sup>wā<sup>a</sup> mindimoyā kistciniskādisit, kayā wāwīp  
 5 inābit udānisān nibānitiku; māwījawītug mādcānigubānān. Mīdec mindimōyā ānāt uta'kiwā<sup>a</sup>zīmān: "Kīn kitindōwin. Nīn māwīja nindāni-i'kit tcinābiyān. Kidānisinān kīmādcāwag. A<sup>a</sup>, wāwīp unickān! Nō'pināc! Pīgīwāwic kidānisinān! Awīdec inini, nīcī'!" udinān.

10 Mīdāc ājimādcāt wāwīp a'kiwā<sup>a</sup>zi.

Mīdāc ānāt: "Ā'pitci mādcī-i'ciwābizi a<sup>a</sup> kitānisinān. Mād-cītōn kägō!"

Mīdāc kägāt ājimādcītōt mānōminack. Ājimādcāt.

Mīdāc wīn a<sup>a</sup> i'kwā ānāt unābāmān: "Inābin udānāng! kīga-  
 15 nō'pināja-o'kunān. Kīcpīn nimpāpā pinō'pinānīnāng tabīdānimāt; tapike'tcinōtin, kayā tapima'katāwāna'kwāt. Mī'a-wā nimpāpā. Ināpin mōjag!"

Ninguding idāc kīwā<sup>a</sup> awinini āpānāpit ōwābandān kägā't cayīgwa pīdānima'k pima'katāwāna'kwatinig. "Cayīgwa!" udi-  
 20 nān.

Mīdāc kägā't ājinābit, "Mī'a-we nimpāpā!" udinān. "Āiyān-gwāmisin!" udinān. "Nāpin minawā!"

"Cayīgwa pācu!" udinān.

Mīdec kī<sup>a</sup>wā<sup>a</sup> āwī'kwā i'kidot. Ānāt unābāmān: "Kigacingwā-  
 25 'kōwimin."

Mīdāc kägā't kā-i-jicingwā'kōwiwāt.

A'kiwā<sup>a</sup>zi pimiba'tō. "Wucāwāskukaskitāsāpisun! Pīgīwān! Pīgīwāg! Wāwīp!"

Kāwīn kanagā wīn kigitosīwag.

And then the old man said: "Don't speak to them," he said to her.

Yet nevertheless the old woman: "I am going to speak to them." Truly then she went, and what did she seem to behold but beans dancing on the eating-place! And then they say the old woman was in great anger, and quickly she looked where her daughter was wont to sleep; but it was likely that for a long time since must she have been gone. And then the old woman said to her old man: "It is your own fault. Long ago I wanted to go and look. Our daughter and he have gone. Come, hurry and wake up! Go chase after them! Bring home our daughter! And as for that man, kill him!" she said to him.

Thereupon on the instant away went the old man.

And she said to him: "Very powerful is our daughter to do evil. You had better take something along!"

And, sure enough, he took along a stem of rice-straw. Then he was off.

And then the (young) woman, in turn, said to her husband: "Look you behind! for he will be pursuing us." If my father comes in pursuit of us, there will come up a wind; it will be a great wind, and there will come black clouds overhead. That will be my father. Be on the watch always!"

And presently they say, when the man looked behind, he saw, sure enough, that there was now a wind coming, and a black cloud was rising overhead. "He is coming!" he said to her.

And then truly, as she looked behind, "That is my father!" she said to him. "Be on your guard!" she said to him. "Look again!"

"Now he is near!" he said to her.

And then they say the woman spoke. She said to her husband: "We will turn into pines."

And then in truth into pines they changed.

The old man was coming on the run. "O Blue-Garter! Come back home! (Both of) you come back home! Hurry!"

But they, for their part, did not say anything.

Midac kīwā<sup>a</sup> kīpimipā'tōt imā a<sup>u</sup> akiwā<sup>a</sup>zi. Kumā a'pī minawā pimigīwā.

Minawā mādcāwag ānigu'k. Midac minawā ānāt unāpāman a' i'kwā: "Minawā tapicā."

- 5 Midac kīwā<sup>a</sup> a<sup>u</sup> a'kiwā<sup>a</sup>zi ānitaḡwicing āndāwāt, nayāḡ obinaḡickāḡōn omindimoyā'i-man. Igut: "Ānīn, kāḡōna kigī'i-jinaḡ?"

I'kitodac a'kiwā<sup>a</sup>zi: "Kāwīn. Mīyā'taḡu nimḡimayaḡinawāḡ nīj mi'tigō'k tcigi'kana pa'ta'kisowāt, kā'tācingwā'kwag kāḡa paḡgicinōḡ."

- 10 "Mī igi'ū" udinān mindimōyā. "Mī i'gi'ū kitānisiḡnān. Kigi-kānimā māmindagā ā'i-cimaḡci'i-ciwāpisit. Mādcān, minawā ijan!" Kāḡa māmicigaḡnāmāt.

Midac kāḡa't a'kiwā<sup>a</sup>zi mādcāt.

- 15 Midac i'kwā ānāt unāpāman: "Inābin minawā! nimpāpa tapijā."

Midac kāḡa't wayība minawā inābit awinini. Cayigwa minawā pima'katawāna'kwāt.

Midac minawā ānāt awi'kwā: "Kīḡapināwimin nōḡum."

Mīdec kāḡāt ājipināwiwāt.

- 20 Mīdec minawā a'kiwā<sup>a</sup>zi pipagamisāt, āji'ū'ci'kawāt pināwa<sup>†</sup>. Mīdec a'kiwā<sup>a</sup>zi ānu'i-jinantomāt: "Ps, ps, ps!"

Ānic kāwīn pijāsiwag. Nābāsā wīpījā nantumāt a'kiwā<sup>a</sup>zi, awidac nōjāsā wudāḡwāckawān. Aḡantcicigu kī'a-nipasigu'ōwag.

- 25 Mīdec a'kiwā<sup>a</sup>zi ānikiwāt nāyāp, ki'tciniskātisit. Midac anitaḡwicing āntāwāt. Nayāḡ minawā pidwāwitam mindimōyā: "Ān-in?" udinān. "Kigī'a-timāḡina?"

"Kāwīn," udinān a'kiwā<sup>a</sup>zi.

And then, they say, past where they were came the old man on the run. Some time afterwards back he came again.

Again they went at top speed. And then again said the woman to her husband: "Again will he be coming."

And then they say, when the old man was arriving at his home, already was he met on the way by his old woman. And by her was he asked: "Well, anything did you see?"

And then said the old man: "No. Yet only was I struck with surprise at the sight of two trees that by the roadside were standing. They were aged pines, and on the point of falling were they."

"It is they!" said the old woman to him. "That is he and our daughter. You know how very powerful she is to conjure. Go on, again do you go!" Nearly was she on the point of clubbing him.

Thereupon of course did the old man set out.

And then the (young) woman said to her husband: "Look again! for my father will be coming."

Thereupon truly in a little while once more did the man look. Now again was there a black cloud coming over the sky.

And then again the woman said to him: "We will turn into partridges this time."

And then truly did they become partridges.

And so again the old man was coming up to them on the run, when he caused the partridges to fly up. And then the old man started to call them: "Ps, ps, ps!"

But they did not come to him. The male would have come when the old man called to them, but the hen headed him off. And then, in spite of him, up and away they flew.

And then the old man turned and went back home, in great anger was he. And so he kept on going till he arrived at home. Already again came the sound of the voice of the old woman: "How is it?" she said to him. "Did you overtake them?"

"No," said the old man to her.

Ā'pitci niskādisi mindimōyā. "Kāwinna kągō kigiwābamdazīn?"  
 "Kāwin," i'kito a'kiwā<sup>a</sup>zi. "Miyā'tagu pināwiwag ningi'o'cā-  
 'kawāg," udinān. "Ānawidac ningināntumāg, ānawi nābāsā wīpījā  
 nōjāsādac udāgwāskawān," udinān.

5 Ā'pi'tci niskādisi mindimōyā upa'ki'tā<sup>o</sup>wān uta'kiwā<sup>a</sup>zi'i'mān.  
 "Ningātija! Naskā nīn, ningatijā!" i'kitō mindimōyā. Mēdāc  
 āji'ō'dā'pinang manōmin mādcāt.

Mīdāc minawā i'kwā ānāt unābāmān: "Nimāmā nōngum kā-  
 pijāt, āpitci niskādiziwag. Kīcpin wābandāmān pikistcianimi'ki'kāg  
 10 mī'i'w nimāmā," i'kitō. "Ānigu'k pimiba'tōn!" udinān. "Āba-  
 nābin nisenā!"

Mīdec kägā't inini ābanābit. Cayīgwa pisāgāna'kwāt wāsa-  
 mōwin gayā.

"Ē'ā'pitci niskādisi nimāmā! Pā'paniziwāgān! Anigu'k inābin  
 15 minawā! Āja pācu," udinān. Mīdāc awi'kwā kā'i'ji'a'wādināt  
 unāpāmān, mīdāc ānāt: "Kīgātānicipiwimin nōngum."

Mīdac kägā't; mīgu maḍābisāwāt kitcigāming, mīgu kayā wīn  
 mindimoyāyic, ānipasigu'o'wāt anicipag. Pācu' kī'ā'nipōnīwag.  
 Mīdac a<sup>a</sup> mindimōyā ājināndumāt. I'kitut pā'kic sāsawābinang  
 20 mānomin. Ināt: "Pīte, pīte, pīte, pīte!"

Awīdec nābācip mīwā'i'jiicāt, awīdac nōjājip udaiyāgōwān.  
 Ānic mī wīn mīnawa mindimōyā i'kitut: "Pīte, pīte, pīte, pīte!"  
 Mīdec a<sup>a</sup> minawā ā'pitci wī'i'cāt nābācip; mīdāc wīn nōjājip ā'pitci  
 ki'tci ano'ki aiyāgōwāt. Kāga'pi wāsa āni'i'ji'aiyāgōwāt. Kāga-  
 25 'pī'i'dec kī'a'nipasigu'ō'wag mīcawāgām, mīdec iwiti nōngum  
 aiyāwāt.

Very angry was the old woman. "Did you not see anything?"

"No," said the old man. "There were only some partridges that I frightened up," he said to her. "Yet when I called to them, indeed the male would have come, but the hen kept heading him off," he said to her.

In great anger was the old woman, (and) she struck her old man. "I will go! Just watch me, I will go!" said the old woman. And then, taking some rice, she started.

And then once more the (young) woman said to her husband: "My mother this time will be the one to come, for they are very angry. If you see a big thunder-storm coming, that will be my mother," she said. "At top speed must you run!" she said to him. "Look behind often!"

Whereupon truly the man looked behind. Already were the clouds coming out of the sky, and lightning was there too.

"Oh, in great anger is my mother! Alas for us! Quickly look back again! Now she is hard by," she said to him. And then the woman caught hold of her husband, and said to him: "We will become mallard ducks this time."

And truly that came to pass; for when they came with full speed out upon the sea, and right behind came the mean old woman, then up rose the mallards and flew away. A short way they flew and alighted. And then the old woman called to them. She spoke at the same time that she scattered the rice. She said to them: "Pîte, pîte, pîte, pîte!"

And the drake would have gone thither, but the she-duck kept swimming and heading him off. And the old woman again said: "Pîte, pîte, pîte, pîte!" And then again very willing was the drake to go; and the she-duck, for her part, had hard work heading him off. At last far out she made him swim. And then finally they rose and flew far out to sea, and there they now are.

## 3. THE ORPHANS AND MASHŪS.

## I.

Ningutinga ki'wā' anicinābā a'i'ndā wīdigāmāḡaṇaṇ gayā niji-  
 wāṇ kiwā' unīdcānisiwān; pājik ā'pīci agā'ciwāṇ. Mīdec kiwā'  
 a'i'ndāwāḡ. Inini āndasogījik āndawāndcigā; awādec i'kwā kayā  
 wīn maṇisā tcibā'kwā gayā. Inī' dec unīdcānisiwā maḡcīnī'j  
 5 kwiwisānsaḡ. Mīdec awā zāzī'kizit kwiwisāns kānawānimāt uci-  
 māyānsaṇ uḡīn maṇisānit taṇama'kaṡigizīnitsaḡu gayā.

Ningudingḡac kiwā' a'i'ndāwāt awā inini kayā wīn āndasogīji'k  
 mādcāt papāndowāndcigāt. Awinini patagwicing umi'kawān  
 wīwāṇ pītcīnaḡ wīmanisāt kayā wītcibā'kwāt. Aḡinōdcīyāḡ gayā  
 10 ā'pīci nicīwunātisiwāḡ. Nīguting ḡac kiwā' awinini māminō-  
 nāndaṡ, ināndaṡk: "Aṡantcisa ājiwābāḡogwān?" ināndaṡ. Mī-  
 gu taṡiṡaḡ ājimi'kawāt inī' wīwāṇ pītcīnaḡ mādcī'tānit tcibā'kwā-  
 nit. Kāwīn kāḡō i'kitosī inini. Mīdec ki'wā' ānāndaṡk: "Taga,  
 nīḡaḡaḡwātcīmā nīḡwisīs zāzī'kisit ānīn ājiwābā'k āndāwāt."  
 15 Mīḡac kāḡā't ājigagwādcīmāt ogwisīsānsaṇ kīmōtc: "Nīḡwisīs,"  
 udinān, "āmbāsanōnā wīndaṡawicīn, ānīn āna'kaṡigīsīt kīḡa?  
 Pītcīnaḡ kīmādcī'tāḡ tāḡwicinānin. Kayā ḡīn kecīmā'yāns kayā  
 ijināḡusi mawit panā."

Kwiwizānsidac kāwīn kāḡō wī'i'kitusī. ḡāḡa'pīḡac a'i'nini  
 20 ā'i'ndaḡcimāt udigōn: "Ānīc kīḡawīndaṡmōnsa, ānawī kāwīn kāḡō  
 kīwīwīndaṡmōsīnūninābāṇ; kīḡawīndaṡmōnidacīḡu ā'pītcī kaskāndaṡ-  
 mān a'panā nicīmā'yāns mawit kākabāḡīji'k," udinān ōsaṇ. "Mīḡu'  
 kā'a'nīmādcāyaṇini kīḡicāp nānāḡe kayā wīn nīḡanān mīḡa'yā wīn  
 uji'tāḡ zazāḡāwāt wāwānī gayā pīnā'kwā'u'. Mīdec ājīmādcāt  
 25 kayā wīn, mīdec kāḡā kīḡāsi'kawā pīḡagwicing. Pī'ā'ntcīkwaṇ-  
 ayāt kayādec pīnūnāt nicīmā'yānsaṇ," udinān ōsaṇ.

## 3. THE ORPHANS AND MASHŌS.

## I.

Once on a time they say there lived a man and his wife, and two they say was the number of their children; one was very small. And it is said that they continued there. The man, as often as the days came round, hunted for game; and the woman, on her part, gathered fire-wood and cooked the meals. And their two children were boys. And the boy that was older had the care of his tiny brother while his mother went to gather fire-wood and while she was busy at her work.

Once on a time, so they say, while they were living at home, the man was every day away on a hunt for game. When the man came home, his wife would that moment go for fire-wood, that she might make ready to cook the meal. The children were also very much neglected. And once they say the man felt as if he would give reproof, (and) thought: "I wonder what is going on!" he thought. That was the way it always was, he would find his wife in the act of getting ready to cook the meal. Nothing did the man say. And then they say he thought: "Now, I will ask my son that is older what is going on here at our home." Thereupon truly he asked his son in secret: "My son," he said to him, "come, and truly tell me, what is your mother doing? Straightway does she go to work as soon as I come home. And both you and your little brother look as if you were weeping all the time."

And the little boy did not wish to say anything. Then at last the man, after he had spoken much to him, was told: "Well, I really will tell you, yet I am not anxious to tell you anything; and I will tell you, simply for the reason that very sad am I all the time, that my little brother should cry during the whole of every day," he (thus) said to his father. "For just as soon as you are gone in the morning, then later does our mother also make ready and adorn herself and carefully comb her hair. Thereupon she too goes away, and you almost precede her on the way home. She comes and takes off her clothes, and then gives suck to my little brother," he (thus) said to his father.



Ininidec i'kito: "Mī·i·we wā'ki'kāndāmān," i'kito. Mīdāc awinini kiwā<sup>a</sup> weyābaninig kā·i·ji·a·'kāmowāt ini'<sup>u</sup> wīwān. Kāgā't awinini weyābaninig kigijāp mādcā'kāzo; pācudāc ā'kudābābān-dānk wīgiwām kī·a·yā ki'kāzut. Kī·i·nāndānk: "Ningawābāmāwa  
5 taga kāda·i·ndigwān." Mīdec kāgā't ājimādcāt.

Kumā'pi cayigwa kāgā't pimisāga·a·mōn wīwān. Ā'tā, ānīna āji·u·nit! Ā'pidci zazāgāwa·ō·wān. Panā iwiti kwaya'k āni·i·jānit mānisā'kānāng. Kāwīndec wāwāni ugīgi'kānimāsin ini'<sup>u</sup> wīwān āna'kāmigizininigwān. Mīdec mīnawā kiwā<sup>a</sup> weyābaninig tībickō  
10 kā'todānk, kī·i·jāt iwiti kā·a·nijipickwābamā'pān pītcīnāgō. Mīdec kīmi'kawāt pāji'k gīstcimi'tigōn pada'kizunit ā'pitci mīskwā'kus-kīgāsonidcin. Mīdec, "Mī gānabātc ōmā ā·i·jāt," ināndām. Ā'pitci gayā gi'tāmonini mī'kana omī'kānāni. Mīdāc ānāndānk: "Mī·i·mā pācu tcikāsoyān," ināndām.

15 Mīdāc kāgā't cayigwa mīnawā pināgusiwān wīwān. Ā'ta, mīdāc kāgā't mino·u·nit! Cayigwa pācu pī·a·ya imā mī'tigōn pata'kizunit. Mīdāc awi'kwā ājipa'kitā·ā·'kowāt ini'<sup>u</sup> mī'tigōn pā'kic i'kitut: "Nināpāmitug! Nintāgwicin minawā ābinding," i'kito.

20 Apanā kiwā<sup>a</sup>gu pasāgitōtāwāt kinābigōk. Wayībagu ukī·ā·n-gwāckāgōn wī·u·mwigut.

Mīdāc awinini kiwābāmāt wīwān āndōdāmīnit. Kī·a·nimādcā wāwīp; kīni·ā·pāmiskāt, kī·i·jāt āndāwāt. Mīdāc kīwīndāmāwāt unīdcānisa<sup>t</sup>, kī·i·nāt: "Ningīwābāmā kīgiwā āndōdānk. Mīdāc  
25 kīgicānimak tcinīsaḱ.—Kīndāc ningwisī," udinān, "kicīmā'yāns kīgāmādcīnā kīgāplmōmā," udinān. "Nīndāc ōmā ningatayā

And the man said: "That is just what I wanted to know," he said. And then the man, so they say, on the morrow lay in wait for his wife. In fact, the man, on the morning of the next day, pretended that he was going away; and near the place from whence he could barely see the lodge, he remained in hiding. He thought: "I will now see what she is going to do." And so truly now was he gone.

Now, afterwards, when he was clearly gone, then truly did his wife come out of the lodge. Gracious, but she was in gay attire! Very beautiful was she. Right over there by a straight course she went, by way of the path used in going after the fire-wood. And not exactly did he make out just what his wife was up to. And then again, they say, on the next day he did the same thing, he went over to the place where he had barely lost sight of her on the day before. And then he found standing alone a great tree, which was very red by reason of the bark being peeled off on account of much travel upon it. And then, "It is perhaps here that she goes," he thought. And very plain was the beaten path (to the tree). And then he thought: "It is near by this place that I will hide myself," he thought.

Thereupon, of a truth, coming hither into view was his wife. Oh, but she was truly arrayed in fine attire! Now close by she came to where the tree was standing. Whereupon the woman pounded upon the tree, at the same time she said: "O my husbands! I am come once again," she said.

Without ceasing, they say, out came crawling the snakes. In a little while she was coiled about by them, and made use of as a wife.

And the man saw what his wife was doing. He went speedily away; around he turned (and) went home. And then he spoke to his children, he said to them: "I've seen what your mother is doing. I've made up my mind to kill her. — And you, my son," he said to him, "your wee little brother would I have you take away, I would that you carry him on your back," he said to him.

pīnic tcipitāgwicing kigiwā," udinān. "Aiyāngwāmisin, ningwisīs," udinān; "wī'pimātisiyu'k wipimādcī kayā kicimāyāns. Miwe gwaya'k kādacaīyāg," udinān; "gwaya'k ningābī'a·nung, mīdac iwiti tci'a·niwābamātwā kō'komisāg," udinān ini'u ugwisīsānsan.

- 5 "Mīdec āninān, kīganō' pinaca'o·gowā; pō'tc a" kigiwā. Kāgu' dāc bā'pic ābanābī'kāgun!" udinān. "Kāgu' gayā kipitcipatō- 'kāgun!" udinān. "Pītcināg kayā iwiti kō'kumesāg kīgagigī'ki- migōg," udinān. Mīdec kī'wā" ājōdā'pienāng i" ta'kināgan ta'ku- pisunit āgā'cī'i·nit ugwisīsānsān. Umbiwānā·ā't ini'u zāzī'kisit  
10 ugwisīsān.

'I'i'wīdec ta'kināgan kāgā umāci'kizidōn iwe ta'kināgan a" kwīwisāns. Mīdec ājimādcānit, "Kicī'kān, ningwisīs! ānigu'k pimūsān," udinān ainini. "Mī nīn omā dci'a·yāyān."

- Mīdec kāgā't a" inini kī'a·'tāt. Kī'u·ci'tāt, nībiwa misān  
15 ugīkicka·ā·nān. Mīdac kāgīcī'tāt kā'i·cipindigāt. Kī'u·ci'tāt wīnisāt wīwan. Cayīgwa gāgā't udāminisudawān pī'a·yānit. Mīdec āji'a·cunawāt tcipipīndigānit. Pītcinagīdacīgu pā'u·mbi- nāng i" skwāndām mī·ā·cipīmwāt, mayādac udā'i·ning udininawān.

Mīdac āgut: "Ānīc kīnā tōtāman?"

- 20 Inini kāwīn kāgō i'kitosī.

Awīdāc i'kwā mī'i·mā tcīgaskutā pīpāngicing.

Mīdāc awīnini ājiwī'kutābānāt nawātc nāwuckutā āji'a·sāt. Mīdāc ājiki'tcipōtawāt, mīdac ājisa'kawāt; māgwādac tānā'ki- sunit kāna wābamāt ini'u wīwān.

- 25 Udīgōn: "Ānīc wīn wāndcitōtawīyan? Kī'tnīgā·ā·k kīnīdcān- sinānīg kī'u·ci·ā·twā."

Inini kāwīn kāgō i'kitosī; ānīc ogīwābamān kā'i·citigānit

"And I here will remain until the arrival of your mother," he said to him. "Do as well as you can, my son," he said to him; "so that you may live, and also save the life of your wee little brother. Straight in yonder direction shall you go," he said to them; "straight toward the west, for over by that way will you go and see your grandmothers," he said to his little son.

"And yet I say to you, she will pursue you; in spite of all, will your mother (follow you). And don't ever under any condition look behind you!" he said to him. "And also don't ever stop running!" he said to him. "And by and by at that place will your grandmothers give you words of advice," he said to him. And then they say he took up the cradle-board on which was tied his little son. He lifted it upon the back of his son who was older.

And with that cradle-board the boy almost touched the ground. And as he started away, "Go fast, my son! at full speed must you go," said the man to him. "As for me, here will I remain."

And truly the man remained. He put things in order, much fire-wood he gathered. And when he had finished work, then he went inside. He was prepared to kill his wife. Now, in truth, he suspected that she was coming. And he was ready with bow and arrow to shoot her as she came entering in. As soon as she lifted the flap of the doorway, then he shot her, at the very centre of her heart he shot her.

And then he was asked by her: "Why do you do it?"

But the man made no remark.

And the woman came over there by the edge of the fire and fell.

And the man dragged her, and closer to the centre of the fire he placed her. Thereupon he built a great fire, and then he burned her; and while she was burning up, he gazed upon his wife.

He was addressed by her saying: "Now, why do you treat me thus? You have brought woe upon our children by making orphans of them."

The man did not say anything; for in truth he had seen what

wiwan, ā'pitcidac uginicki'igōn. Awidec i'kwā ga'kina kagō  
i'kitō kā'u'ndci cawānimigut unābāman.

Ininidac kāwin kaganā ābiding ogañōnāsīn; migā'tagu ki'tci-  
a'no'kit wi'ā'ngwā'kiswāt. Migu' paŋgi ani'ā'towāg, migu'  
5 minawā kanōnigut, pinic igu māwit awi'kwā. Ānukāgisumāt ini'  
unābāman. Ānic kāwin ucawānimigusīn.

Midec kī'wā<sup>a</sup> awinini ā'pitci aiyā'kusit pōdawāt kabādibi'k,  
winipāt gayā. Migu tibickō ā'pitwāwidaminīt wiwan. Miminawā  
ā'ki'tcipōtawāt. Tcigaya'i'dac kī'wā<sup>a</sup> weyābāninig micigwa tcā-  
10 gā'kiswāt; kayā kāwin keyābi onōndawāsīn. Midec kagā't kātci-  
ānigu'k pōdawāt. Mīdac kī'wā<sup>a</sup> wābāninig tcāgā'kiswāt.

Midec kā'i'jiningwa'ank i<sup>u</sup> udickutām. Midec kayā wīn  
kā'i'cimādcāt, na'pātcigu kayā wīn kī'i'cimādcāt.

Midec minawā ābinotciyag ājitibādcimindwā. Māgwā kī'wā<sup>a</sup>gu  
15 ninguting ānipapimosāt ānāgucig kwiwisāns pimōmāt ucimāyānsan  
āpitci aiyā'kusi. Nigāninābit owābandān kwayu'k ājāt wigiwāmāns  
pada'kitānig. Midec āni'i'jināzi'kang. Pitcīnag kī'wā<sup>a</sup>gu pācu'  
āni'a'yāt awiya onōndawān kigitōnit, i'kitunit: "Niyā! nōcis,  
kigikitimāgisim," utiguwān. Mī kī'wā<sup>a</sup>gu ājiki'tcimawit a<sup>u</sup> kwi-  
20 wisāns, a gayā pāmōmint ta'kināgāning.

"Pindigān!" udigowān ō'komisiwān.

Mīdac kagā't ājipīndigāwāt. Kī'a'camigowāt kīnibā'i'gowāt  
kayā. Wayābānimigidac kī'wā<sup>a</sup> udigowān ō'komisiwān: "A'a'u,  
āmbā ānickān! kīgamādcām minawā," udigowān. Midec kī'wā<sup>a</sup>  
25 ācimīnigut ō'kumisān migōs, pinā'kwān kayā. Mīdac āgut: "Pi-  
tcīnag kīgapiminija o'gowā a<sup>u</sup> kigiwā. Aiyāngwāmisin nojis. Mī,  
'o 'o' wāndcimīninān tcī'ā'badci'toyan kīcpln piminija o'nāg

his wife had done, and very much was he angered by her. And the woman said all sorts of things, that she might be pitied by her husband.

But the man had not a single word to say to her; he simply worked with all his might to burn her up. And when a little way the fire went down, then again would he be addressed by her, till finally the woman wept. In vain she tried to appease the wrath of her husband. Yet no pity did she get from him.

Consequently they say the man became very tired with keeping up the fire all night long, (and) he wanted sleep. And all the time did his wife have the same power of voice. And then once more he built up a great fire. And when it was nearly morning, they say that then was when he burned her up; and he no longer heard her voice. And then truly in good earnest he built up the fire. And then they say by morning he had her all burned up.

Accordingly he covered up his fire. Whereupon he too went away, but in another direction he went.

And now once more the children are taken up in the story. It is said that one evening, when the boy was travelling along and carrying his little brother on his back, very weary did he become. As he looked ahead, he saw that straight in the way where he was going was a little lodge standing. And then he directed his way to it. They say that as soon as he was come near by, he heard somebody speak, saying: "Oh, dear me! my grandchildren, both of you are to be pitied," they (thus) were told. And then they say that the boy wept bitterly, likewise he that was carried in the cradle-board.

"Come in!" they were told by their grandmother.

And then truly went they in. They were fed by her, and by her were they put to bed. And in the morning it is said that they were told by their grandmother: "Now, then, come, and rise from your sleep! you need to be on your way again," they were told. And then it is said that he was given by his grandmother an awl and a comb. And he was told: "Presently will you be

päcudec täñanimat; mī tci·ā·bağitöyan kitödänāming. Kīgapagi-  
tön migös,” udigön. “Kāgu dāc inābi·kän. Mīgu’ minawā  
kätödamān iwā päji·k,” udigön. “Mīdāc tcitā·u·tisat minawā  
päji·k kökumis.”

- 5 Mīdāc āji·u·mbiwañā·i·gut ucimāyānsan. Mīdāc ājimādcāt kā-  
i·ckwā·u·tcimigowāt ō’kumisiwān.

“Mīdāc mātēg ānigu·k!” udigowān.

- Mīdec kägä’t ājimādcāwāgubāñān. Ningutingidāc kīwā<sup>a</sup> ani-  
papimiba’töt, ca·i·gwa awiya onōndawān udödänāming, igut:  
10 “Mī·i·mā ayān! nīwīnōnā kicī<sup>a</sup>mā!”

- Mīdāc kī<sup>a</sup>wā<sup>a</sup> a<sup>u</sup> kwīwisāns mī·kwāndānk kā·i·gut ōsan kayā  
ō’komisan. Mīdāc ājiki’tcisāgisit. Mīdec ājimādcība’töd; kāwīn  
ā’pitci ogaskitōsīn tcipimipa’tot mī ājipā’pītāguskānk ta’kināgan  
udondanāng. Mīdec minawā nōndawāt ogīn igut: “Mī·i·mā  
15 ayān! nīwīnōnā kicī<sup>a</sup>mā.”

Nawatcidāc kistcimawiwāg nōndawāwāt ugiwān, kayādāc  
wīpisiskitawāsigwa. Minawā dāc nāsāb udigön ugīn: “Mī·i·mā  
ayān, kitinin! Nīwīnōnā kuca kicīmā kitinin. Kitinikā·ā·kuca,”  
udigön.

- 20 Mīdāc kägä’t ānigu·k pimiba’töd, āckām a’pitci päcu’ täñwāwi-  
tāmōn. Mīdāc āji·ā·päğitöd migös, mīdāc ki·tciwadci<sup>a</sup> āji·a·yā-  
magat; miziwā migōsiwān. Mīdāc kīnāwī’tawāwāt ugiwān.

- Mīdāc awā tcībai migōsing kīnānāpisānig u’kanān. Mīdāc  
kī<sup>a</sup>wā<sup>a</sup> ādānk migös: “Tawiskawicin, ninō’pīnānāg ninītēānisāg!”  
25 Kāwīndāc kīnāgā ūpīskitāgusīn. Mīdāc minawā ānāt: “‘Ā<sup>a</sup>!”  
ānāt; “mäckut kīgāwīwin” udinān. Kāwīndāc kīnāgā wītāb-

pursued by your mother. Do as well as you can, my grandchild. And the reason why I have given you these things is that you may use them, if, when she follows after you, you think her to be near by; then you shall fling them behind you. You shall throw the awl," he was told. "And be sure not to look. The same also shall you do with the other thing," he was told. "And then you will be able to reach another grandmother of yours."

And then was his little brother helped upon his back by her. And then he set out after they had been kissed by their grandmother.

"Now, then, go fast!" they were told.

And then truly away they went. And once they say, that, as he went running along, he now heard the sound of somebody behind, saying: "Do stay there! I wish to suckle your little brother."

And then they say that the boy became mindful of what he had been told by his father and his grandmother. And then he was greatly afraid. And then he started to run; not very well was he able to run, for with the cradle-board he would hit his heels. And then again he heard his mother saying: "Do stay there! I want to suckle your little brother."

And then all the more did they weep when they heard their mother, and they did not want to listen to her. And then the same thing as before were they told by their mother: "Do remain there, I tell you! I really want to suckle your little brother, I tell you! You are surely doing him injury," he was told.

And then truly at full speed he ran, (and) nearer still could be heard the sound of her voice. Upon that he flung the awl, and then a great mountain came to be; everywhere over it were awls. And then far away they heard the faint sound of the voice of their mother.

Thereupon a skeleton caught fast its bones in among the awls. Accordingly they say that it said to the awl: "Make way for me, I am following my children!" But not in the least did (the awls) listen to her. And so once again she said to them: "Oh, do (let me



wā'tāgusīn. Wī'kādac kīkacki·u· imā ki'pācītciskang 'i<sup>u</sup> migō-siwadci<sup>u</sup>. Minawādac mī kīnō'pinacawāt unīdcānisa<sup>8</sup>.

Mīdac mīnawā igi'<sup>u</sup> abinōdciyaḡ nōndawāwāt ugiwān, agāwa pitāpitāgusinit. Minawā nāsāb pi·i·'kitunit: "Pīc! Nīwīnōnā ki-  
5 cī<sup>n</sup>mā!"

Mīdac minawā a<sup>u</sup> kwīwisāns ājiki'tcimawit nawatc ki'tcimād-cība'tōd; mīdacigu minawā ājipa'pitākutūntānācing. Mī minawā nōndawāwāt ugiwān, nawāt c pācu' pīḡanwāwīṭaminit. Mīdac minawā mādcība'tōt, mī minawā nōndawat ugīn. Ā'pīdci pācu'  
10 pīḡanwāwīṭaminit igut: "Pīc kicī<sup>n</sup>mā! Nīwīnōnā!"

Mīdac nawāt c mādcība'tōd, mīdac mīnawā āji·ā·pāgitōd udānāḡ pīnā'kwān, mīdac pīnā'kwāniwādcī'<sup>u</sup> ājipimātinānig udūtānā-ming. Mīdac ājiki'tcimādcība'tōd; kumā'pi minawā unōndawāwān, agāwa tābi'tāgusinit.

15 Kāwīn mīnawā wība kacki·u·si awi'kwā. Mīgu minawā nāsāb āḡank i<sup>u</sup> wādcī'<sup>u</sup>, kāwīndac upist'kitāgusīn; wī'kādec kacki·u·. Mīdac minawā nōswāwāmāt, mīdac ināt: "Pīc kicī<sup>n</sup>mā! Nīwīnōnā kicī<sup>n</sup>mā!"

Mīdac ābinding ā'ta gītābi'tawāwāt. Mīdac awā kwīwisāns  
20 ānigu'k ājipīmosāt, ā'pīdci ayā'kusit; kayā ā'pīdci cigwa tibikāṭt-nig. Nīngutingīḡac cigwa ānītātakanābit, owāḡbandān wīgiwāmāns; ō'kumīsān āndānit minawā bājik. Ā'pīdci ocawānimigōn. Mīdac āḡut: "Kitimāḡisi, nōjis. Pīndigān!" udigōn.

pass)!" said she to them; "and as a reward I will be a wife to you all," she said to them. But not the least faith was placed in her word. And it was a long time before she was able to pass over the mountain of awls. And so once more she was in pursuit of her children.

And then again did the children hear their mother, faintly they heard the sound of her voice coming hither. In the same way as before it came, saying: "Bring him to me! I want to suckle your little brother!"

And then again the boy wept aloud, all the harder did he begin to run; whereupon again he bumped his heels (against the cradle-board). And now again they heard their mother, ever nearer kept coming the sound of her voice. And then again he began running, and once more he heard his mother. Very close came the sound of her voice, saying: "Bring me your little brother! I want to suckle him!"

Thereupon all the harder did he start to run, and this time he flung the comb behind, whereupon a mountain-range of combs strung out over the country at the rear. And then he began running at full speed; and after a while they again heard her, feebly could she be heard.

It was a long time before the woman was able to pass the place. And the same thing (she had said) before, she now said to the mountain, but no heed was given her; and it was a long while before she was able to pass. And so again she called after them, and she said: "Give me your little brother! I want to suckle your little brother!"

And only once they heard the sound of her voice. And then the boy walked with hurried step, very tired was he becoming; and it was now growing very dark. Once, as he was walking along, he raised his head to look, and saw a little wigwam; it was the home of another grandmother of his. Very much was he pitied by her. And he was told: "You are in distress, my grandchild. Come in!" he was told.

Mīdāc kã·i·ji·a·camigōwāt, kīnibã·i·gōwāt kayã. Weyãbaninig dāc minawã udigōn ō'kumisān: "Āmbã, nōjis, unickān! Āmbã, minawã cayīgwa kīgāmādcã." Mīdāc minawã ājimīnigut ō'kumisān kã'tac-wīnit piwānagōn saka'tāgānān kayã. Mīdāc āji·u·mbīwānã·i·gut  
 5 uci<sup>a</sup>mã<sup>a</sup>yān mīdāc āgut: "Keyābi kīgāpiminica·o·gowã a<sup>a</sup> kīgīwã. Awīdāc, nōjis, saka'tāgān māninān mī·a·<sup>a</sup> skwāt c kãdã'pāginat; mīdāc tcidāmāḍābiyān kistcizībi. Mīcimã tctwābāmāt kistci·u·si-  
 'kāsī tctpabã·a·gumut imã sībing. Mīdāc a<sup>a</sup> kāgānōnat kīgātinã:  
 10 'Ntmicōmis, skumānã ācawã·ō·cicinām, mānidō nimpiminica·o·gonān,'" udigōn ōkumisān. "Mī kādinat," udinān. "Kīpāci-dã·a·mān dāc i<sup>a</sup> zibī, mī·i·<sup>a</sup> kāwīn minawã kãyābi kīgāpiminica·o·gusīwã. Wāwāni, nōjis, pisindawicīn ājikagī'kiminān," udinān.

Mīdec ājimādcāt kwīwisāns minawã. Ningutingdāc minawã ānipapimibã'tōd cayīgwa minawã awīya ōnōndawān udōḍānāming  
 15 pīmaḡmāzināwī'tāgusīnit. Pa'kic pīpīpāginīt, igut: "Mī·i·m āyān! Nīwīnōnã kicī<sup>a</sup>mã!"

Mīdāc kīgã't kistci·ānigu'k mādcpā'tōd a<sup>a</sup> kwīwisāns; kī'tcīma-wit kayã, kī'kānimāt ugīn nō'pinaca·o·gut; kayādāc mī'kwāndānk kīnisimint ugiwān, kayādāc kusāwāt. Minawã ōnōndawān. Nawāt c  
 20 pācu' pīdwāwitāminīt iguwāt: "Pīc kicī<sup>a</sup>mã! nīmīnōnã kicīwã!" udigowān.

Mīdāc ānigu'k mādcpā'tōd. Minawã ōnōndawān, ā'pidci pācu' pidānwāwitāminīt. Nāsāp igut: "Pīc kicī<sup>a</sup>mã! Nīwīnōnã kicī<sup>a</sup>mã!"

And so, after they were fed, then by her were they also put to bed. And in the morning they were again told by their grandmother: "Come, my grandchild, rise up! Come! for soon again must you be going." Thereupon again he was given by his grandmother, as a means of protection, a flint and some punk. And then with her help was his little brother lifted upon his back, and he was told: "Still yet will you be followed by your mother. And now, my grandson, this punk which I have given you is the last thing for you to throw; thereupon you will be able to come out upon a great river. And there you will see a great horn-grebe that will be moving about over the water in the river there. And it shall be your duty to address it. You shall say to it: 'O my grandfather! do please carry us across the water, for a manitou is pursuing after us,' " he was (thus) told by his grandmother. "That is what you shall say to it," she said to him. "And after you have crossed over the river, then no longer will you be pursued. Carefully, my grandson, do you give heed to what I have instructed you," she said to him.

And so off started the boy again. And once more, as he went running along, he heard again the sound of her coming behind with the clank of bones striking together. At the same time she was calling after him, and saying: "Remain there! I want to suckle your little brother!"

And then, in truth, with great speed did the boy start running; and loud was he crying, for he knew that it was his mother who was pursuing him; and he was mindful too that their mother had been killed, and they were afraid of her. Once more he heard her. Still nearer came the sound of her voice, saying to them: "Give me your little brother! I want to suckle your little brother," (thus) they were told.

And then with speed he started running. Again he heard her, very near came the sound of her voice. The same thing as before she was saying: "Bring me your little brother! I want to suckle your little brother!"

Mīdāc a<sup>u</sup> kwīwisāns gāgā't ki'tcisāgisit. Kāgā udōnāndān  
 kā'i'gut ōkumisān undci wāgunān ni'tam kātapāgi'tōd. Wī'kādāc  
 omi'kwāndān. Ā'pidci pācu ōdānāng udinānimān pāminica'o'gut.  
 Mīdāc ā'pāgināt pīwānagōn, mīdāc zāsi'ka kīptmādināg wādcī'<sup>a</sup> —  
 5 pīwānagō wādcī'<sup>u</sup>. Mīdāc minawā āniwāg ki'a'pānimut wāsa  
 tcitāgwicing.

Awīdāc i'kwā ājicōskupisut pīwānagunk. Mīgu ānu'u'gitā'kiwāt  
 nāyāp minawā ājāyāpōsut. Mīdāc minawā ādānk: "Mānu,  
 pīmusā'i'cin! Māckut kīgawiwīm," uditān. Mīdāc wī'kā pitcīnāg  
 10 kikacki'u't. Mīdācigu iwiti kā'u'ndāpōzut. Mīdāc mīnawā kimā-  
 dcinicawād unītcānisa<sup>8</sup>.

Mīdāc ninguting minawā kwīwisāns ānipapimiba'tōd. Cayīgwa  
 minawā awiya pi'tābi'tāgusiwan udōdānāmiwāng, iguwāt tibickō  
 udānāng kā'i'ni'tāmowāt: "Pīc kicimā! Nīwīnōnā kicimā!" Mīdāc  
 15 a<sup>u</sup> kwīwisāns nawātc ki'tci ānigu'k pīmiba'tōd. Minawā unōnda-  
 wān: "Pīc kicimā! Nīwīnōnā kicimā!" Nawātc pācu pitānwāwi-  
 tāmīnit. Īniwidāc kayā pāmōmāt ucīmāyānsān wīngā ki'kimōwan.  
 Mīdāc mīnawā onōndawān, ā'pidci pācu pidānwāwitāmīnit; "Pīc  
 kicimā! Nīwīnōnā kicimā!" Māgwā dāc tānwāwitāmīnit ugī'ā-  
 20 'pāginān īni'<sup>u</sup> skwātc saga'tāgānān, kī'i'kitut: "Mī'a'wā skwātc,  
 nō'kumis! kāmijiyān. Sa'ka'ā'n!"

Mīdāc kāgā't ki'tciwādcī'<sup>u</sup> ickutā pijicik tāta'kamaya'i' upi'kwa-  
 nāwāng. Mīdāc mādcāwāt minawā ānigu'k. Mīdāc 'a<sup>u</sup> kwīwisāns  
 nōndawāt ugīn mādwāki'tcimawīnit. Awāntcīcidāc mādcā, kayā  
 25 wīn ki'tcimawit. Minawā onōndawān, agāwa tābi'tāgusīnit mādwā-  
 gīstcīnānīnawādāmūnit. Mīdāc kayā wīnawā ā'pidci nānīnawādā-

And then the boy, in truth, was greatly afraid. Almost forgot he what had been told him by his grandmother, which (of the objects) he should first fling away. It was a long while before he recalled (which) it (was). Very close behind suspected he the presence of her by whom he was pursued. Thereupon he flung the flint, and of a sudden there happened a range of mountains, — mountains of flint. And when some distance farther on, he then felt secure in having gotten so far away.

Now, the woman slipped on the flint. And even though she reached the top, yet back again she slipped. And so again she said to (the mountains): "Do, please, let me pass over you! In return I will be a wife to you," she said to them. And it was a long time before she succeeded. And from the place up there came she sliding down. And then again she went in pursuit of her children.

And so again the boy went running along the way. Soon again somebody could be heard coming behind, saying to them the same thing that in the past they had heard: "Give me your little brother! I want to suckle your little brother!" Thereupon the boy with even greater speed did run. Again he heard her: "Give me your little brother! I want to suckle your little brother!" Still nearer was coming the sound of her voice. And the little brother whom he bore on his back had been crying, till now he could cry no more. And so now again he heard her, ever so close came the sound of her voice: "Give me your little brother! I want to suckle your little brother!" And while he was hearing the sound of her voice, he hurled away as the last thing the punk, saying: "This is the last, O my grandmother! that you gave to me. Set it afire!"

And verily there was a great mountain of fire everywhere, stretching from one end of the world to the other at their rear. And then they went on again with speed. And now the boy heard his mother wailing with a loud voice. All the faster then he went, he too was weeping aloud. Once more he heard her, barely could the sound of her voice be heard as she wailed in deep grief. And then again they also wept for bitter grief. And then they say that

muwag. Mīḍac kīwā<sup>a</sup> awi'kwā ājikiwitāskang i<sup>u</sup> cktā pīnic  
kī·u·ditānk umi'kanāni unītcānisa<sup>†</sup>.

Īgi'widac ābinōtcīyag kīmaḍāpīwag zīpi. Mīḍac kägä't ājiwā-  
batāmowāt ō'kumisiwān kā·i·guwā'pān. Mīḍac kägä't ājikanōnāt  
5 kwiwisāns īni'<sup>u</sup> uzi'kāsiwān: "Skumānā, nimicōmis, ājawa·o·cicinān!  
Mānido nimpiminica·o·gonān," udinān.

Mīḍac kägä't āgut kā·i·gut ō'kumisaṇ. "Kīcpinsa wī'tōḍamān  
kādininān kigatājawa·o·nininim," udigowān.

"Ā<sup>a</sup>ye<sup>†</sup>," udinān.

10 "Kīnā'tagu k'igatājawa·o·nin, kāwīn wīn kici<sup>a</sup>mā," udigōn.

Mīḍac ānāt: "Kāwīn wīn i<sup>u</sup> kitātābwātōsinōn. Ā'pidci nisāgi·ā·  
nicīmā<sup>a</sup>yāns," udinān.

"'Awisa!" udigōn; "kīni'tamisa kigatājawa·o·nin."

Mīḍac ānāt: "Ānīc kā·i·cikački'tōyān tci·u·mbōmak nicīmā<sup>a</sup>  
15 kīcpīn paḡitōmak?" udinān.

"'Ā, kīgakackitōn," udinān. "Paḡitōm!" udigōn.

Mīḍac kägä't wā·i·cipaḡitōmāt mīḍac "Tapāngicin," ināḍam;  
mī minawā ājinōgīt.

"Paḡitōm!" udigōn umicōmisān. "Kawīn tapāngicinzi," udigōn.

20 Mīḍac kägä't kāga'pī kā·i·jipaḡitōmāt wāwāni.

"Āwidac kīni'tam kigatājo·o·nin," udigōn.

Mīḍac a<sup>a</sup> zāzi'kisit kwiwisāns kā·i·jiki'tci·ā·nzanāmut. Pā'kicināt  
umicōmisān: "Nimicōmis! mānō nicīmāyāns ni'tam ājawa·ō·c!"  
udinān.

25 Mīḍac kägä't ājitābwā'tāgut ōmicōmisān. Owābamigōnsa ā'pidci  
sāgi·ā·t ucīmāyān, kayā aiyāngwāmisit tciwāni·ā·sig. Mīḍac āgut:

the woman passed round the boundaries of the fire till she came to the path of her children.

Now, the children came out upon a river. Thereupon truly did they see what had been told them by their grandmother. And then in truth the boy spoke to Horn-Grebe: "Oh, please, my grandfather, carry us over the water to the other side! A manitou is pursuing us," he said to him.

Then of a truth was he told what had been told him by his grandmother. "If you will only do what I tell you, then will I carry you both across the water," they were told.

"We will," he said to him.

"You yourself only will I take across the water, but not your little brother," he was told.

And then he said to him: "Not to that sort of thing will I listen from you. Very fond am I of my little brother," he said to him.

"All right, then!" he was told; "you first will I carry across the water."

And then he said to him: "How shall I be able to put my little brother upon my back if I put him down?" he said to him.

"Oh, you will be able to do it," he said to him. "Let him down!" he was told by his grandfather.

And then truly was he in the act of letting him down, when, "Now he might fall," he thought; so again he hesitated.

"Let him down!" he was told by his grandfather. "He will not fall," he was told.

And then truly at last he let him down in a careful manner.

"Therefore first you will I carry across the water," he was told.

And then the older boy drew a deep sigh. At the same time he said to his grandfather: "O my grandfather! do please carry my little brother first over to the other side!" he said to him.

And it was so that his grandfather did what was asked of him. It was truly observed how so very fond he was of his wee little brother, and how careful he was not to lose him. Therefore was he



“‘Ā! pōsi’, kăgu dăc wīn tângawigānăckawici‘kăn!” udinān.  
 Mīdăc āji·ā·jawa·ō·năt kī·a·săt āgāming. Mīdăc kayă wīn pitcīnăg  
 kī·ā·jawa·ō·nint. Mīdăc tăbickō āgāming kī·a·yăwăt.

Mīdăc kī·i·gut ōmicōmisān: “Mīci·u·mbōm kici·mă!” udigōn.

- 5 Mīdăc nawătc kīwāni‘pānisit kī·u·mbōmăt ucīmă·yānsān, pī‘tci-  
 dăc kă·i·jisānăgisit wīpăgitōmăt ni‘tām. Mīdăc minawă kă·i·jim-  
 ādcăwăt.

Ninguding idac minawă i‘kwă kayă wīn pităgwicinōgopān imă  
 zībing. Mīdăc kayă ticickō ājiwăbāmăt ini‘u uzi‘kăsiwān, inăt:  
 10 “Skumāna, ājōwa·ō·cin, nicīm!” udinān.

“Awăspina!”

“Awa!” udinān. “Ninitcānisăg niwīnō‘pinănăg,” udinān.

“Awăspina! Kăwin!” udigōn.

“‘Ā!” udinān; “măskut kīgăpăpōtcikana‘kawă nindăpisku‘kă,”  
 15 udinān.

“Awăs kăwīn,” udinān.

“‘Ā, wăwīptăn!”

“‘A·ā·sa’!” udinān. “Kăgudăc păcita·u·ci‘kăn,” udinān.

Mīdăc kăgă‘t iji·ā·jawa·ō·nigut. Mīdăc păcu tcigăbăt inăndām  
 20 a·i·‘kwă: “Mī dcităbikwăckuniyăn,” inăndām. Mīdec ājipăci-  
 tawăt ini‘u usa‘kăsiwān pă‘kic ānikwăckunit. Mīdăc ājipāngicing  
 awi‘kwă nănăwaya·ī·ki‘tcigāming. Mīdăc imă ickwăyatcimint  
 awi‘kwă.

told: "All right! put him on, but don't you touch me on the back!" he said to him. And then he carried him over on the other side and put him on the other shore. And then was the other afterwards taken across. Therefore now were both on the other shore.

And then was he told by his grandfather: "Now, then! put your little brother upon your back!" he was told.

Whereupon he found it easier than before to lift his little brother upon his back, as easy he found it as when he first wanted to put him down. And then again they continued on their way.

And so next was the woman herself to arrive there at the river. And she too saw Horn-Grebe, and said to him: "Do, please, carry me over to the other side, my little brother!"

"Oh, bother!"

"Oh, do!" she said to him. "After my children am I anxious to pursue," she said to him.

"Oh, pshaw! No!" she was told.

"Come!" she said to him; "and in return you may have your desires with me."

"I don't wish to," he said to her.

"Come, hurry up!"

"Well, all right!" he said to her. "But don't step over me," he said to her.

Whereupon of a truth was she then being conveyed over to the other side. And so, as she was about to land, then the woman thought: "Therefore shall I now be able to leap ashore," she thought. Whereupon she stepped over Horn-Grebe at the same time that she leaped. And then down fell the woman into the middle of the sea. And at this point ends the story of the woman.

## II.

Ningudingsa kī<sup>a</sup>wā<sup>a</sup> ʔnipapimosāt a<sup>a</sup> kwīwisāns ʔnipapimōmāt  
 ucimāyānsan, omaiyaginān ʔjināgwatinig, mi<sup>a</sup> tigōn kayā omaiyā-  
 ginawān. Midac kīwā<sup>a</sup> ʔnāndānk: “Mīguca maiyagināgusiwāt  
 ogō<sup>a</sup> mi<sup>a</sup> tigōg!” Wayībagwa maṭābiki<sup>a</sup> tcigami. Mīdec imā mi<sup>a</sup> tāw-  
 5 ʔngāning asnīsi<sup>a</sup> kāni kayā. Mīdec ʔnāndānk <sup>a</sup>kwīwisāns:  
 “Ningapaṭitōmā ōmā<sup>a</sup> nicimāyāns. Ningawāṭami<sup>a</sup>,” ināndam  
 kīwā<sup>a</sup>. Mīdec kāgā<sup>a</sup> t ʔjipaṭitōmāt; micimā ʔji<sup>a</sup> swā<sup>a</sup> ku<sup>a</sup> kimāt  
 kayā odābā<sup>a</sup> mowān kayā ani<sup>a</sup> kāsini. Mīdec ʔjimōjiginamowāt  
 asinīnsan wīckikuwā<sup>a</sup> t ucimā<sup>a</sup> yān. Midac imā ʔyeyāwāt, owa-  
 10 dami<sup>a</sup> t ucimāyānsan.

Ninguting ōma a<sup>a</sup> yāwāt owaṇdamiwā<sup>a</sup> t ucimāyānsan pāni-  
 māgu awiya paṭcākisānit imā ayā tibicko; a<sup>a</sup> kīwā<sup>a</sup> ziyan. Mīdac  
 kīwā<sup>a</sup> ʔgōwāt: “Wāgunen wāci<sup>a</sup> tōyāg imā?” udigōwān.

Udinān dac kwīwisāns: “Kāwīn kāgō, nintōtamino<sup>a</sup> nicimā-  
 15 yāns mawit,” udinān.

Mīdec kīwā<sup>a</sup> <sup>a</sup>a<sup>a</sup> kwā<sup>a</sup> zi ʔnāt: “Nackā ōgowā ʔsnisāg, unicici-  
 wāg!” udinān.

Awīdac kīwā<sup>a</sup> kwīwisāns kāwīn wī<sup>a</sup> jāsī. “Mīgū tāpisāwāt ōgo<sup>a</sup>  
 asnisāg wādamīnwānāt,” udinān.

20 “Nawātc ōgawā uniciciwāg,” udigōn.

ʔnīc kāwīn kīwā<sup>a</sup> kwīwisāns wī<sup>a</sup> jāsī.

“Nackā ōgō<sup>a</sup>, pināsi<sup>a</sup> ka!” udigōn.

“Kāwīn,” udinān kwīwisāns; “tamawī nicimāyāns pasigwīyān,”  
 udinān.

25 “Ā, kāwīn!” udinān; “kāwīn tamāwīsī,” udigōn īni<sup>a</sup> a<sup>a</sup> kīwān-  
 jī<sup>a</sup> cān. Mīnawā awāṇdcic udigōn, “Pināsi<sup>a</sup> ka!” udigōn.

## II.

Once on a time, they say, as the boy was journeying along with his little brother upon his back, he marvelled at the sight of things, and the trees looked unfamiliar. And then they say that he thought: "So strange is the look of these trees!" And in a little while he came out upon the sea. And over there on the sandy beach was also a place of pebbles. And then thought the boy: "I am going to put my little brother down at this place. I will play with him to amuse him," was his thought, so they say. And it was true that he let him down; and there he set him (in his cradle-board) against a tree, and set free his little arms. He gathered pebbles for his little brother to keep him quiet. And there they remained, (and) he entertained his little brother.

Once while they were continuing there, and he was keeping company with his little brother to prevent him from crying, of a sudden somebody slid inshore with his canoe directly opposite to where they were; it was an old man. Thereupon it is said that they were asked: "What are you doing there?" they (thus) were asked.

Whereupon the boy answered him: "Nothing, I am amusing my little brother when he cries," he (thus) said to him.

And then they say that the old man said to him: "Just you look at these pebbles, they are pretty!" he said to him.

And it is said that the boy was not willing to go. "That is all right, for of sufficient pleasure are these little stones which he fondles in his hands," (thus) said he to him.

"But these are prettier," he was told.

Now, they say that the boy was not anxious to go over there.

"Just look at these, come get them!" he was told.

"No," said the boy to him; "to crying will go my little brother if I rise to my feet," said he to him.

"Oh, no!" he said to him; "he will not cry," he was told by that hateful old man. Again was he urged by the other: "Come and get them!" he was told.

Mīdāc kāga'pī a<sup>u</sup> kwīwisāns ājipasigwīt kagwānisa'kwāwān dāc ucīmā'yānsān mawinit. Mīdec minawā nāyāp ājiwawānāpīt.

Mīdāc a<sup>u</sup> a'kiwājīyic ājiki'tcipāpīt; pā'pī·ā·t īnī'ū apinōtciyan ināt īnī'ū pā'kic kwīwizānsān: "Anicā mawi. Pināsi'ka<sup>u</sup> ōgo'ū  
5 asīnī'sān, uniciciwāg tci·u·daminwānāt kicīmā!" udinān.

Mīdāc ājipasigwīt minawā; mīgu minawā ānwāt a<sup>u</sup> apinōtciyāns. Mīdāc awāndcic āji·i·jāt īnī'ū a'kiwānzīyan. Mīdāc kīwā ānāt a<sup>u</sup> kwīwizāns: "Kāwīn awacīmā unicici'siwāg ōgō'ū asīnī'sāg,"  
udinān.

10 "Ōguwāsā," udigōn īnī'ū a'kiwāji·i·cān. "Ōguwā, ōguwā nintā·bwīng ningātasāg," udigōn. "Piwudā'pindāc!" udigōn kīwā.

"Kāwīn nicīmā<sup>n</sup> mawi," i'kito kwīwisāns.

Awāndcici a<sup>u</sup> a'kiwā<sup>n</sup>ji·i·c ā'pidci umigiskuskāzumān īnī'ū kwīwisānsān, ināt: "Awāndcic pī·u·dā'pin! Ningatasāg nintābwīng."

- 15 Mīdāc kāga'pī minawā āji·i·jāt, mīdec kāga'pī āji·i·jāt awi·u·dā·  
'pināt asīnī'sān. Mīdāc kīwā<sup>n</sup> a<sup>u</sup> a'kiwā<sup>n</sup>ji·i·c kā·i·jipōsōnāwāpu·  
wāt īnī'ū kwīwisānsān tcīmāning; pā'kic pa'kitā·ā·nk. Mīdāc  
kīwā<sup>n</sup> 'a<sup>u</sup> kwīwisāns nōndawāgubānān ucīmāyānsān mānsitākusinit,  
mādwāki'tcimawinit. Minawā a<sup>u</sup> a'kiwā<sup>n</sup>ji·i·c pa'kitā·ā·n utcīmān.
- 20 Mīdāc minawā a<sup>u</sup> kwīwisāns agāwa tāpi'tawāt ucīmāyānsān, kāyābi  
mādwāki'tcimawinit; kayā wīn ki'tcimawit. Ānudac upāgusāni·  
mān īnī'ū a'kiwā<sup>n</sup>ji·i·cān tcināsi'kawānit ucīmāyānsān, awāndcici·  
dāc pā'pī·i·gōn; kayā pa'kitā·ā·nk pā'kic utcīmānic. Mīdāc kwī·  
wisāns kāwīn keyāpi nōndawāsīn ucīmāyānsān. Mīdec āgut
- 25 kīwā<sup>n</sup> īnī'ū a'kiwā<sup>n</sup>ji·i·cān: "Ōwiti āciwīninān nindānisāg ayāwāg;  
pāji'k dāc kīgāmīnin tciwīdigāmāt," udinān īnī'ū kwīwisānsān.  
Awīdāc wīn kwīwisāns agāwa pīmātisi ā'pītkaskāndānk mī'kwāni·  
māt ucīmāyānsān.

And then at last, when the boy rose to his feet, with a fearful scream his little brother gave vent. And then down again he sat.

At that the old man laughed aloud; he made fun of the children, saying at the same time to the boy: "Just for nothing is he crying. Come get these little stones, pretty are they for your little brother to play with!" (thus) he said to him.

And then up he rose to his feet again, and once more cried the little baby. Yet nevertheless he went over to where the old man was. And they say that to him said the boy: "Not any prettier are these stones," he said to him.

"But these are," was he told by the malicious old man. "These here, these will I place upon my paddle," he was told. "Do come and take them!" he was told, so they say.

"No, my little brother is crying," said the boy.

But in spite of all, the devilish old man kept on insisting with the boy to take them, saying: "Anyway, come and take them! I will put them upon my paddle."

And then at last once more he started, and so finally over he went to take the pebbles. Thereupon they say the ruthless old man scooped the boy up with the paddle, and landed him in the canoe; at the same instant he struck his canoe. And then they say that the boy heard his dear little brother begin to cry, loud he heard him cry. Again the mean old man struck his canoe. And at that the boy was barely able to hear his fond little brother, still yet he heard him crying bitterly; he himself also cried aloud. Though he pleaded with the wicked old man to go to his wee little brother, yet, in spite of all, was he made fun of; and at the same time he struck his detestable old canoe. And then the boy at last (could) not hear his poor little brother. And then they say he was told by the hateful old man: "Over at this place whither I am taking you, my daughters abide; and one will I give to you for a wife," he said to the boy. And as for the boy, barely was he alive, so grieved was he at the thought of his dear little brother.

Midac kägä't cayigwa ʔnitcäkisawāt ʔnuanıt inı'ʊ a'kiwä<sup>a</sup>ziyan.  
 "Mi-i-mä ayān," udigön. "Pitcīnağ awiya kigapināsi'käg,"  
 udigön. Midac ʔanä ki<sup>a</sup>wä<sup>a</sup> a'kiwä<sup>a</sup>zi ʔnijiku'pīt mīdec kiwä<sup>a</sup>  
 ʔnāt udānisa': "Nīndānisitug! inini nimpinā. Awāgwāndac ni'tam  
 5 kabağamiba'togwān iwiti nitcīmān a'tāmağak'k mīa'ʊ kätayāwāt,"  
 udinān.

"Naskā minawā awiya kīniga'āgwān a' kōsinān," i'kitōwag  
 ʔä'kic ʔnipasigundcipa'i'tiwāt; ingi'ʊ uckinigi'kwäg ʔa'i'tiwāt  
 tcīmāning. Midac tābicko ʔağamipa'i'itwag. Midac kiwä<sup>a</sup> wāba-  
 10 māwāt kwiwisānsan sindana'kāng cingicininit. Midac ä'kitōwāt  
 "Ä', ä, kägä'tsa inini wītugānan nintānānimā!" i'kitōwag. Mi-  
 nawā ʔnijiku'pīwāt.

Midac kiwä<sup>a</sup> a' wācimä'i-mint näyāp äji'a-cäpağisat, icāt näyāp  
 iwiti tcīmāning. Midac äji'udā'pināt kwiwisānsan, cawānimāt.  
 15 Midac ʔnijiku'pīwināt ʔndāwāt; pīdigānāt wāndapit dāc upa-  
 ğıtnān inı'ʊ kwiwisānsan.

Ningudingdāc kiwä<sup>a</sup> a'īndāwāt, ʔnicinā ātisō'kān, mindidu  
 cayigwa a' kwiwisāns. Ningudingdāc kiwä<sup>a</sup> udinān a'kiwä<sup>a</sup>zi inı'ʊ  
 uningwānan: "Misañā cayigwa tcipapā'a'ntucipāyanguban," udi-  
 20 nān. Misa ki<sup>a</sup>wä<sup>a</sup> kägä't äjimādcāwāt, ʔapāmickāwāt ʔapā'a'ntu-  
 cipāwāt. Midac awinini ntsidawinang imā ucimāyānsan kā'undci-  
 nağānāt. Mīc kiwä<sup>a</sup> nōndawāt awiya tāpi'tāğusinit kitunit:  
 "Ntsayä! cayigwa ninā ābi'ta nīma'i'ğani!" Nesingigo tibicko  
 i'kitōwān ucimāyān. Midac kägä't a' inini kaskāndan. Kāwin  
 25 kägō i'kitosī. Midac äjikiwāwāt minawā.

Midac ninguting a'īndāwāt ainini udinān wīwan: "Ämbä,  
 ʔapāmiskātā!" udinān. Midac kiwä<sup>a</sup> kägä't äjimādcāwāt.

And then truly now they slid inshore with their canoe by the dwelling-place of the old man. "At yonder place is where I dwell," he was told. "In a little while somebody will come after you," he was told. And then they say on, up from the shore, went the old man. And so it is told that he said to his daughters: "O my daughters! a man have I fetched home. Now, whichever runs to and first reaches the place of my canoe will be the one to have him."

"Maybe upon some other person has our father again inflicted sorrow," they said, as at the same time they sprang to their feet and ran out of doors together; hither came the maidens, racing to the canoe. And both in running got there at the same time. And then it is said that they saw the boy lying asleep in the peak of the bow. Whereupon they said: "Oh, pshaw! that really he was a sure-enough man was what I thought he was," (thus) they said. Back from the shore then they went.

And then it is said that the younger sister turned, swinging quickly round as she went back there to the canoe. Thereupon she took the boy up in her arms, for she pitied him. And then she took him up from the shore to where they lived; she fetched him inside to the place where she sat, and there put down the boy.

And by and by they say, while they were living (there), so the story goes, large grew the boy. And once on a time they say the old man said to his son-in-law: "It is a good time now for us to go hunting for ducks," (thus) he said to him. And then they say that in truth away they went by canoe to hunt for ducks. And now the man recognized the place where he had left his dear little brother. Whereupon it is said that he heard the sound of somebody's voice saying: "O my big brother! already have I now become half a wolf!" Three times, indeed, did his younger brother say the same thing. And then truly was the man sad. But he made no remark. And then they went back home again.

And then once upon a time, while they were dwelling (there), the man said to his wife: "Come, let us go out in the canoe!" he (thus) said to her. And so it is said that truly did they go.



Awidac kiwā<sup>a</sup> a'kiwā<sup>a</sup>zī kāwin minwāndā<sup>a</sup>zī. Ināt udānisān:  
 "Nin nintākiwitcīwā na·ā·ngī," udinān.

"Nfya!" i'kito i'kwā. "Kayā nin kuca niwīwītciwā," udinān  
 ōsan.

- 5 Mīdāc mīnawā ājimādcāwāt pābāmiskāwāt acudāw<sup>!</sup>. Mīdāc  
 kiwā<sup>a</sup> ānāt ini'<sup>u</sup> wīwān, wīndāmawāt undci ucimāyān. Mīdec  
 kiwā<sup>a</sup> māgwā tibātcimut ānitibicko'kāmowāt kā·u·ndcipōswāba-  
 wau<sup>a</sup>dibānān. Mīdāc, "Naskā nābīn!" udinān unāpāman. Mīdāc  
 kiwā<sup>a</sup> awinini inābit owābāmān nīswi mā·i·ngāna<sup>a</sup> anigu'pīpa·i·tinit.  
 10 Mīdāc ānāndānk: "Mī<sup>a</sup> nicīm pāji'k." Kumā a'pīdāc nō'pīming  
 minawā ōnōndawān ucimāyān igut: "Nisayā! mīga'kina kīmā·i·n-  
 gānawiyān. Kāwin minawā kīgamīguskātcisinōn," udinān usayāyān.  
 "Tāsing wayābāmātwānin ma·i·ngānāg 'nicīmā wayābāmāg,'  
 kīgatināndām," udigōn.

- 15 Mīdāc ckwātc kiwābāmāt. Mīdāc kayā kīnānā·ā·ndānk a<sup>a</sup> inini.  
 Mīdāc kā·i·nāt wīdigāmāgānān awinini kāgu tci·i'·kitosinik āndā-  
 wāt. Mīdāc kāgā't kā·i·jītcigāt awi'kwā.

- Nīngudingdāc kiwā<sup>a</sup> a·i·ndāwāt a<sup>a</sup> a'kiwā<sup>a</sup>zī nīguskāctcidā·ā·  
 wābāmāt unīngwānān cayīgwa kī·ā·niki'tci·i·nīnīwīnit. Mīdāc  
 20 kī<sup>a</sup>wā<sup>a</sup> nānāgātawānimāt ānīn kātōtāmōgwān tcīnīnsāt; ōgusān dāc  
 kayā udānisān tcīki'kānimīgut. Ā'pīdcidāc kīnawīnāndām pānā  
 oḡanawābāmān ini'<sup>u</sup> unīngwānān.

- Nīngutingdāc kiwā<sup>a</sup> ugi'ki'kāsi'kawābamīgōn udānisān. Mīdāc  
 kiwā<sup>a</sup> āgut: "Ānīnsa kīn a'panā ānābāmāt a<sup>a</sup> kāgānawābāmāt?"  
 25 udinān awi'kwā ōsan.

And it is told that the old man was not pleased about it. (And) he said to his daughter: "I myself should have gone along with the son-in-law," he (thus) said to her.

"Oh, dear!" said the woman. "So was I myself eager to go with him," she said to her father.

And so another time they went canoeing about along the shore. And then it is said, while speaking to his wife, he was telling her about his little brother. Whereupon they say, while going on with his story, they were then passing the place opposite to where he had been scooped up into the canoe. And then, "Oh, look!" she said to her husband. Whereupon it is said that the man looked, and saw three wolves running up from the shore. Thereupon he thought: "One of them may be my little brother." And then at some distance off in the forest he once more heard his little brother say: "O my big brother! wholly now have I become a wolf. Never again shall I bother you," he said to his elder brother. "As often as you see the wolves, 'My little brother do I see,' shall you think," (thus) was he told.

And that was the last he ever saw of him. Whereupon the man also felt at ease in his mind. And then the man bade his wife not to say anything (about it) at home. And so truly the woman did (as she was told).

Now, once, it is said, while they were living (at that place), the old man became troubled in his heart to see that his son-in-law was growing into the full stature of a man. And then they say that he began to lay plans to find out how he might kill him; and yet, too, he feared that his daughter would know that he had done it. Very much was he bothered, all the time was he watching his son-in-law.

Now, once, they say, by the glance of an eye was he caught by his daughter at a time when he was looking at him. Whereupon it is said that he was asked (by her): "Why are you always looking at him whom you are gazing at?" (thus) said the woman to her father.

“Ā, ka, kānkuntñnōn nīntānānimāsi kāganawābamag,” i’kitu.  
 “Ānicāgu nānāgatawāndāmān āninti kādīcināntawāndīkāyāng  
 wābang,” cigwīnawi i’kitu a<sup>u</sup> a’kiwā<sup>a</sup>jī-i-cigubān. Mīdāc kīgā’t  
 kiwā<sup>a</sup> ānāt ini<sup>u</sup> unīngwanān: “Wābang kīgānāndawāntcīgāmin,”  
 5 udinān; “kīgatawīnōtci-ā-nānig nāmāwag,” udinān.

“Aye!” udigōn.

Mīdāc kiwā awi’kwā ānāt unābāmān: “Aiyāngwāmisin! kiwīnt-  
 sik a<sup>u</sup>; ā’pitci mātcī-a’kiwā<sup>a</sup>jī-i-ciwi. Mī-a-panā āndōtānk, nīśāt  
 awiya. Aiyāngwāmisin dāc kīn! Mīgu gāgā’t tēnisik kīcpin kīgō  
 10 ājimāmāndawizisīwānān,” udinān unābāmān awi’kwā.

Mīdāc kīgā’t weyābāninig mādcāwāt, pōsiwāt, awinōtcināmā-  
 wāwāt. Pa’kitā-ā-nk utcīmān a’kiwājī-i-c, pābigā ki’ tciwāsa-kītā-  
 gwīcinōg; minawā paki’tā-ā-nk utcīmānic mī gīpickōnāgwātinig;  
 minawā ābinding upaki’tāā-n utcīmān, mīdāc ā’tāgwīcinowāt  
 15 ājāwāt wa’tājīnōdci-ā-wāt namāwān. Mīdāc kiwā<sup>a</sup> ānāt a’kiwā<sup>a</sup>-  
 jī-i-c: “Mī-o-mā kādajīnōtamāwāyāng. Mī’ku ōmā āndācinōtā-  
 māwāwā’pan āmininīngibānig,” udinān unīgwānān. Ānicādac  
 i’kito a<sup>u</sup> a’kiwā<sup>a</sup>zī, kāwīn wī’ka awiya, ugīnōdci-ā-sin ini<sup>u</sup> mādcī-  
 nāmāwān.

20 Mīdāc kiwā<sup>a</sup> a<sup>u</sup> inini ānāt: “Māma’kāda’kamig kanagā nāmā-  
 tādcikātāsīmik.”

“Māwījakīciwābāt, nintāmi’kawiān.”

“Ō!” udinān a inini.

Mīdāc kiwā<sup>a</sup> a’kiwānzi ā’kiditu: “Ambā, mīsa tcinōtci-ā-ngwa!  
 25 Mayanāwa’kwāg mī tciwābamāgwā. Ā’pitci māmandītōwāg īgi<sup>u</sup>  
 namāwāg,” udinān unīngwanān. Mīdec ājimādcāwāt bāwī’tīgunk.  
 “Mīwiti ijān nāwādcīwān,” udinān. “Nīndāc ōmā ningātagum,”  
 udinān.

"Oh, for nothing in particular have I him in mind, that I should be gazing at him," he said. "I was only thinking where we might go hunting for game to-morrow," (thus) by way of an excuse replied that malicious old man. And then truly they say that he said to his son-in-law: "To-morrow let us go hunting for game!" he said to him. "Let us go to get sturgeon!" he said to him.

"All right!" he was told.

And then they say the woman said to her husband: "Be careful! for he wants to kill you; he is such an awfully bad man. That is what he is always doing, he is murdering somebody. And now do be careful! For surely will he kill you if you have not been blessed with the possession of some miraculous power," (so) said the woman to her husband.

And then truly in the morning they set out, they embarked in their canoe (and) went away to hunt sturgeon. When the hateful old man struck his canoe, at once far off were they come; when again he struck his old canoe, then the sight of land went out of view; when once more he struck his canoe, then they arrived at the place where they went to get the sturgeons. Thereupon they say that the mean old man said to him: "This is the place where we will hunt for sturgeon. It was at this place where the fishermen of old always used to hunt for sturgeon," (so) he said to his son-in-law. But not the truth was the old man telling, for never had anybody hunted for that evil sturgeon.

And it is told that the man said to him: "It is strange that there are no signs at all of habitation."

"Long ago it happened, as far back as I can remember."

"Really!" to him said the man.

And then they say that the old man said: "Come, let us now hunt for them! Exactly at noon is the time we shall see them. Very big are the sturgeons," he said to his son-in-law. And then they started for the rapids. "Over there you go at the middle of the rapids," he said to him. "And here will I remain in the canoe," he said to him.

Mīdāc kǎgǎ't a<sup>u</sup> inini ājikābāt, icāt iwiti nāwādcīwān. Pītcīnāgī-dacīgu kiwǎ<sup>a</sup> kǎ·ā·nitāgwīcing imā kǎ·i·nint tci·i·cāt, mīnōndawāt pīpāgīnit ucīmīšan i'kidunit: "Mīcināmāgwātug! Kitacāmininim inini!" udinān. Mīdāc cigu kayā pa'kitā·ā·nk utcīmān.

- 5 Awidāc inini inābit; panāgu kābitāwāninit mīcīnamāwān wī'kumi-gut. Mīc kiwǎ<sup>a</sup> awinini ājikānōnāt: "Tcī, tcī, tcī, nīmīcōmis! Kīgīcawānimimiwābān," udinān.

Mīdāc īngī'u mīcināmāwāg kǎ·i·nōgīwāt, kīcawānimīgut.

- Mīdāc minawā kiwǎ<sup>a</sup> kǎ·i·cikānōnāt, kī·i·nāt: "Nīmīcōmis!  
10 kīwāwīcin āndāyān," udinān; "kayā dāc kīgāmīc wānīcīcīg mīdcīm kīgīwāwītawāgwā nīnītcānisāg," udinān.

Nīcinīgobān unītcānīsa<sup>a</sup> awinini.

Mīdāc kīwǎ<sup>a</sup> āgut īnī'u mīcināmāwān: "A<sup>u</sup>!" udīgōn; "kīgā-gumin."

- 15 "A!" i'kito kayā wīn inini; "pōtcīnāngā nīpīmātīs," ināndām awinini. Mīdāc kǎgǎ't ājikumīgut. Mīdāc mī'kwāndām āndāwāt āja nāngwana tagwīcing. Mīdāc kānōnīgut omīcōmīšan īgut: "Sāgīcīgīwānān a<sup>u</sup> nāmā!" udīgōn.

- Mīdāc kǎgǎ't a<sup>u</sup> inini ājisāgīcīgūnānāt, mīdāc ācīcīgīgākūwānīgut  
20 īnī'u mīcīnāmāwān; mīdāc iwiti ā'kumī'takamīgāning pāngīcin. Kāwīn kanagā nībīwīsī, unāmāman kayā usāgīcīkūnānān. Mīdāc māmgīgwā'tciwī·ā·t umīcōmīšan. Mīdāc mādcāt mīcināmā kayā dāc ānīgū'pīt. Wāwīcāndānk kīpīmātīsīt. Mīdāc ānīpīndīgāt āndāwāt, ōgūcku·ā·n wīwan, kayā kānōnīgut: "Ānīn!" udīgōn. "Āntīc kīwī-  
25 tciwāgān?"

Ininīdāc i'kito: "Ānīnī!" udinān. "Mīna tcīpwādagwīcing?

And then truly the man went ashore, he went yonder to the middle of the rapids. And as soon, they say, as he was come at the place where he was told to go, then he heard his father-in-law calling aloud, saying: "O ye Great-Sturgeons! I feed you a man," (thus) he said to them. And then he also struck his canoe.

Thereupon the man looked; and there, with wide-open mouth, was a Great-Sturgeon ready to swallow him. And they say the man spoke to him, saying: "Wait, wait, wait, O my grandfather! You have taken pity upon me in times past," he said to him.

Whereupon the Great-Sturgeons withdrew (into the deep), for he was pitied by them.

And then again, so they say, did he speak to one, saying: "O my grandfather! carry me back to my home," (thus) he said to him; "and I will give you whatever choice food that I may have to take home to my children," he said to him.

At the time two were the children the man had.

And then they say that he was told by the Great-Sturgeon: "All right!" (thus) he was told; "I will swallow you."

"All right!" likewise said the man, on his part; "for such indeed is my fate," (so) thought the man. And then truly was he swallowed. And now he was mindful that at home was he truly arriving. And then he was addressed by his grandfather saying: "Seize that sturgeon by the tail!" he was told.

Thereupon the man truly took hold of the tail with his hand, and then was he cast up from the belly of the Great-Sturgeon; and so there upon the shore he fell. He was not wet, and his sturgeon he held by the tail. Thereupon he gave thanks to his grandfather. And when the Great-Sturgeon departed, then he too went up from the shore. He was proud for that he had been saved. And when he entered into the place where they lived, he surprised his wife. And he was addressed by her saying: "What!" he was told. "Where is your companion?"

And the man said: "Why!" he said to her. "Is it possible that

Māwija win kī'pimādcāḅan," udinān wiwaṇ. Mīḅac ānāt: "Tcī-  
bā'kwān!" udinān wiwaṇ. "Aḡamīng ningīṇaḡaṇā ṇamā."

Mīḅac paṣingutciṣāt awi'kwā. Aṇi·u·dā·pināt uda'ki'kōm.  
Mīḅac ānitagwicing aḡamīng inābit imā kīpagudīnānit ṇamāwaṇ  
5 unābāmaṇ, ā'pīticininit namāwa! Kī'tciminwāṇḅam awi'kwā.  
Ku'piki'tōd nāyāp awi'kwā, aṇi·i·nāt umisāyaṇ: "Umbā! kigīki'tci-  
nibākwa·i·gomin!"

Paṣiguntciṣāḡwān kayā win umisā·i·mā, aṇināzibipa'tōd. Mīḅac  
kayā win wāḅamāt nībiwa namāwa\*. Tābickō mōdcigiswāt.

10 Mīḅac kiwā<sup>a</sup> awinini ānāḅaṅk: "Wāḡunān ā'pidci wāṇḅci-  
mōdcigisiwāt?" ināḅam. Mīḡu' ini'<sup>u</sup> mā'kwānimāt pāji'k pāpināt  
ṇamāwaṇ; kāwīn kayā win ogi'kāṇḅa<sup>a</sup>zīn, kāwīn ḅac kayā kāḡō  
wī·i·ki'kituṣī.

Mīḅac kiwā<sup>a</sup> ingi'<sup>u</sup> i'kwāḡ wāwīp kī·u·ci·ā·wāt ini'<sup>u</sup> namāwa\*;  
15 kīnamā'tā'ku'kānāwāt; kī·a·ḡōnāwāt aḡwatciṅ kayā pīṇḅig  
āṇḅāwāt. Mīḅac kiwisiṇiwāt nībiwa, kayā ṇamāwi'tāmbīn uḡi·ā·m-  
wāwān. Inḡi'yudac aḅinōdcī·a·ḡ upapā·a·īḅḅanamāwān ini'<sup>u</sup> wa-  
'tāmbīn.

Mīḅac kiwā<sup>a</sup> awā a'kawā<sup>a</sup>zi taḡwicing pītcāḡisāt. Mīḅac iḡi'<sup>u</sup>  
20 abinōtcī·a·ḡ nāṣipipa·i·tiwāt pā'kic ta'ta'kunāwāt ini'<sup>u</sup> u'tāmbīn.

Mēḅac kiwā<sup>a</sup> ānāt ini'<sup>u</sup> ūcicā<sup>a</sup>ya\*: "Ānti kā·u·ndinamāḡ māḅ-  
ciyāḡ?"

"Nimpāpa·i·nāṇsa uḡipitōn."

"Wāḡunān iḡi'<sup>u</sup>?" udinān.

25 "Namāwaṇsa," uḡiḡō\*.

"A! i'kitōwinān!" i'kito a'kiwā<sup>a</sup>zi. "Ca, nimpāpā·i·nān!' Nōmi-

he has not yet arrived? Long ago was it since he himself started on his way back," he said to his wife. And then he said to her: "Cook some food!" he said to his wife. "Down by the water have I left a sturgeon."

And then up leaped the woman. She went, taking her kettle. And when she reached the shore, she looked at the place where her husband had put the sturgeon, and what a huge pile of sturgeons there was! Very happy was the woman. Running back up from the shore, the woman went, and said to her elder sister: "Come! he has fetched us a bountiful supply of food."

Then up must have leaped also her elder sister, for down the path to the water she went running. And she also saw the many sturgeons. Both were pleased.

And now they say that the man thought: "Why are they so very happy?" he thought. He had in mind only the one sturgeon that he had fetched; for he did not know about (the vast quantity of fish), and he also did not wish to say anything (about his adventure).

And then they say that the women quickly prepared the sturgeons for use; they smoked them upon drying-frames; they hung them up out of doors and inside of where they dwelt. And then they had a great deal to eat, and of sturgeon they ate. And the children went about outside, eating the spinal cord.

And they say, when the old man returned, he came riding his canoe upon the shore. Thereupon the children ran racing down the path to the water, at the same time holding in their hands the spinal cord.

And then they say that he said to his grandchildren: "Where did you get what you are eating?"

"Why, our father fetched it."

"What is it?" he said to them.

"Why, sturgeon," he was told.

"Pshaw! what foolishness are they saying!" (so) said the old man. "'Oh, it was our father!' Why, it is some time since that



käna m̄cināmāwān ugī'kumigōn kipāpa. Cigakuca ugācikutāmigōn a<sup>u</sup> kipāpa i'wā," udinān īnī'<sup>u</sup> ūcicā<sup>a</sup>ya<sup>?</sup>.

"Mīdec nimpāpā i'nānsagu kī' tagwicin."

Awīdāc a'kiwā<sup>a</sup>zi ā'pidci wānāgusinini tagwicin. Kāwīn k̄anagā  
5 k̄agō pītōsīn. Mīdāc k̄abāt; mīdāc inābit, misiwā owābandān k̄agō  
āgōtānig, āgwāwānān āgōtānig āgwatcing. Kayā ānipīndigāt  
uwīngā mōckināgwāwāwag pīndig. Mīdec kiwā<sup>a</sup> a'kiwā<sup>a</sup>zi k̄agwīna-  
wī i'nābit. Weyābāmāt unīngwānān cācingicininit wāndābinit,  
kāwīn k̄agō i'kitosī.

10 Mīdāc kiwā<sup>a</sup> minawā ninguting ānicīnā ātisō'kān mīnawā udinān  
uningwānān: "Tcipabānāntukayāckwāwānwāyāngubān!"

Mīdāc kiwā<sup>a</sup> ānāt: "Ānīn nāngwāna!"

"Mīsa wābāng tci i'caiyang," udigōn ujinišan. "Nīngi'kāndān  
anīndi ā'pidci tci u'nicicing ayāgin kayāckwāwānōn," udinān  
15 uningwānān.

Mīdāc kiwā<sup>a</sup> awinini minawā aiyāngwāmimigut wīwān ā'pidci.

Mīdāc mādcāwāgubānān, pōsiwāt minawā. Mīgu mīnawā  
āndōdānk a<sup>a</sup> a'kiwā<sup>a</sup>jī i'c; pa'kitā·ā·nk utcimānic, āja mīnawā  
pāpigā wāsa pitagwicinōg; minawā pa'kitā·ā·nk utcimān mī  
20 tagwicinowāt ki'tciminisābi'kunk; ki'tciminisābi'k. "Mī·o·mā,"  
udigōn; "mīsōmā tcigābaiyānk," udigōn.

Mīdec k̄agā't kabāwāt. Mīdec pābāmiwinigut ugītābik. K̄agā't  
nībiwa umi'kānāwa. Anīc awinini wāwīp nībiwa udaiyānān;  
mā u'dci'tōnān wāwanōn, pāpōsi'tōd, nānāsi'kang mīnawā.

25 Mīdāc a'kiwā<sup>a</sup>zi minawā ināt: "Skumā iwiti ijān, na<sup>a</sup>āngī,  
nāsi'k̄an wāwānōn!"

"Mādcān kin nāsi'kān!" udinān.

"Mādcān, mādcān! Nā<sup>a</sup>si'k̄an, kidinin!"

by a big sturgeon was your father swallowed. In fact, by this time is your father digested," (so) he said to his grandchildren.

"Why, our father has already come home."

Now, the old man was late in the evening arriving home. Not a single thing did he fetch. And then he went ashore; and as he looked, everywhere he saw something hanging, pendant pieces hanging out of doors. And when he went indoors, brimful of things hanging was the space inside. And then it is said that the old man knew not where to look. When he saw his son-in-law reclining at his sitting-place, nothing had he to say.

And now they say that on another occasion, according to the story, he said to his son-in-law: "Let us go hunting for gull-eggs!"

Whereupon they say that he said to him: "Well, all right!"

"Then to-morrow will we go," he was told by his father-in-law. "I know where there is a fine place for gull-eggs," he said to his son-in-law.

And then it is said that the man was again told by his wife to be ever so careful.

Thereupon they started away, embarking again in the canoe. And so the same thing as before the hateful old man did; he struck his old canoe, and soon they were suddenly a long distance away; again he struck his canoe, whereupon they arrived at a great island of rock; (it was) a great island of rock. "Here is the place," the other was told; "here is just the place where we will go ashore," the other was told.

And then truly they went ashore. And then the other was guided round to the top. Sure enough, many (eggs) they found. And as for himself, the man soon obtained many; he gathered the eggs, loaded them in the canoe, (and) kept on going after more.

And then the old man again said to him: "Do go yonder, son-in-law, (and) get those eggs!"

"Go yourself (and) get them!" he said to him.

"Go on, go on! Go get them, I tell you!"

Mīdec kǎgǎ't mǎnū ijāt. "Māgicā ningagāsi'kawā," ināndām,  
 "tcibwā·ḡ·nitagwicing tcīmāning." Aḡawākuta pītcini'kāwān  
 pīnagickawāt. Mīdāc kǎ·u·ndcī·i·nāndānk, "Ningatānimickawā."  
 Payābāmītīdāc inābit āja mīcawāḡān aḡāmōwān. Mīdāc a<sup>u</sup> inini  
 5 nōndawāt i'kidunit: "Mīcikayackutug, kitācamininim inini; mā<sup>u</sup>·wī-  
 ca'ku ājināndawāntamawiyāḡ!"

Mīdāc kǎgǎ't pānāgu mīcikayāckwāḡ.

Mīdec kiwā<sup>a</sup> awinini minawā nāsāb ānāt: "Tcī, tcī, tcī!" udinān.  
 "Kigīcawānimimiwābān kuca," udinān.

10 Mīdāc ājinōḡiwāt.

Mīdāc minawā ānāt: "Nimicōmis, kiwāwicicig āndaiyān,"  
 udinān.

"Aye<sup>u</sup>," udigōn.

Mīdāc awā inini pāngi mādcītōd wāwānōn.

15 Mīdāc kiwā<sup>a</sup> cayīḡwa pipōnīnit wā'kiwāwinigut mīcikayāckwān.  
 "Ā'ā'ū," udigōn; "nimpi'kwunāḡ owānāpīn."

Mīdāc kǎgǎ't āji·ō·wānābit mīdāc ājimādcīsāt a<sup>u</sup> micikayāck.  
 Mīdāc ānipāpimisāt owābāmān īni'ū a'kiwājī·i·cān ābi'tawōnāḡ  
 aya'tawācininit pimināḡāmunit pā'kic pāḡa·a'ku'kwānit. Mīdāc  
 20 kiwā<sup>a</sup> a<sup>u</sup> mīcigayāck kǎ·i·jimīdcināt nāwā'kigān.

Mīdāc kiwā<sup>a</sup> kǎ·i·cināncibitōd kīmināndānk, mīdāc kiwā<sup>a</sup> ā'kitut:  
 "Pwā! mī yācmāḡutinig umu'uwā na'āḡi kǎ·ū·mwugut."

Mīdāc kiwā<sup>a</sup> awinini kītagwicimigut āndāt īni'ū mīcigayāckwān.  
 Mīdāc kīpāḡitinigut imā aḡāmīḡ. Mīdāc kī·ḡ·nigū'pīt kī·ḡ·nipīn-  
 25 digāt āndāwāt.

Ā'pidci dāc kiwā<sup>a</sup> minwāndāmōn wīwān kayā unīdcānisān. Pānā

And then truly against his wish he went. "Perhaps I can overtake him," he thought, "before he gets to the canoe." Slow indeed was (the old man) coming when he met him on the way. And that was why he thought, "I will overtake him." But when he turned round to look, already far out at sea was the other in the canoe. And then the man heard him saying: "O ye Great-Gulls! I feed you a man; long have you wished him of me."

Thereupon truly was there a great host of Great-Gulls.

And now they say the man said to them the same thing that he had said before: "Hold on, hold on, hold on!" he said to them. "Why, you have taken pity upon me in the past," he said to them.

Thereupon they withdrew.

And then again he said to (one): "O my grandfather! carry me back to where I live," he said to him.

"All right!" he was told.

And then the man took along a few of the eggs.

Thereupon it is said that now came and alighted Great-Gull, by whom he was to be taken home. "All right!" he was told; "upon my back shall you sit."

And truly, when he was seated, then away went Great-Gull flying. And as he went through the air, he beheld that contemptible old man in the middle of his canoe, lying there upon his back, singing as he went along, at the same time beating time against the canoe. And then they say Great-Gull muted upon his chest.

And then they say that afterwards, when he rubbed his finger in it, he smelled of it. Whereupon they say he said: "Phew! such is the smell of the mute of the one by whom (my) son-in-law was devoured."

And so it is said that the man was conveyed home by Great-Gull. And then he was let down over there at the shore. Thereupon he went on up from the water, and passed on into where he and the others lived.

And very pleased, so they say, were his wife and his children.

a<sup>a</sup> i'kwä, "Amantcigunā niwītigāmāḡan, minawā tcitāḡwicinog-wān!" ināndan awi'kwä.

Mīḡac minawā āḡut unābāman: "Niwiwīsin," udigōn. Mīḡec kīmināt wiwan wāwanōn paḡi kāpītōd. Mīḡac ināt: "Tcīmāning  
5 nībiwa nīḡi'a'tōnan wāwanōn," udinān.

"Ū!" i'kitō i'kwä. Mīḡac kiwā<sup>a</sup> kī'kīsisāḡin paḡi kā'pītōnit unāpāman. Mīḡac kiwīsiniwāt.

Mīḡac kiwā<sup>a</sup> iḡi'ū ḡbinōtciyāḡ sāsāḡitāpiwāt mīminawa wābāmā-wāt omicōmisiwān pitāḡwicininit. Mīḡac āḡōwāt: "Wāgunen  
10 mādcīyāḡ?"

"Wāwanūn," udinawān.

"Wāgunen tino wāwanūn?" udinā<sup>a</sup>.

"Kayāckwāwanūnsa," udināwān.

"Ānti kā'ū'ntinamāḡ?"

15 "Nimpāpānānsa uḡipītōnan," udināwān.

"A<sup>a</sup>!" udinā. "'Ca, nimpōpōnōn!' Nōmī'kāna mīcikayāckwan uḡināḡwudāmigōn a kōsiwā," udinān.

Mīḡec kiwā<sup>a</sup> āji'ū'ckipa'i'tiwāt iḡi'ū ḡbinōtci'ḡ ḡnikiwāwāt.

Mīḡac kiwā<sup>a</sup> a<sup>a</sup> a'kiwā<sup>a</sup>jī'i'c ānigū'pīt; ḡnipīndigāt, kāḡā't ḡḡac  
20 owābāmān uningwāḡan ayānit pīndik. Mīḡec kāḡā't kwīnawī-i'nābi; kayā ināndan ānīn ājiwābisigwān, ā'pitci kwīnawī-i'nāni-mān. Kāwīn ḡḡac kāḡō i'kitusī minawā.

Nīḡuding ḡḡac kiwā<sup>a</sup> minawā udinān uningwāḡan: "Na<sup>a</sup>āḡi, misa minawā tcīnāndanāwāndcigāyāḡubān. Tcī'ḡ'ndu'ū'di'kwā-  
25 yāḡ!"

"Ānīn nāḡwāna!" udinān awinini. Mīḡac ānāt wiwan: "Uci-tōn ma'kisnan."

Mīḡac kāḡāt awi'kwä uci'tōd.

Mīḡac kayā wīn a'kiwā<sup>a</sup>jī'i'c ucicīkātānig uma'kizinan.

30 Mīḡac mādcāwād; pipōninigubān. Mīḡac wāsa ḡḡwicinowāt,

Always was the woman, (thinking), "I wonder how my husband is, and when again he will be home!" thought the woman.

Thereupon again was she told by her husband: "I wish to eat," (so) she was told. And then he gave to his wife the few eggs that he had fetched. And he said to her: "In the canoe are many eggs I put in," he said to her.

"Oh!" said the woman. And then they say that she cooked the few that her husband had fetched. Thereupon they ate.

And then it is said that the children were sitting out of doors, when again they saw their grandfather coming home. Thereupon they were asked: "What are you eating?"

"Eggs," they said to him.

"What kind of eggs?" he said to them.

"Gull-eggs, to be sure," they said to him.

"Where did you get them?"

"Why, our father fetched them," they said to him.

"Fie!" he said to them. "'Oh, it was our father!' Why, it has been some time since that your father was digested by Great-Gull," he (thus) said to them.

Thereupon they say that back sped the children, racing home.

And now it is said that the old man went on up from the shore; and when he passed on inside, truly, there he saw his son-in-law, who was within. And it was true that he knew not where to look; and he began to wonder what manner of person the other was, so very much was he puzzled in thought concerning him. But he had nothing further to say.

And so once on a time they say that he said to his son-in-law: "Son-in-law, it is now time for us again to go hunting for game. Let us go hunting for caribou!"

"Well, all right!" to him (thus) said the man. Thereupon he said to his wife: "Make some moccasins."

Whereupon in truth the woman made them.

And the mean old man likewise had some moccasins made.

Thereupon they set out; it was in the winter-time. And when

"Misa omā na'āngī, tci'u'cigāyāng," udinān uningwāṇan a'kiwā<sup>a</sup>zi. Midac kiwā<sup>a</sup>kägä't imā ucigāwāt, ki'tci'a'cigānāgān uci'tōnāwā. Kayādac ki'tci'ickutā nābanāya'i. Midac kiwā<sup>a</sup> a'kiwā<sup>a</sup>jī'i'c cayigwa ki'kicāṇṇank wā'tōdawāt uningwāṇan. Mi-  
 5 dāc kiwā<sup>a</sup> ānāt kā'ickwāwisiniwāt wānāgucininig: "Na'āngī," udinān, "ki'tcipōduwān," udinān. "Midac ki'ki'tcipōdawāyān mī'tcigagītcīyāng tcipāsamāng; kīdai'i-minānin kīkataiyagōtōmin kayā kima'kisinānin," udinān.

Midac kiwā<sup>a</sup> kägä't awinini ājipasigwīt, kägä't ki'tcipōdawāt.

- 10 Äckwāpōdawānitidac, udinān a'kiwā<sup>a</sup>zi uningwāṇan: "Omā pī'a'pāgitōn mīsaṇ ānint, pācu omā ayāyān. Ningapāgitōnān nīn āniyā'tawāg ickutā," udinān.

Midac kägä't awinini kiwā'kwā'kuwābināng tcigaya'i ayānit ini'u a'kiwā<sup>a</sup>jī'i'cān. Midac kayā wīn awinini āji'u'ci'tād wī'ka-  
 15 wicimut. Midac ājikita'kisināt āji'a'yagōtōd uma'kisinān, kā-wīn kānagā kägō ināṇṇanda<sup>a</sup>zi, "Mīmāwīn 'i'i'u ningadōtāgō," tci'i'nāṇṇank. Midac āji'u'jicimōni'kāt, kayā wīndac a'kiwā<sup>a</sup>-jī'i'c tcātcigskutāwācin; kāwīn māci kagītcisi. Midac kiwā<sup>a</sup> awinini ānāt: "Ānicinā! Ambā kagītciciwān tci'a'gōtōyan ini'u  
 20 ini'u kima'kisinān tcipā'tāg māgwā ki'tciplskānāg?" udinān.

Midac kiwā<sup>a</sup> a'kiwā<sup>a</sup>zi nābāngin iji'a'yā. Wī'kāgu pimiwā-wuniskā. Awidac inini cācingicing midac a'kiwā<sup>a</sup>zi pītcī-nāg ayagōtōd uma'kisinicān, pā'kic kayā ayīntānwāwā'tōd. Midac kiwā<sup>a</sup> awinini cigwa kāwīn ā'pidci wīnfbāt. Awidac a'ki-  
 25 wā<sup>a</sup>zi awāntcic kāgīgito, tātibātcimāt; untcitagwu pā'kic tōtām ciktcī'a'iyā'kwi-ā't ini'u uningwāṇan. A'pīdāc nībānit, ā'pidci

a long way off they were come, "Now this is the place, son-in-law, where we are to camp," (thus) to his son-in-law said the old man. And then they say that truly there they made camp, a great shelter-camp they put up. And also a huge fire at one side (was kindled). And now it is said that the contemptible old man had already, by this time, made up his mind as to what he would do to his son-in-law. Therefore they say that he said to him, after they had eaten in the evening: "Son-in-law," he (thus) said to him, "build up a great fire," he said to him. "And after you have kindled a big fire, then let us remove our moccasins, so that we can dry them; our clothes will we hang up, and likewise our moccasins," he (thus) said to him.

Thereupon they say that truly the man rose to his feet; in truth, a great fire he built.

After he had the fire going, then said the old man to his son-in-law: "Here in this place come you, and throw some of the fire-wood, near here where I am. I will put it on when the fire gets to burning low," he said to him.

Thereupon truly did the man heap up a pile near by where the mean old man was. And then the man, in turn, likewise made ready to go to bed. Accordingly he took off his moccasins and hung them up, for of nothing at all was he suspicious that should lead him to think, "Perhaps some evil will be done to me." And while he was making his pallet ready, the hateful old man was himself lying close to the fire; not yet had he taken off his moccasins. And then truly the man said to him: "Why, come! Why are you not taking off your moccasins (and) hanging them up to dry while yet the fire blazes high?" he (thus) said to him.

Now, they say that the old man acted as if he were asleep. Some time afterwards he rose (from his pallet). And while the man was lying down at rest, then the old man later hung up his miserable moccasins, at the same time he kept on talking. And now they say that the youth, in all this while, was not very eager about going to sleep. But the old man nevertheless kept on talking, he



ki'tciki'tcinlbānit. Mīdāc kīwā<sup>a</sup> kāgā't a<sup>u</sup> inini kā'i'ciwābisit a'pī  
nāpāt. Mīdāc awā a'kiwā<sup>a</sup>zī ayā'pī ājikanōnāt wī'ki'kānimāt  
tcinlbānigwān. Kāgā'pīdāc awinini kīnlbāt, kāwīn nōndawāsīn  
kānōnigut.

- 5 Mīdāc kīwā<sup>a</sup> kā'i'ci'ū'nickāt a<sup>u</sup> a'kiwā<sup>a</sup>jī'i'cigubān, kā'i'ci'ō'tā-  
'pināmawāt uningwānān uma'kisinini, kī'a'todin ckudānk. Kāgā-  
dāc tcāgā'kidāni'k mī pītcīnāg kīgītut a'kiwā<sup>a</sup>jī'i'c, i'kitut: "Pā  
'pa', tcāgītāg kāgō! Na'āngī! kima'kīsinān tcāgītāwān!" udinān.

- Pāpā'kāgu pimiwānickā awinini. Mīdāc wābandāngin uma'kī-  
10 sinān tcāgītānig; ānawīdāc a<sup>u</sup> a'kiwā<sup>a</sup>jī'i'c āja ugī'a'gwāwābi'ā'nān.  
Mīdāc kā'kānawābandānk awinini īni'<sup>u</sup> uma'kisinān kī'kawicimo  
minawā. Mīdāc kīwā<sup>a</sup> kāgicāp kī'pōtawāt a'kiwā<sup>a</sup>jī'i'c, mīdāc  
ānāt unīngwānān: "Ānīn kātōtāman uma'kīzinīsiwān tcīgīwāyān?  
Wāsādāc kayā kitayāmin," udinān. "Kāwīn na nījwāwān kīgīpī-  
15 tōsinān kima'kisinān?"

"Kāwīn," udinān.

"Kīgawīndamīn, na'āngī, kādijictcīgāyān. Ningakīwā," udinān.  
"Ninganāsi'kānān kima'kisinān," udinān.

- Agāwadāc kīwā<sup>a</sup> oganōnān awinini. Mīdāc ājimādcāt a'kiwā<sup>a</sup>-  
20 jī'i'c; wīndāc awinini mī'i'mā ayāt, ānīc kāwīn kaskitōsīn ningutci  
tcī'i'cāt. Mīdāc nānāgatawāndānk ānīn kātijictcīgāgwān, ugī-  
'kānimān īni'<sup>u</sup> ācinisān kāgā't tcinā<sup>a</sup>zī'kānsininig uma'kīsinān.  
Mīdāc kīwā<sup>a</sup> nīndawātc a<sup>u</sup> ājimādcī'tād ujī'tād wī'kiwāt. Mī  
kīwā<sup>a</sup> kā'i'jī'ū'dā'pināt nīswābi'k asinīn, kā'i'jīkijābi'kīswāt,  
25 kī'i'kitut: "Ā<sup>u</sup>. nīmicōmia, āmbā, wītō'kawicin tcīkīwāyān!

was spinning stories; for a purpose of course was he doing it (which was) to the end that he might tire out his son-in-law. And when the other fell asleep, into a very deep slumber did he fall. And they say it is true that what the man had done to him happened while he was asleep. And the old man now and then was addressing him to find out if he were asleep. At last the man had fallen asleep, for he did not hear the other when he was spoken to.

And then they say that after the hateful old man had risen from his pallet, he then later took down the moccasins of his son-in-law (and) put them into the fire. And when they were nearly burned completely up, then spoke the base old man, saying: "Phew! something is burning up! O son-in-law! your moccasins are burning up," he (thus) said to him.

Slowly rose the man from his pallet. And then he saw that his moccasins were burned up, for in fact the evil old man had by that time thrown them out (of the fire). And then, after the man had taken a look at his moccasins, he lay down on his pallet again. And then they say that in the morning the hateful old man built the fire. Whereupon he said to his son-in-law: "What are you going to do about getting back home, now that you have no moccasins? And a long way off are we, too," he said to him. "Did you not fetch yourself two pairs of moccasins?"

"No," he said to him.

"I will tell you, son-in-law, what I will do. I will go back home," he said to him. "I will go fetch you your moccasins," he said to him.

Scarcely even an answer, so they say, did the man give him. Thereupon the mean old man started away; while the man himself remained there at the place, for nowhere at all could he go. And then he pondered what to do, for he knew that his father-in-law would surely not fetch his moccasins. And then they say that accordingly he began getting ready to go back home. And so they say that after he had taken three great stones (and) after he had heated them, he then said: "Now, my grandfather, come and help me to return home again! I long to see my children," he said.

Niwintawâbāmāg ninītcānisag, " i'kito. Mīdāc kīgā't āji·u·dā-  
 'pigwānāt ini'ᵘ mīskwābī'kisunit ini'ᵘ asnīn; kwaya'kidāc wā·i·jāt,  
 mī·i·witi gwaya'k ājiwābuwāt. Mīdāc awasīn kīgā't ājimādcī-  
 pisut awācīmādac ābi'ta āwāninig kīnōgibiso. Mīdāc kā·ā·ni-  
 5 'ā'pisut awasīn mīgu kā·ā·ni·i·ji·a·ni'tāwāng; mīdāc imā aᵘ inini  
 kī·ā·nīpimusāt. Māgwādac ānīpimusāt, udāminisutawān pīmāya·i·  
 awiya; mīdāc āji·i·nābit ōwābāmān dac ma·i·ngānān pīmusānit,  
 ugi·u·ndcikanōnigōn: "Ānīn," udigōn: "nīsayā?"

Udinān dac awinini: "Kāwīn kīgō."

10 "Āntic ājaiya?" udigōn.

"Ninkīwā," udinān.

Mīdāc pīmiwāwīdciwāt ini' ma·i·ngānān kīgīgitōwāt. Awā nini  
 pīpīpīmusā ānīndi asnīn kā·ā·ni·a·pīsunit, awīdac ma·i·ngān  
 pīmāya·i· pīmusā kōnī'kāng.

15 Mīdāc kīwāᵘ a'kīwāᵘjī·i·c tāgwucing āntāwāt, wī'kāgu pītcinag  
 kī·ā·nitatagucinōgubān, kāwīn kānagā kīgō i'kitusī.

Mīdāc wīn awi'kwā ājikagwātcīmāt ini'ᵘ ōsān: "Ānti dac wīnā  
 'aᵘ kīwītcīwāgān?" udinān.

"Ā, ātibī·i·tug. Panā kayā wīn nīngīpa'kā·i·gubān papānda-  
 20 wāntcīgāt. Nīngī·ā·'pīdcīkwīnawipī·ā·," udinān. "Mīdāc kā'pī-  
 'u·ndckīwāyān," udinān udānisān. "Pītcinag tatāgwīcin," udinān.

Mīdāc kīwāᵘ awinini māgwā pīmiwīdciwāt ucīmān ma·i·ngānān  
 ā'pīdci unānīgwāntamōg pīmiwīndcītiwāt; pā'kīc pīmī·ā·nīnā-  
 gamōwāg āndōdānksāgu awiya mānwāndāngīn. Awīdac inini  
 25 kāwīn kānagā udōnāndāzīn cācāgunizītāt, ānawī pābā'pī. Mīdāc  
 cayīgwa āji·u·di'tānk umicōmisān minī'k kā·i·jīmī'kanā'kāgut.  
 Kīgādac ānītāgwīcinowāt, udigōn ucīmāyaᵘ: "Ānīn, mīna gīn ōmā  
 wī·a·yāyaᵘ?"

And then truly he took these stones out (of the fire) red-hot; and directly (in the path) whither he wanted to go, along that course straight (ahead) did he roll them. Thereupon the stone truly started going, more than half the distance home it went before it stopped. And in the path where the stone had moved, along that course was the snow melted; accordingly by that way did the man travel. And while he was walking along, he began to feel the presence of somebody at his side; and as he looked, he beheld a Wolf walking along. And by him, from his place over there, he was addressed: "What," he was told, "my elder brother?"

And to him said the man: "Nothing."

"Where are you going?" he was asked.

"I am going home," he said to him.

And then, as he and the Wolf went along together, they kept up a talk. Now, the man walked along where the stone had rolled; and the Wolf passed along at the side, on the snow.

And they say that when the mean old man arrived at home, for he was a long time reaching home, he had nothing whatever to say.

Thereupon the woman herself asked her father: "And where is that companion of yours?" she said to him.

"Oh, I don't know where. He parted company with me, and also went his way hunting for game. I grew very tired waiting for him," he (thus) said to her. "And that is why I came home," he said to his daughter. "Anon will he be home," he said to her.

And now they say that while the man, and his younger brother the Wolf, were coming hitherward together, very happy were they as they walked along in each other's company; at the same time they went singing on their way in the same manner as one does when in a joyful frame of mind. And the man by no means forgot that he was in bare feet, yet in spite of that he kept on laughing. And then by this time he was come at the place which was as far as the path had been made for him by his grandfather. And when they were about to arrive, he was asked by his younger brother: "Why are you going to remain in this place?"

Kāwīndac kǎgō i'kitusī awinini.

"Ambā!" udigōn; "kīḡataniwidcīwīn," udigōn ucīmā<sup>u</sup>yan.

Kāwīndac i'kitusī awinini. Mīdāc ājicōmīngwā'tawāt agatān-  
dānk tciwīndamawāt i<sup>u</sup> kā'i·jiwābisit.

- 5 Mīdāc āgut īnī<sup>u</sup> ucīmāyan ma·i·nganān: "Ambā!" udigōn;  
"aninānāba'a·nicin!" Kayā wīndac a<sup>u</sup> ma·i·ngan kāwīn kǎgō  
owī·i·nāsīn usayāyan.

- Mīdāc kǎgā't ājimādcāt. Mīdāc kǎgā't aninānāba·ā·nāt.  
Weyībaḡu anipimisāt u'pīcimāndān cktūt. Mīnāngwāna cigwa  
10 tagwicing āndāt. Mīdāc īnī<sup>u</sup> ucīmāyan piwā'kwāmūnik umi-  
nisā'kǎnāwā mī·i·mā ā·i·jiwīnigut īnī<sup>u</sup> ucīmāyan. Mīdāc āgut:  
"Mī omā kā·u·ndcipa'kā·i·nān," udinān.

"Āye!" udinān.

Mīdāc āgut: "Omā nācīstōn ninintcīng kizitān!"

- 15 Mīdāc kǎgāt awinini āndōtānk kā·i·gut ucīmāyan ma·i·nganān.

Mīdāc kǎgā't: "Mādcān wāwīp!" udigōn. Mīdāc kǎgā't awinini  
mādcība'tōd. Mīdāc kītagwicing āndāt anipīndigāt. Mī pītcīnāḡ  
tācīkǎḡitcīd a<sup>u</sup> a'kiwā<sup>u</sup>jī i c. "Mīna pītcīnāḡ kayā kin?" udinān  
uningwānan.

- 20 Awīdāc na<sup>u</sup>āngī kāwīn kǎgō kǎnāḡā i'kitusī. Pīsānigū udinān,  
"Āye," i'kitu.

- Mīdāc kīwā<sup>u</sup> a<sup>u</sup> a'kiwā<sup>u</sup>jī·i·cigubān kā·i·ckwāwīslīniwāt wēnā-  
gucik. Mīdāc kīwā<sup>u</sup> a'kiwā<sup>u</sup>zi pānā kīwā<sup>u</sup> ukānawābāmān īnī<sup>u</sup>  
uningwānan, kwīnawīnānāmāt. "Amāntc kādānā'pīnānāwāḡān?"  
25 udinānimān. A'pānā uḡānawābāmān uckījigwanīng. Mīdāc kā-  
ḡa'pī ājikānōnigut udānisān: "Ānīnsa ānābāmāt a<sup>u</sup> pānā?"

"Ā, kāwīn kǎgō!" i'kito. "Anīcāḡu nīngānawābāmīmān māmī-  
ḡunīsīwān pābāmīsānit tciḡaya·ī uskīcīgunk," udinān udānisān.

But nothing did the man say.

"Come!" he was told; "I am going to accompany you," he was told by his younger brother.

But the man did not speak. And as he smiled at him, he felt ashamed to tell him about what had happened to himself.

Thereupon was he told by his younger brother, the Wolf: "Come!" he was told, "walk along in my footsteps!" And the Wolf also had nothing more to say to his elder brother.

It is true that then they started on. Whereupon truly did he follow in the footsteps of the other. In a little while, as he went along, he caught the smell of fire. It meant that now he was arriving at home. And then to the place where their path for fire-wood forked off was he led by his younger brother. Thereupon he was told: "It is here that I shall part from you," he said to him.

"All right!" he said to him.

And then he was told: "Rub your feet here on my hand!"

Whereupon in truth the man did as he was told by his younger brother, Wolf.

And then truly: "Go with speed!" he was told. Thereupon truly the man started running. And when he arrived at home, he passed on into the lodge. It was at a time when the hateful old man was in the act of taking off his moccasins. "And have you just come, too?" he said to his son-in-law.

But the son-in-law said nothing at all. He simply said to him: "Yes," he (thus) said.

And then they say that after the contemptible old man had eaten, it was then evening. And so they say that the old man kept gazing constantly at his son-in-law, not knowing what to make of him. "What in the world can I do to kill him?" was his thought of him. All the time was he gazing at him in the face. Thereupon he was addressed by his daughter saying: "Why on earth are you always gazing at him?"

"Oh, for nothing!" he said. "I was only watching the dragon-fly that was flying close about his face," he said to his daughter.

Kāwīndac kägō mīnawā udinā<sup>ns</sup>īn, ānawī ugi'kānimān īnī<sup>u</sup> ōsān  
ändōtawānit unābāmaṇ.

Mīdāc kīwā<sup>a</sup>mīnawā ninguting a'kiwā<sup>a</sup>zi ā-i'ndawāt ānāt uning-  
gwaṇaṇ aṇicnā ātisō'kān: "Mīsa cigwa mīnawā tcibāṇdawāntcigā-  
5 yāṅubāṇ," udinān.

"Ānīn nāṅwāṇa," udinān awinini. Mīdāc mīnawā ānāt wīwāṇ  
awinini: "Uci'tōn nima'kisināṇ nījwāwān," udinān.

Mīdāc kägā't awi'kwā kā-i'ji'u'ci'tōd uma'kisināṇ, ā'pidci  
wāwāni ug-i'uci'tōṇaṇ, ugīpīmigitāṇaṇ ningutwāwān.

10 Mīdāc mādcāwāgubāṇān mīnawā. Mīdāc cigwa mīnawā wāsa  
kitāṅwicinōwāt. Kumā'pi minawā uṅāṇōnigōn ujīnsāṇ wāsa kā'tā-  
ṅwicinowāt, mīdāc a'kiwā<sup>a</sup>ji'i'c ānāt uningwāṇaṇ: "Mī omāsa  
tci'u'cigāyāṅ. Mīdāc kayā omā kāwāṇdcīyāṅ tci'ai'yāṇdawān-  
tcigāyāṅ."

15 Mīdāc kägāt kā'u'cigāwāt, kī'a'ciganāgāwāt. Awīdāc īnini  
kī'a'yīdana'kāmīgīs kīmaṇisāt, wīndāc a'kiwā<sup>a</sup>zi kītcātcīkickutā-  
wācin. Mīdāc wānāgucik kīckwāwīsiniwāt mīmī'a'wā nāsāb āndo-  
dāṅk a<sup>u</sup> a'kiwā<sup>a</sup>ji'i'c. Kāwīn minawā kī-i'jimāminonāṇdāṇzī  
awinini; ā'pitci mā a'kiwā<sup>a</sup>ji'i'c owāwī'kimān īnī<sup>u</sup> uningwāṇaṇ,  
20 mīdācigu ā'pidci wāṇdcini'tāpapāmāniwāsik. Mīdāc minawā tati-  
bātcimut a<sup>u</sup> a'kiwā<sup>a</sup>zi. Kā-i'cinibāt ainini, mīdāc māḡwā nibāt  
minawā kāṇōnāt uningwāṇaṇ, ināt: "E!, na'āṅgī! pītcimāḡwāt,  
kägō tcāgitā minawā!"

Awīdāc awinini kāwīn oḡāṇōnāsi; mī kī'kāṇdāṅk kītcāḡisāmāḡut  
25 uma'kīstāṇa. Oḡi'kāṇdān awinini keyābi ningutwāwān ayāt  
uma'kīstāṇa pāmīgītānig. Mīdec weyābāṅ unickāwāt mīdec āḡut  
ucīnīnsāṇ: "Kāḡātsāṇa kīḡi'tci-i'ciwāpīs tcāḡitāḡīn a'panā kīma-  
'kīsināṇ," udigōn.

But nothing more said she to him, for though she knew what her father had done to her husband.

And now they say, on another occasion during the time that they were dwelling there, the old man said to his son-in-law, so the story goes: "It is now time for us again to go hunting for game," he (thus) said to him.

"That is true," (thus) to him said the man. Thereupon again to his wife said the man: "Make two pairs of moccasins for me," he said to her.

And it was true that when the woman had finished his moccasins, very nice was the work she did on them, she did one pair with porcupine-quills.

Thereupon they set out again. And so in a little while a long way off they were come. By and by again he was addressed by his father-in-law after they had come afar. And this the old man said to his son-in-law: "Now, here is a place for us to make a camp. And also from this place will we go to hunt for game."

And it was true that they pitched camp, they made a shelter-camp. And the man worked away gathering fire-wood, while the old man himself lay close by the fire. Thereupon in the evening, after they had finished eating, then in the same way as before behaved the malicious old man. Again was the man not mindful of the wrong that had been done to him, and that was the very reason why he paid no heed to him. Thereupon again the old man began relating stories. After the man had gone to sleep, and while he was slumbering, then again (the old man) addressed his son-in-law, saying to him: "Hey, son-in-law! something smells, something is burning up again!"

But the man did not speak to him; for he already knew that his moccasins had been burned up by the other. The man knew that he still had one pair of moccasins which were quilled. And so in the morning, after they had risen, he was told by his father-in-law: "Truly are you exceedingly unfortunate to have your moccasins always burning up," he (thus) was told.



Kāwīn i'kitusī ainini; kī·a·ni·u·jī'tā kīpīzi'kank minawā ānint ma'kisinan.

Mīc mīnawā kī'papānandawāntcigāwāt. Minawāḍac wānā-gucininig mīgu minawā nāsāb āndōtānk a'kiwā<sup>a</sup>zi; minawā ucī'tā-  
 5 wāg tcīnfbāwāt; mīḍac minawā ayāgōtōwāt uma'kisiniwān tci-pā'tānig. Mīgu imā ayanimi'kwīnit ini'<sup>u</sup> ujnisān, kī'ā·ntagōtōd uma'kisinan; ujnisān uma'kisinini agōtānig ugī'ā·gōtōnan uma'kisi-nan; māsikutidac wīn agōtānigibān uma'kisinan ogī'i·gōtowān uma'kisinini. Mīḍac kā'i·jikawicimowāt. Kumā·a·'pidac minawā  
 10 awīḍac kiwā<sup>a</sup> awinini ugīpī·ā·n amāntc kātā'i·ndinigwān.

Mīḍac kāgā't cayīgwa kiwā<sup>a</sup> pimi·u·nickāwān. "Nibā," inānimi-gut. Mīḍac pāmicipīna·ā·ngin ini'<sup>u</sup> uma'kisinini, ājipagidīnāngin ckutāng, Mīḍac a<sup>u</sup> a'kiwā<sup>a</sup>jī·i·c kācitinā ājikawicimut, mīḍac ājikigitut: "Pā'pa'! kāgō pītcimā'tā.— Na'āngī, kima'kisinan!"  
 15 udinān.

Pasingudcisāt awinini awinawatināngin uma'kisinan kāmāsku-takōtōpān, mīḍac ānāt: "Ōnōwāsa nīn nima'kisinan. Kīnisa kima'kisinan kātācāgisumān," udinān.

"Kāwīn," i'kito. "Kīn kima'kisinan," udinān.  
 20 "Kāwīn," udinān awinini. "Naskā! nīn pīmigitāwān nīn nima-'kisinan," udinān. "Kāwīn ḍac kīn pīmigitāsinōn kima'kisinan," udinān ini'<sup>u</sup> a'kiwā<sup>a</sup>jī·i·cān.

Mīḍac kiwā<sup>a</sup> pītcīnāg kī'kāndānk a<sup>u</sup> a'kiwā<sup>a</sup>jī·i·c kītācāgisānk tibinawā uma'kizinan. Mīḍac kiwā<sup>a</sup> awinini kājtīnā ucī'tād  
 25 wī·ā·nikiwāt. Mīḍac ānāt: "Ānīc mīsa tcīnāḡaninān," udinān.

Mīḍac ā'kitut a<sup>u</sup> a'kiwā<sup>a</sup>zi: "Wīndāmawī nīndānis tcībītōt nima'kisinan."

The man did not speak; he went on making preparations, putting on his other moccasins.

Thereupon again they wandered about, looking for game. And so, when it was evening, in the same manner as before acted the old man; again they made ready to go to sleep; and so again they hung up their moccasins to dry. Then at the place over there, the instant that his father-in-law had turned his back, he then changed the place of his moccasins; the moccasins of his father-in-law were now hanging where he had hung his own moccasins; in the place where his own moccasins had been hanging he now hung the moccasins of the other. And then they went to bed. And then for some time afterwards, so they say, did the man wait to see what the other would do.

And then truly by now, they say, was he risen from his pallet. "He is asleep," the (youth) was thought to be. And then he took down the other moccasins (and) he laid them in the fire. Whereupon the hateful old man at once lay down, and then said: "Phew! a smell of something comes this way.—Son-in-law, your moccasins!" he said to him.

Quickly springing to his feet, the man went and grabbed his moccasins, which he had hung up in a different place, and then said to the other: "Here are my moccasins. It is your moccasins that have been burned up," he said to him.

"No," he said, "it is your moccasins," he said to him.

"No," to him said the man. "Look! worked in quill are my moccasins," he said to him. "And not quilled are your moccasins," he said to the disagreeable old man.

And then they say not till now did the mean old man realize that his own moccasins had been consumed in the fire. Whereupon they say that the man at once made ready to go back home. And then he said to the other: "Now, then, I am going to leave you," he said to him.

Thereupon said the old man: "Tell my daughter to fetch my moccasins."

"Aye!" udinān. Mīḍac ājikīwāt ainini.

Mīḍac kīwā<sup>a</sup> a<sup>u</sup> a'kiwāzi kā·ā·nimādcānit uningwāṇan kayā wīn  
 5 'kīwāt, mīgu mīnawā wayība ā'tāyābi'kicin. Mīḍac minawā ānuwī'cigicābi-  
 ki'tci·ā·no'kīt wī'kīwāt.

Mīḍac kīwā<sup>a</sup> awinini aṇitaḡwicin āntāwāt. Mīḍac ānāt: "Mī  
 a'paṇā iwiti kipāpā kīnaḡaṇaḡ. Ukītcāgasāṇan uma'kisinān,"  
 udinān īni'<sup>u</sup> wīnimōn.

- 10 "Ū!" udinān. "Kāga'pīduksa mayāmi'kawitōtāsut. Ā'pidci  
 aṇōdc kī·a·yindōḡank," i'kitu awi'kwa. Mīḍac kīwā<sup>a</sup> ā'kitut  
 minawā: "Māmī nōmaḡ ta·a·yā iwiti. Uga'ki'kāndān ī<sup>u</sup> ā'pidci  
 aṇōdc kī·a·i'ndōḡank," i'kitu. "Pānimā wāḡbank ninga·u·ji' tōwāṇan  
 ma'kizinān," i'kito. Mīḍac kīwā<sup>a</sup> gāgā't weyāḡḡninig kī·u·ci'tōd  
 15 īni'<sup>u</sup> ma'kizinān. Mīḍac kīwā<sup>a</sup> aṇicnā ātiso'kān awidac kayā i'kwā  
 sāzi'kisit, ājini'kāzugubān Pīdāḡḡnō'k, mīḍac awi'kwa kīwāna'pi-  
 tōd īni'<sup>u</sup> ma'kisinān wīmādcitōd. Mīḍac kā·i'ciwunickāt awi'kwā  
 kāgā tciwāḡḡnininig, mīḍac kīsāga·ā·nk kā·i'ckwāsasāḡāwāt. Mīḍac  
 kā·i'jikīḡitut paḡitōt īni'<sup>u</sup> ma'kisinān: "Ōnu'<sup>we</sup> ma'kisinān kitānis  
 20 Pīḡḡḡnō'k opītōṇan." Mīḍacigu kā·ā·ni·a·'pīsi'kāmaḡatinig wāḡḡn  
 mīgu' imā kī·ā·ni·a·yāmaḡatinig ma'kisinān, kī·u·tisigut a<sup>u</sup> a'ki-  
 wā<sup>a</sup>ji'c.

- "Ā'tā, nīndānis Pīdāḡḡnō'k!" Mīḍac wipī'tcīt a'kiwā<sup>a</sup>zi.  
 Kā'kīci'tāt kī·ā·nimādcā kī'kīwāt; agāwa uḡacki'tōn pīmusāt.  
 25 Kā·i'naḡcit kī'twān aṇikīwipīmusāt cācāḡḡnisit. Mīḍac aṇitaḡwicin  
 āntāwāt. Kāwin kāḡō awiya ūdikusīn. Mīyā'ta minawā nānāḡata-

"All right!" he said to him. And then back home went the man.

Thereupon they say that after the departure of his son-in-law, the old man likewise did all sorts of things. He too tried in vain heating a rock, but soon would the rock become cool. And again he tried heating it, and another time it would quickly become cool. Truly he worked hard to get back home.

And now they say that the man kept on till he arrived at home. Whereupon he said to one (of the women): "Back at yonder place have I left your father. All burned were his moccasins," he (thus) said to his sister-in-law.

"Really!" she said to him. "And so at last he brought it on himself. Very persistent is he always in the doing of some sort of mischief," said the woman. And then they say that she said again: "Just for a while, now, let him be there. He will then realize the consequence of his repeated efforts at doing all kinds of things," she said. Thereupon they say that truly on the morrow she then made the moccasins. And now they say, so goes the story, the woman who was older than the other, who bore the name of Coming-Dawn, was the woman who tied the moccasins into a bundle, as if she meant to take them. Thereupon, when the woman had risen from her couch at nearly the time of the break of day, then accordingly out she went from the lodge, after she had arrayed herself in fine garments. And so, after she had spoken, she flung the moccasins: "These moccasins does your daughter Coming-Dawn bring." Thereupon, at the moment when the light of day was breaking, then to yonder place at the same time went the moccasins, going to the place where the old man was.

"Good for you, O my daughter Coming-Dawn!" And then was the old man going to put them on. After he was ready, he then started on his way back home; hardly was he able to walk. His feet had frozen on account of his attempt at walking on the snow in bare feet. And now he kept on until he arrived at home. Not a single word had any one for him. What he did again was to

wābāmāt ini'⁴ uningwāṇaṇ; inānimāt ānīn kā'i'jikacki'⁴t tcipikī-wāt, ināndaṃ. Māgwādaṇ kanawābāmāt mī odānisāṇ ājimāgwayā-bāmigut mīdaṇ āgut minawā: "Anīnsa ānābāmāt kānābāmāt?" udinān.

- 5 "Ā kā! Ānicāsagu kanawābāmimān ini'⁴ maskutciwiwāṇ pābā-mōtānit pīndciya'⁴ uskicigunk," udinān. Minawāgu kāyābi ūwī-ji'a'⁴ tawān uningwāṇaṇ. Mīdaṇ ājimi'⁴ kwāndaṇk ōwiti kistcīkīc-kābi'⁴ kāṅg; mīdaṇ ānāndaṇk. "Mī'i'witi kādiciwināḡ," ināndaṃ. Mīdaṇ kiwā'⁴ minawā ayeyāwāt ā'kitut a'kiwā'⁴zi: "Āmbāsinōnā,  
10 na'āṅgī, awicācōskutciwātā ōwiti!" udinān. "Cācōskutciwāmi-wābāṇ kuca'ku māwija āmininīṅgibānīn," udinān. "Nīngi'⁴ kāndān ānti unicicing," udinān.

Mīdaṇ ā'kitut awi'⁴kwā: "Cigwa kutakīn minawā!" udinān ini'⁴ ōsaṇ.

- 15 "Ā, ānicāsagu nintīnā. Ozām pīsānayāyāṅg pācigwāṇ; kayādaṇ pī'tcāḡijiga'⁴k. Owitidaṇ tci'a'wa'tātiyāṅg," udinān udināsaṇ.

Kāwīndaṇ kāḡō awiya udikusīn, ānawi uḡi'⁴kānimāwān wā'i'⁴jic-tcigānit ini'⁴ ōsiwān ānāndaṃminit kayā.

- Mīdaṇ minawā kaṇōnāt unigwāṇaṇ: "Ānīn, na'āṅgī, kiwī'⁴-  
20 cānā?" udinān.

"Ānīn nāṅgwana!" i'⁴kitu.

"Āmbāsa!" udinān.

- Mīdaṇ mādcāwāt, mādcīnā'⁴u'dābānā'⁴kōn. Mīdaṇ iciwināt unin-gwāṇaṇ kāticicōcōskutciwāwāt. Mīdaṇ kiwā'⁴ cigwa kitāḡwicinu-  
25 wāt, ānīn kādiciṇāṅk awinini kīckābi'⁴kāni nāṅgwana! "Awisa, na'āṅgī, kīni'⁴ tamsa kīḡacōskutciwā," udinān.

"Ānic daṇ kīn?" udinān.

keep a constant eye upon his son-in-law; his thought of him was to know how he ever succeeded in getting back home, such was his thought. And while he was watching him, then by his daughter was he caught looking (at him). Whereupon he was told by her again: "Why are you always looking at him whom you are gazing upon?" she said to him.

"Oh, nothing! I was merely looking at the whirligig-beetle that was crawling about inside of his eye," he said to her. And still again he wished to contend with his son-in-law. And then he thought of that great steep cliff yonder. And this he thought: "Over there will I bring him," was his thought. And now they say that again, while they were continuing (there), the old man said: "I tell you what, son-in-law, let us go tobogganing at yonder place!" he (thus) said to him. "Down the hill long ago used to slide the men of times gone by," he thus said to him. "I know where there is a fine place," he said to him.

And then said the woman: "There you go again!" she (thus) said to her father.

"Why, only in jest am I saying it to him. So quietly are we continuing in the same place, and, too, the days are so long. And over there we can go and have a contest," he said to his daughter.

But there was not a word for him from any one, for well they knew what their father wanted to do and what his thoughts were.

And then again he addressed his son-in-law, saying: "Why, son-in-law, do you want to go?" he said to him.

"Well, all right!" he said.

"Then come on!" he said to him.

And then they set out, taking along their toboggan. And then he took his son-in-law to the place where they were to coast down the slope. And now they say, on the occasion of their arrival, what did the man behold but a steep cliff! "Now, then, son-in-law, you are the first to go coasting down," (the mean old man) said to him.

"And why not you?" (the son-in-law) said to him.

“Ānīc, pānimā nīn iskwātċ,” udinān. “‘Awa!’” udinān.

“Awisa,” udinān inini.

Mīdāc kiwā<sup>a</sup> cāyīgwa ājiwawācīcimāt īnī<sup>u</sup> udābānā<sup>’</sup>kōn, mīdāc ānāt īnī<sup>u</sup> unīngwāṇāṇ: “Mī<sup>’</sup>ku āndōtamuwā<sup>’</sup>pāṇ āminīnīngibānīn,  
5 ājita<sup>’</sup>kupisut a<sup>u</sup> wācōskutciwāt,” udinān. “Mīdāc kayā gīn kā<sup>’</sup>i<sup>’</sup>jita<sup>’</sup>kupisuyāṇ,” udinān; “māgīcā kīgagītāc,” udinān.

Ānīn, mīdāc kāgā<sup>’</sup>t awinini āciċtīgāt; mīdāc ājita<sup>’</sup>kupinīgut īnī<sup>u</sup> ujīnīṣāṇ udābānākōṅg. “‘Ā<sup>u</sup>, mīsa<sup>’</sup> kā<sup>’</sup>i<sup>’</sup>jikāntciwāpinīnān,” udinān. ‘Ā<sup>u</sup>, ānīc mīsa cāyīgwa a<sup>u</sup> a<sup>’</sup>kiwā<sup>a</sup>zī ājiwawājikābawit ānīn  
10 i<sup>u</sup> ā<sup>’</sup>pidci kā<sup>’</sup>i<sup>’</sup>jiki<sup>’</sup>tcikīcīpisugwān ināndāṅk. Pā<sup>’</sup>kādcīgu kāsasa-  
‘ka<sup>’</sup>a<sup>’</sup>mīt a<sup>u</sup> a<sup>’</sup>kiwā<sup>a</sup>jī<sup>’</sup>i<sup>’</sup>c, mīsa<sup>’</sup> kāntciwāpināt udābānā<sup>’</sup>kōn. Kāwīn kṇāgā wīmādcāsi a<sup>u</sup> udābānā<sup>’</sup>k, ānawīdāc i<sup>u</sup> kīckābī<sup>’</sup>kā  
intīgu cōncā<sup>’</sup>kwāt ājināgusit awāṣīn tibi wāntcīnō<sup>’</sup>kīckāgwān. Minawā ānīgu<sup>’</sup>k ōgāntciwābīnāt.

15 Mīdāc ānāndāṅk a<sup>u</sup> inini: “Mānu, pāṅgī nīngamādcīyābōn!”  
Mīdāc kāgā<sup>’</sup>t. Mīdāc ānāndāṅk: “Kījik nīngīcawānimīgobāṇ.”  
Mīdāc kā<sup>’</sup>i<sup>’</sup>ji<sup>’</sup>ā<sup>’</sup>pidcīnāgāskāt a<sup>u</sup> utābān.

Naskādāc inābiyu<sup>’</sup>k! tibi<sup>’</sup>ku wābāṇdāmāg kīckābī<sup>’</sup>kā kīwā-  
bāmāwa kījik pata<sup>’</sup>kisut nāwāḍābī<sup>’</sup>k. Mī īnī<sup>u</sup> kācawānimīgut a<sup>u</sup>  
20 Macōs unīngwāṇāṇ.

Mīdāc kiwā<sup>a</sup> kā<sup>’</sup>ā<sup>’</sup>pidcīpwānawī<sup>’</sup>ā<sup>’</sup>t tcīmādcīyāpōnīt mī kīwānī-  
skāt awinini kīyāpa<sup>’</sup>u<sup>’</sup>tisut. Mīdāc kī<sup>’</sup>a<sup>’</sup>kwāmātcīwātābānāt īnī<sup>u</sup>  
tābānā<sup>’</sup>kōn, mīdāc ānāt: “‘Ā<sup>u</sup>, kīnī<sup>’</sup> tam dāc,” udinān.

“Awisa!” i<sup>’</sup>kito a<sup>’</sup>kiwā<sup>a</sup>zī. “Ānīc mī kayā nīn kādīciwābīsiyān,”  
25 ināndām tibīckō unīngwāṇāṇ kā<sup>’</sup>i<sup>’</sup>jicawānimīgōwīzīnīt.

"Why, not till (you are) done, (then will) I (go)," (the man) said to (his son-in-law). "Come on, now!" said (the son-in-law) to him.

"Very well," to him said the man.

And now they say that already had (the father-in-law) fixed in place his toboggan, whereupon he said to his son-in-law: "This is what the men of yore used to do, on (the toboggan) was tied the one who was to go coasting down," he said to him. "Therefore will you too have to be bound on," he said to him; "lest perhaps you bounce off," he said to him.

Well, and so that truly the man did; and so he was bound (with cords) to his toboggan by his father-in-law. "All ready, now I am, to push you off," he said to him. Now, then, now it was that already was the old man standing in place, thinking in what direction (the youth) would be going with such awful speed. With great eagerness did the malicious old man dig his feet (into the snow for a purchase to push), and now he began heaving against his toboggan. But not at all would the toboggan move, even though the cliff was as smooth as ice, for such was the look of the rock down which (the youth) was to slide, (but the toboggan would not go). Again with his might he heaved against it.

And now willed the man: "Only let me slide but a little way!" And so he did. And then he thought: "The cedar took pity upon me once in times past." Thereupon the toboggan stopped in its downward flight.

Therefore now look you! wherever you behold a high cliff, there you will see a cedar standing near the edge of the rock. That was the one by whom was blessed the son-in-law of Mashōs.

And then they say, after (the old man) could not start him coasting down, then did the man get up (and) untie himself. Thereupon back to the top he fetched his toboggan, (and) said to the other: "Now, then, it is your turn," he (thus) said to him.

"All right!" said the old man. "Naturally the same thing will also happen to me," (so) he thought, (believing he would be blessed) in the same way as his son-in-law was blessed.



Mīḍaḥ awinini kā·i·jita'kupināt udābānā'kung kā·i·nābinigut-saḡu. Mīḍaḥ kīwā<sup>a</sup> ā·i·ndāci'kawāt wī·a·'pī'tcimādcī·ā·pōsu a<sup>a</sup> udābān. "Ānīc mīsa i<sup>u</sup>!" udinān. " 'Ā<sup>u</sup>, mī·i·'u!" ājikāntciwābināt udābānān.

- 5 Panāḡu Micōs mādcīyābōnu, mīsa'paṇā ābidābōnut a'kiwā<sup>a</sup>zi. Kumā'pī kīwā<sup>a</sup> cavīḡwa pāpīpāḡi a<sup>a</sup> a'kiwā<sup>a</sup>zi, i'kitut: "Nintcīmāmbān!" Minawā, "Nintcīmābān!" Minawā, "Nintcīmāmbān!"

- Mīḍaḥ kīwā<sup>a</sup> ingi'ḡ i'kwāwāḡ ki'kānimāwāt cayīḡwa ōsiwān kī'pa'kinawimint. Mīḍaḥ i'ḡi'ḡ utcimānini wā·i·cimādcāmāḡatinig.  
10 Mīḍaḥ iḡi'ḡ i'kwāwāḡ ki'tciwīṇamōwāt, wīmādcāmāḡatinig ānindi āndanānimigunit. Anita'kwābitōwāt; mīḡu kīwā<sup>a</sup> ājimāṇmādwāskāḡ i<sup>u</sup> tcīmānic, wā·a·'pī'tcmādcāmāḡa'k.

- Mīḍaḥ kīwā<sup>a</sup> awinini kā'kwīnawibī·ā·t, "Mīsa' kāḡa'pī kīpā'ta·i·tisut," udinānimān. Mīḍaḥ āni·a·cikiwāt. Āniṭaḡwicingidāḥ  
15 āndāwāt owābāndān ājināḡwāṭatinig imā kā'tajimāṇmāntcikunā·mowāt i<sup>u</sup> tcīmān ingi'ḡ i'kwāwāḡ. Mīḍaḥ imā a·i·ntāwāt, mīḍaḥ keyābi nōngum āntawāḡwān.

Pinawidis kī·a·gotā Maḥōs utātisō'kānan.

## SERIES II. Nos. 4-43.

(Told by J. B. Penesi.)

### 4. OTTAWA-WOMAN

(Udāwā'kwā<sup>a</sup>).

- Ningudingsa kī<sup>a</sup>wā<sup>a</sup> kī·a·i·ndā udāwā'kwā, niji'kāwizi. Kāwīn  
20 ininiwāṇ udayāwāsīn ānōdc kāḡō udōji'tōn, a'picimunāṇ ka'kina ḡāḡōn kā·i·jitciḡāwād i'kwāwāḡ, māckimudāṇ kayā; mī·i·'ḡ āniwā'k

Thereupon the man bound him to the toboggan in the way that he himself had been tied. And now they say that while he was busy with him, eager was the toboggan to coast away. "All right, now!" he said to him. "Go ahead!" He shoved off the toboggan.

And then old Mashōs started sliding off, forever away went coasting the old man. After a time, they say, then with a loud voice the old man began calling: "O my canoe!" Again, "O my canoe!" Again, "O my canoe!"

Thereupon it is said that the women knew that now was their father being vanquished in the contest. And then was his canoe eager to go. Whereupon the women tried with great effort to hold it back, (but) it was eager to go where it was thought (the master) was. They tried in vain to tie it down; but they say that the miserable boat got to creaking, so anxious was it to be off.

And now they say that after the man had become tired waiting for the other's return, "Therefore at last has he done harm to himself," was his thought of him. And then on his way back home he went. And on his arrival there at home, he saw how it looked about the place where the women had striven to hold the canoe. And there they lived, and perhaps even to this day they may be there.

The gizzard of the ruffed grouse now hangs aloft for the story of Mashōs.

## SERIES II. Nos. 4-43.

*(Told by J. B. Penesi.)*

### 4. OTTAWA-WOMAN.

Now, once on a time, it is said, there was an Ottawa-Woman; she was alone. She did not have a husband, yet various things

kāwin ā'pidci kackāndā<sup>zi</sup> nicikāwizit. Apa'kwaiyaṅ gayā udōji·ā·n  
pā'kibōdcigā.

Ningudingidac ugi'kāndān abinōdciyaṅ ayāwāt wiyawing. A'pī-  
i·dāc cayigwa wānigi·ā·wāsut, pīnāwān nī'tam kinigiwaṅ ga'kina  
5 təc ʔnōdc pābāmisātcig āndaswāwānagiziwāt — pīnāwāg ga'kina  
gayā pināsiwāg. Mīwāni'<sup>u</sup> kānigi·ā·t ga'kina ogī·a·nināgaṅigō,  
mīyā'ta pīnāwān, kāwin ugiṅagaṅiguzin. 'A'a'<sup>u</sup> bīnā gī'kito:  
"Kāwin nīn wī'kā ninganaṅaṅāsi wa'a'<sup>u</sup> kigaṅān; a'paṅāgu mō<sup>n</sup>jaṅ  
pā'cu ningatayā tibitci·a·yāgwān kigaṅān."

10 Midāc 'i'i'<sup>u</sup> ā'pidci wāndciwāngawizit 'a'a'<sup>u</sup> pīnā.

Minawā ninguding ugi'kāndān abinōdciyaṅ ayāwāt. A'pī-i·dāc  
minawā wādcidcisānig tēnigi·ā·wāsut, minawā ugiṅigi·ā·n ga'kina  
āndaswāwānagisinit awā<sup>n</sup>siyaṅ. Mīgō-i'<sup>u</sup> mīnawā kā·a·nījinaṅaṅi-  
gut ka'kina, mīyā'ta wābōsōn, kāwin ugiṅagaṅigusin. Kī-i·'kitō  
15 'a'a'<sup>u</sup> wābōs: "Kāwin wī'kā nīn ninganaṅaṅāsi wa'a'<sup>u</sup> kigaṅān,"  
kī-i·'kidō. "Mī·o·mā<sup>n</sup> paṅā tēnāmaṅadabiyān."

Aśn idāc wābōzunk ijināguzitug; mī-i'<sup>u</sup> ājini'kādagwān i·i·mā<sup>n</sup>  
wābōs nāmaṅadabit. Mō<sup>n</sup>jaṅ igi'<sup>u</sup> anicinābā<sup>g</sup> ugītībādotānāwa 'i'i'<sup>u</sup>  
wābōs nāmaṅadabit ijinī'kātag. Mī-i·dāc 'a'a'<sup>u</sup> wābōs mō<sup>n</sup>jaṅ  
20 wāndcipimādisiwād anicinābā<sup>g</sup>; usāgi·ā·n īni'<sup>u</sup> ugiṅ, 'a'a'<sup>u</sup>  
wābōs.

Midāc mīnawā kī·a·i·ndāt 'a'a'<sup>u</sup> udāwā'kwā. Ninguding mīnawā  
ugi'kāndān ayāwāt abinōndciyaṅ. A'pī mīnawā nāgi·ā·wāsut  
kī<sup>n</sup>gō<sup>n</sup>ya<sup>t</sup> ugiṅigi·ā·t, ga'kinagu āndaswāwānagisiwād kī<sup>n</sup>gō<sup>n</sup>yag.

she made, — mats and all the things that women are wont to make, likewise bags; for that very reason was she not so very sad that she was alone. Reed mats she also made, and she spun twine.

Now, once she felt that there was a babe within herself. And when the time came for her to be delivered, there was born first of all a ruffed grouse, and then all the various creatures of the air, as many as there were, — ruffed grouse and all the birds. Now, by all those to whom she had given birth was she forsaken as fast as they came, save only by the ruffed grouse, by it was she not abandoned. The Ruffed Grouse spoke, saying: "Never will I leave this mother of ours; for always will I be near by, no matter at what place our mother may continue."

Such is the reason why so very gentle a ruffed grouse is.

Another time she felt that she was with child. And when the time was come again for her to be delivered, again she gave birth to all the game-folk, as many as there were. Now, by them all, too, was she forsaken as fast as they came, save only by the hare, she was not deserted by it. Said the Hare: "Never will I leave this mother of ours," he said. "Here in this place will I always sit."

There was a rock, probably in the likeness of a hare; accordingly it may have been called by the name of A-Hare-that-is-seated-there. Always have the people referred to what was called The-hare-that-is-seated.<sup>1</sup> Therefore such is why the hare is always around where dwell the people; he loved his mother, the hare (did).

And so there continued Ottawa-Woman. Another time she felt that she was with child. When the time was come for her to be delivered, to fishes gave she birth, to all kinds of fishes, as many as there were.

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<sup>1</sup> The seated hare is frequently spoken of in Ojibwa mythology. It generally, though not always as here, is associated with Nānabushu.

Migu menawā gakina gī'a·ninaganigut unīdcānisa<sup>†</sup>, miyā'ta adi-  
 'kamāgwan, kāwīn uginaganigusin. Mī-i'·u kā-i'·kitot 'a'a'u adi-  
 'kamāg: "Kāwīn nīn wī'kā nīnganaganāsi 'a'a'u kīgānān. Ka'kina  
 miziwā a'kīng tībisāga-i'gān tci'a'yāgwān, pō'tcīmā<sup>a</sup> nīngatayā,"  
 5 kī-i'·kidō.

Mīdāc i<sup>a</sup> kā'gā't ājiwābā'k, miziwa ayāwāt kī'gō<sup>a</sup>yāg ka'kinagu  
 sāga-i'gānīng kī'gō<sup>a</sup>i'kāwān. Mīdāc minawā ānōdc kīgō inānu'kī-  
 gubānān. 'A'a'u odāwā'kwā ānāwindubānān ku'kumisinān.

Ānīc mī ā'kosit.

##### 5. SNAPPING-TURTLE AND CADDICE-FLY (Mī'kinā'k umi'tigwapicimuni'kā kayā).

10 Ningudingisa' kī'wā<sup>a</sup> odātōwāg ga'kina āndaswāwānāgizit—  
 mī'kinā'k, tātābi'kinā'k, pōsi'kado, mīskwādāsi; mī-i'·u ga'kina  
 ājimāmawiodā'tōwāt. Wīnidāc mī'kinā'k ugtmāwi. Ningudingi-  
 dāc mī'kinā'k inā'kunigā wī'ā·ndubānit; umitigwapicimuni'kān  
 uwiawimigānān. Mī jigwa ujī'tāwād wī'ā·ndubāniwāt; kī'kistci-  
 15 mānidōkāzu mī'kinā'k. Ā'pī wā'ā·ndubānit kīkī'tci-i'nāndam  
 gayā.

20 "A yo-u nindāmāyā·ō'sā,  
 Ya ō, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>.  
 A yo-u nindāmāyā·ō'sā,  
 Ya ō, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>.  
 A yo-u nindāmāyā·ō'sā,  
 Ya ō, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>, ya 'i<sup>†</sup>."

Mīdāc kīmādcāwād ā'pidci nībiwa uwīdcīwān udūckīnigīma<sup>†</sup>.  
 A'pī-i'dāc wādisāt umi'tigwapicimuni'kān odā'tōnit, pijijī'k paga-  
 25 māgānān uda'kunānāwān; kāwīn pa'kān gāgō ogī'a'yāsīnāwa,  
 mīyā'tāgu pagamāgānān. Mī-i'dāc cigwa māwīnādamuwād i-i'·u

So again by all her children was she forsaken as fast as they came, save only by the whitefish, she was not left by it. For this was what Whitefish said: "Never will I leave this mother of ours. In every place upon earth wherever a lake may be, even there will I be," he said.

And that, sure enough, has come to pass, everywhere are there fishes, and in all the lakes are there fishes. Thereupon she took up her work again, making all sorts of things. Ottawa-Woman was the name that our grandmother was called.

Well, that is as far as (the story) goes.

##### 5. SNAPPING-TURTLE AND CADDICE-FLY.

Now, once on a time they say there was a town of every kind (of turtle) that was, — a Snapping-Turtle, a Soft-Shelled Turtle, a Musk-Turtle, a Painted-Turtle; thus the total number of them that lived together in a town. Now, Snapping-Turtle himself was chief. So once on a time Snapping-Turtle announced that he planned to go to war; against Caddice-Fly was he going to fight. Thereupon they then made ready to go to war; greatly did Snapping-Turtle conjure for magic power. At the time when setting out for war, very proud was he too.

"A yo-u, I am leader of a war-party,  
 Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'.  
 A yo-u, I am leader of a war-party,  
 Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'.  
 A yo-u, I am leader of a war-party,  
 Ya õ, ya 'i', ya 'i', ya 'i', ya 'i'."

And so, when they started away, very many youths he had in his company. And when he got to where Caddice-Fly had a town, nothing but their war-clubs did they have in their hands; nothing different did they have, simply their war-clubs. Accordingly, when they rushed to attack the town, the town of Caddice-Fly, then

ūdāna, mi'tigwapicimunic udūdāna, mī'i'we mīgādiwād. Kicpfn  
 awiya nisint pōdānidiwag mī'i'ⁱ minawā pfmādisiwād; kayādac  
 pā'pāṣaganāndiwag mīgu gayā iⁱ āndōdādiwāt, pōdānidiwāt. Kayā  
 iniⁱ mi'tigwapicimunic uduckinīgīma\* āndōdaminit awiya pigwaga-  
 5 nāmint, pōdānidiwag; mēdac nāyāp nābisāwāt ājināguziwāt. A'pī  
 ānināwa'kwāg, mī'i'ⁱ cigwa cāgōdci'i'nt mi'kinā'k; kāwīn kacki-  
 i'disiwag tcfbi'i'mādcī'i'diwād, āpidci ki'tci mīgādiwag. Kāga'pī  
 mi'kinā'k cāgōdci'ā. Kāga'pī ga'kina kīnisimā uduckinīgīma\*;  
 wīnā'ta mi'kinā'k kāwīn kīnsāsī, ki'ta'kunā. Ugīkṇawānimigōn  
 10 umi'tigwapicimuni'kān. Kāwīn pagitināsī tcfpābāmusāt. Kāga'pī  
 dac ki'i'kidō mi'kinā'k: "Taga, pagidiniciyu'k! Kāwīn ningamā-  
 dcāsī. Mō'jag ningawīdcīwā kīgwisī," udinān ini'ⁱ umi'tigwapi-  
 cimunikān. Kīpāgudinā. Kā'gā't mō'jag uwīdcīwān ini'ⁱ uckina-  
 wān, umi'tigwāpicimunikā ugwisān mō'jag pābāmusāwag. Ningū-  
 15 dingidac i'kidōwag 'a'a'ⁱ uckinawā mi'kinā'k gayā: "Taṣṣanā,  
 pābāmādisidā!" i'kitōwag. "Ōwidi ina'kakā ningābī'ṣ'nunk ijā-  
 dā!" Ugigagwādcimān ōṣan 'a'a'ⁱ uckinawā, ugīpāgīdinigōn dac  
 ōṣan.

Mīdac kīmādcāwād mi'kinā'k wīdcīwād ini'ⁱ uckinawān; pīnic  
 20 kīmāḍābīwād kistcīkistcīgāmīng. Mīdac imā'ⁱ pābāmusāwād mītā-  
 wāngāng. Ninguding kāgō onōndānāwa māḍwāsininig, tcīsa'kān  
 āgāma'kīng. Mīdac ā'kidot 'a'a'ⁱ uckinawā: "A'pāgīcsa ijā'yānk,"  
 i'kidō 'a'ⁱ uckinawā.

"Āwaⁱ, ijādā°!" udinān mi'kinā'k. "Ānīn dac kādicikaskitōyānk  
 25 tcī'i'caiyāng?" udigōn. "Omāsa bīnsun nīnīngwīnk."

Mēdac kā'gā't imā kī'a'sāt ini'ⁱ skīnawān unīngwīnk. Mēdac  
 kīpā'kubīt a'ⁱ mi'kinā'k āgāma'kīng ijāt ānīwāk; kīnwā'j kī'ṣ'ni-

did they fight with (the Caddice-Flies). When any one was slain, they breathed upon him, whereupon back to life he came; and if they had their shells cracked, then the same thing they did to one another, they breathed upon one another. The same, too, did the youths of Caddice-Fly whenever any one was torn to pieces, they breathed upon him; whereupon they would take their places, looking the same as before. When it was getting well on towards noon, then was Snapping-Turtle being overcome; (his youths) were becoming unable to bring one another back to life again, very hard were they fighting one another. At last Snapping-Turtle was vanquished. In the end all his youths were slain; only Snapping-Turtle himself was not slain, he was taken captive. He was guarded by Caddice-Fly. He was not allowed to walk about the place. So at length said Snapping-Turtle: "I say, do you set me free! I will not go away. All the time will I go in company with your son," he said to Caddice-Fly. He was set free. Sure enough, all the while was he in company with the youth, the son of Caddice-Fly and he were always walking about the place. Now, once on a time said the youth and Snapping-Turtle: "Come, let us go on a journey!" they said. "Over this way, toward the west, let us go!" The youth asked his father, and he was given leave by his father.

Thereupon they departed, Snapping-Turtle going in company with the youth; (they continued on) till they came out upon the great sea. And then there they wandered along the beach. Presently they heard the sound of something fall, (it was) a conjuring-lodge on the other shore. Thereupon said the youth: "Would, indeed, that we might go over there!" (so) said the youth.

"Very well, let us go over there!" to him said Snapping-Turtle. "And how shall we be able to get over there?" (Snapping-Turtle) was asked. "Do you get into this armpit of mine."

Whereupon truly there in his armpit he placed the youth. So then down into the water went Snapping-Turtle; to the other shore he



- taji'tā aḡāma'king ki'i-jāt. A'pī'i-dac animōckamut ogīpaḡidinān  
 ini'u uckinawān. Mī'i-dac ājiwābandamowāt pada'kidāni'k tcī-  
 sa'kān. Mīdāc kā-ā-nījipīndigāwāt i'i-mā<sup>a</sup> tcīsa'kāning, ā'pidci  
 mōckināwa<sup>a</sup> imā āyānit pīndik tcīsa'kāning; kāgigitōwa<sup>a</sup> naḡa-  
 5 mōwa<sup>a</sup> gayā. Īgi'u pīndik tcīsa'kāning āyāwāt udaji'i-ndānāwa  
 miziwā owā kijik undinūn kayā; mī-i'u wāndcimamāsi'kāg i'i-wā  
 tcīsa'kān. Kīwi'tāgik wāndānima'k, kā'pīciwāba'k māwija, kayā  
 kādānījiwāba'k pānimā—mī-i'u ga'kina āndājindamowād. Kīn-  
 wā'jidāc kā-a-yāwād imā<sup>a</sup> tcīsa'kāning, kī-ā-nizāga-ā-mōg minawā.  
 10 Inābiwāt iwidi awāsina'kakā ningābī-ā-nunk wābandāndānāwa  
 wādcī<sup>a</sup>, nībawa gayā pābāmisānit pīnāsiwa<sup>a</sup> wābāmāwa<sup>a</sup>. Mīna-  
 wādec i'kido 'a'a'u umi'tigwapicimuni'kā ugwisān: "Taḡa, ijāda\*!"  
 udinān mī'kina'kwān.

"Ā<sup>a</sup>, ijādā\*!"

- 15 Kī-i-jāwāḡ, nībawa ugīwābāmāwa<sup>a</sup> paḡadcaiya<sup>a</sup>. Pā'jikidāc  
 ogī'o-dā'pinān 'a'a'u uckinawā mī wīn ini'u kā'pigiwānāt. Mīnawā  
 kī'pīpīndigāwāḡ iwe tcīsa'kān; kāwī'kā aḡwāsāsini. Awīdac  
 uckinawā ugīḡāḡwādcimān ini'u nāganizinit: "Ningudingina'ku  
 kibitci-i'sā ū'u tcīsa'kān?"  
 20 "Kāwīn wī'kā kibitcisāsīnōn mini'k pā'kiwāḡk, kāwīn gayā  
 wī'kā taḡibitcisāsīnōn mini'k kādānia'kiwāḡk. Kīcpīn ā'ta miziwā  
 ānigu'kwāḡ owe kijik aḡwā'tink miyā'ta' māḡijā tcigibitcisāḡibān.  
 Kāwīn kanabātci wī'kā tātātāḡu anwā'ti<sup>a</sup>zinōn ānigu'kwāḡ ōwe  
 kijik."  
 25 Mīdāc kā'pījisāga-ā-mowāt; mīnawā ugīpīna'o-wān imā<sup>a</sup> uning-  
 wīḡ ini'u uckinawān, kayā ini'u paḡadcaiyaḡ. Mīdāc kā'pījipa-  
 'kubīt mī'kinā'k, pīḡiwāwāt. Kāḡādāc paḡmījāḡāt mī'kinā'k ugī-  
 mī'kwāndān ga'kina kīnisimindibān uduckinīḡima<sup>a</sup>. Mīdāc kā-i-ji-  
 gitciwāpināt ini'u uckinawān paḡadcaiyaḡ gayā. Ningudci kī-i-na-  
 30 'kwājiwā mī'kinā'k. Awīdac umi'tigwapicimuni'kā ugwisān aḡāwa

went in a fairly easy way; a long while he spent getting over to the other coast. And when he came out on the shore, he let the youth out. Thereupon they beheld the conjuring-lodge standing there. And so, when they went into the conjuring-lodge, (they saw that) it was very full of them who were there inside; they were talking and singing. They that were inside of the conjuring-lodge were talking about the full extent of this sky, and of the winds; that was what caused the conjuring-lodge to sway. Of the wide circle of the sky from whence blow the winds, of what had happened in times long ago, and of what was to come to pass in the future,—concerning all such things did they talk. And after they had been in the conjuring-lodge a long while, they up and went outside again. On looking off towards the west, they beheld a mountain, and many birds that flew about they saw. So again said the son of Caddice-Fly: "Pray, let us go over there!" he said to Snapping-Turtle.

"All right, let us go!"

They went over there, many young birds they saw. Now, one of them the youth took up, and that one he fetched back. Again they went into the conjuring-lodge; never did it cease swaying to and fro. And the youth asked of him who was leader there: "Is there ever a time when this conjuring-lodge is still?"

"Never has it ceased swaying since the world began, and never will it be still as long as the world lasts. Save only when the whole expanse of this sky is calm, then only might it perhaps cease swaying. Never seemingly is it calm at one and the same time in all the length and breadth of this sky."

Thereupon they came on out of doors; again (Snapping-Turtle) placed the youth in his armpit, and the young bird also. And then down into the water came Snapping-Turtle, back on their homeward way they came. And when nearly reaching the shore, Snapping-Turtle became mindful of all his youths that had been slain. Whereupon he flung out (into the water) the youth and the young bird. Off in another direction through the water went Snapping-

kimōckamo. Pā'cu' ayāmagatini, aḡawādac ugigacki'tōn ki'pimi-  
 jagāt; kayā ini<sup>u</sup> upanadcā'yā<sup>a</sup>simān ā'pidci kicāpwāpāwāwān.  
 Ugipāswān dāc kāmijagāt. Mīdāc kiptmādcāt pgiwāt. A'pī'i'dac  
 kā'tāgwicink ōsan āndānit, ā'pidci ugīsāgi-ā'wān ini<sup>u</sup> pānādcāi-  
 5 yān.

Nāḡadcidāc ki'pi-ā'nimi'ki'kā; tibickō imā<sup>a</sup> ayāt pānādcā<sup>a</sup>  
 mī'i-mā<sup>a</sup> ki'pinōndāguziwād animi'kig ki'piwābāmāwād unīdcāni-  
 siwān. Minawādec ki'ā-nikiwāwāḡ animi'kig.

Mīdāc kā'i-jimādcāwād pināwidis ki'ā-gōdā.

#### 6. SNAPPING-TURTLE GOES TO WAR (Mi'kinā'k nāndubāni).

10 Ninguding ki<sup>a</sup>wā mi'kinā'k wīnā'tagu pā'jik. Mīdāc kā'i-  
 nāndāḡ: "Pānimā<sup>a</sup> ningadānināndawābāmāḡ kāwidcīwāḡwā."  
 Mīdāc kimādcād; ningudingīdāc ogī-ā'ni'ū'di'tān wādciwānz;  
 mēdāc imā<sup>a</sup> kā'i-jād ugidā'ki, mē'dāc ājipībāḡit; "Awānān kāwi-  
 dcīwāḡ tclnāndubāniyān?" Awi'a'dāc omādwāna'kwā'tāḡōn:  
 15 "Nīn kīgawīdcīwīn tclnāndubāniyān!"

"Ā<sup>u</sup>, ondās!" udinān. Pācudāc pā-ā'yānit ini<sup>u</sup> ininiwān,  
 oḡānōnān mi'kinā'k: "Ckumā<sup>a</sup> pigagwādcīn kāta-i-jiwumbānān  
 mīgāzoyāḡ!"

Pāḡamāḡandāc uda'kunān 'a'a<sup>u</sup> inini. Mīdāc kā'ḡā't pīḡa-  
 20 ḡwādcīt. "Hahahu', hahahu', hahahu', hahahu'!" Cīḡwa umā<sup>a</sup>

Turtle. And the son of Caddice-Fly had a hard time keeping on the surface of the water. A short way was the (land), and barely was he able to reach the shore; and his young bird was soaking wet. He dried it by the fire when he got ashore. Whereupon he started hitherward on his way back home. And after he had arrived at where his father lived, very fond became they of the young bird.

And after a time there came up a thunder-storm; straight over where the young bird was came the roar of the Thunderers that had come to see their young. So back on their homeward way went the Thunderers.

And so, after they had gone, the gizzard of the ruffed grouse hung aloft.

#### 6. SNAPPING-TURTLE GOES TO WAR.

Once on a time they say a Snapping-Turtle (was) all alone. And this was what he thought: "After a while I will go seek for those in whose company I shall go." Thereupon he departed; and by and by he came to a little hill on the way; and when he got to yonder hill-top, he then cried with a loud voice, saying: "With whom shall I go when I set out for war?" Then came the sound of some one's voice answering him: "I will go with you when you go to war!"

"All right, come hither!" he said to him. And when near by the man was come, to him Snapping-Turtle spoke, saying: "Just you come and show what you would do should we get into a fight!"

Now, a war-club in his hand the man held. Thereupon truly hither he came, making a show (of what he would do). "Hahahú, hahahú, hahahú, hahahú!" When here the man was come, at (Snapping-Turtle) he came brandishing the club

paḍaḡwicininit ini'ⁱ ininiwaṇ ugīpminīma·u·gōn 'i'ⁱ paḡamāḡaṇ.  
 “Mēḍaḡ kāḡat ḡinibu, mī'kinā'k!”

Mīḍaḡ kīḡuṣāt. “Intawātci kīwān,” udinān, “māḡicā kidāni-  
 sigō mīḡāding,” udinān.

- 5 Mīḍaḡ kī'kīwād 'a'a'ⁱ inini kī·ḡ·nimādcā dac mī'kinā'k; mīnawā  
 ninguding kī·ḡ·nia'kwāmādciwā wādciwīng. Mīnawā ḡīpīpāḡi:  
 “Awānān ḡāwīdcīwāḡē tclnāndūpaṇiyān?” Mēḍaḡ māḍwābībāḡi-  
 waṇ: “Ninawind!”

“Ondās, ondās!” udinān.

- 10 Kipitāḡwicinōḡiḍaḡ mīskwādāsiwāḡ nībiwa. Mīḍaḡ ānād: “Sko-  
 mā kāḡwātciyu'k kādōdamāḡobaṇ mīḡāsoyāṇk!”

Mīḍaḡ ka'kina kī·ḡ·ji·o'dci'tāwād, tibickō aṣnīḡ kīḡināḡuziwāḡ.

“Ānīc, mīsa' ogō' kīwīdcī·ḡ·ḡwā,” i'kido mī'kinā'k.

- Mīḍaḡ kīmādcāwād nāndubāniwād. Ningutingiḡaḡ aṇintbāwād  
 15 tibi'kāḡinīḡ māḍwānāḡamō pā·ḡ·ḡik mīskwādāsi, mīḍaḡ āna·ḡ·nk:—

“Mīci'kā'wā! ōdānāḡi kīdā'tawānīḡōmin yā'ha!  
 Nīndinā'pawā yā'ha, nīndinā'pawā yā'ha, yā'ha!”

- Mī'kinā'kidāḡ nīwāndawād unīckimīḡōn. Mēḍaḡ kī·ḡ·ji·u'dā-  
 'pīnāḡ umō'komān kī·ḡ·nōdā i·ḡ·mā' ayānīt mīḍaḡ ḡāḡwādcīmāḍ:  
 20 “Ānīn ā'kidoyaṇ?”

“Kā, ūdānāḡ iīḡaṇ ka'kina kīnisiḡōmin nīndinābāḡam,”  
 i'kido.

- Mēḍaḡ mī'kinā'k kī·ḡ·ḡikīckīḡwāḡwād. Mēḍaḡ mīnawā kī·ḡ·nī-  
 mādcāwād. A'pī·ḡ·ḡaḡ wāḍisāwād aṇicinābā ōdā' tōnīt, mī'kinā'k  
 25 ogī·ḡ·nā' ka'kina uclmāḡaṇīcima': “Mī·u·mā' ayaiyu'k. Nīḡa-  
 tīḡā, nīḡaṇadawā'to.” Pā·ḡ·ḡik uīwīdcīwan umīḡinawāmaṇ. Mīḍaḡ  
 iḡwād ayānīk wīḡiwāmaṇ, pā·ḡ·ḡikidāḡ cābundawānīḡ kī'pīndi-

as if to strike him. "And now truly you shall die, Snapping-Turtle!"

At that he became afraid of him. "You had better go back home," he said to him, "lest perhaps you be slain in battle," he said to him.

And so, when back home went the man, then on his way went Snapping-Turtle; on up another hill he climbed. Again he called with a loud voice: "With whom shall I go when I set out for war?" Whereupon came the sound of voices calling aloud: "With us!"

"Hither, hither!" he said to them.

So came the Painted-Turtles, arriving in throngs. And then he said to them: "Just you show what you would do should we get into a fight!"

Thereupon all withdrew into their shells, like stones was their look.

"Well, it is with these that I will go," said Snapping-Turtle.

Thereupon they set out to go to war. And one night when they were going to sleep, a certain Turtle was heard singing, and thus he sang:—

"O Snapping-Turtle! in a town are we prophesied an evil fate, yā<sup>a</sup>ha!  
Such was my dream, yā<sup>a</sup>ha! such was my dream, yā<sup>a</sup>ha, yā<sup>a</sup>ha!"

And when Snapping-Turtle heard him, he was angered. Thereupon, taking up his knife, he crawled over to where he was, and then asked him: "What did you say?"

"Why, that in a town we shall probably all be slain, was what I dreamed," he said.

Thereupon Snapping-Turtle cut off his head. And then they continued on their way. And when they came to where some people had a town, Snapping-Turtle said to all his soldiers: "In this place do you remain. I will go thither, I will go to reconnoitre." He went along with one of his attendants. And going over to where there were some wigwams, into a certain long-lodge they

gāwāg nibādībi'k. Mēḍac ānād uwīdcīwāgāṇan: "Bābājik kīckī-gwājwādā!" Pāpājikīḍac ogīnisāwān ānicinābān. Ōdayā'u'bi-nōmunāwān ustīgwānan. Mīḍac kā'i'jikāzowād; mī'tigwanāgān a'tā, imā<sup>a</sup> dac pīndīk mī'i'mā kī'kāzowād.

- 5 Kīgijābīḍac kīmī'kawāwāg nī'j kīckīgwāwād. "Awāgwān kā'tō-damogwān," i'kitōwāg. Mīḍac kā'i'jināndawābāḍcīgāwād mīziwā āgwāḍcing, kāwīn awīya ogīmī'kawāsiwāwān. Kāgā'pī kī-i'kidōwāg: "Kāṇābāṭc mī'kinā'k 'a'a'u kā'tōḍānk." Mēḍac ā'kidowād: "Kīgīwābāṇdānāwā na ānawī 'i'i'u mī'tigwanāgān?"

- 10 "Kāwīn," i'kidowāg.

Pā'jik īḍac ānicinābā ogīpā'kinān 'i'i'u unāgānic. Mīḍac imā<sup>a</sup> kā'gā't ayāwād mī'kinā'k kayā a'u mījinawā. Mī'kinā'kidāc kīta'kunā; awīḍac askābāwis kīmādcība'i-wā, kāwīn kītābībīnāsī. "Āwisā', nīsādā mī'kinā'k!"

- 15 Māgwā kāgīgītowād kītagwīcnōg kī'tcinībiwa mīskwādāsiwāg. Mēḍac ā'kidōwād: "Ā'ā, ṇāckā kuca mīskwādāsiwāg! Kā'gā-tigunā kāwīsinimin!"

- Mīḍac mīndīmoyāyāg umāckīmōḍāwān udā'pīṇāmowād, kīmō<sup>a</sup>-jāgīnāwād. Mīḍac kīkīstcīwīsīniwād mīskwādāsiwā<sup>ḡ</sup>, mī īgī'u  
20 cemāgenījāg.

Mī'kinā'k īḍac īckudāng wī'a'pāgīnā wīnīsīnd. Mēḍac ā'kidot: "Kāwīn, nīndādcāgīzwāg īgī<sup>u</sup> abīnōḍcīyāg anīkībwnāmozoyān."

"Ā, kāṇābāṭc gā'gā't," i'kidowāg. Mīnawā i'kidāwāg: "Indawā kījāgamīdānk pāgīnādā!"

- 25 "Ā, kāwīn!" i'kido mī'kinā'k. "Nīndādcāgīzwāg abīnōḍcīyāg."

"Kā'gā't māwīn," i'kidowāg. Mīnawādec kī-i'kidōwāg: "Indawā nībī'kāng pāgīnādā!"

entered during the silence of the night. And this he said to his comrade: "Let us each cut off a head!" So each slew a person. They concealed the heads in the bosom of their garments. Thereupon they hid themselves; a wooden bowl was there, and there inside was where they hid themselves.

Now, in the morning there were found two that had their heads cut off. "Somebody must have done it," they said. Thereupon they made a search everywhere out of doors, but they did not find anybody. At length they said: "Maybe it was Snapping-Turtle who did it." Thereupon they said: "You have of course looked at the wooden bowl?"

"No," they said.

So one person uncovered the miserable wooden bowl. And there, sure enough, were Snapping-Turtle and the attendant. Now, Snapping-Turtle was taken captive; but the attendant took to flight, he was not captured. "Now, then, let us kill Snapping-Turtle!"

While they were holding forth in talk, there came up a great host of Painted-Turtles. Whereupon said (the people): "Oh, just look at the Painted-Turtles! Surely, without any doubt now shall we have food to eat!"

And when the old women picked up their bags, they gathered in (the turtles). Thereupon they had a great feast on the Painted-Turtles, those that had been soldiers.

It was proposed that Snapping-Turtle be flung into the fire to be killed. Whereupon he said: "Nay, I might burn up the children while I am smothering in the smoke."

"Why, perhaps (it is) true," they said. Again they said: "Therefore into water that is hot let us fling him!"

"Ah, nay!" said Snapping-Turtle. "I might burn up the children."

"True, that might be," they said. And again they said: "Therefore into the water let us fling him!"





"That do you to me," said Snapping-Turtle.<sup>1</sup>

And when at the same time they all seized him to carry him to the water, Snapping-Turtle pretended to resist by grabbing hold of things, but without (real) effort. And when they were come at the water, they flung him (in), and so there on the water floated Snapping-Turtle.

Now, a certain woman who went to get some water desired to have Snapping-Turtle to eat. A stick she picked up (with which) to draw him inshore. But Snapping-Turtle was not really dead. He slew the woman, he cut off her head, and at that he swam off into the water below. Out upon a rocky island he could be heard coming forth from the water. Snapping-Turtle was heard singing: —

"It was I, I slew the woman!  
It was I, I slew the woman!  
It was I, I slew the woman!"

The woman was found down by the edge of the water with her head cut off. And so it was Otter they employed to dive into the water to go slay Snapping-Turtle. And Otter laughed: "Ha, ha, ha, ha!" Thereupon into the water dived Otter. Now, Snapping-Turtle saw Otter coming hitherward under the water, and Snapping-Turtle went to intercept him. And when close inshore Otter was swimming, then by Snapping-Turtle was he bitten at the penis. And that is the way Otter still looks. When out from the water into view came Otter, he could be heard saying: "Oh, oh, oh, oh, I am bitten at the penis!"

"Let it go!" they then said to Snapping-Turtle.

"Not till a great thunder-storm comes up will I let go my hold from him there."

And not till after a great thunder-storm came up was he set free by Snapping-Turtle. Thereupon Otter went back to his home.

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<sup>1</sup> It is usual to tell of the snapping-turtle objecting to be thrown into the water.

witaga<sup>1</sup>. Mēdāc ā'kidot: "Ninīmōk kackigwātāmowād imā<sup>a</sup> kīta'kwāmit a<sup>a</sup> mi'kinā'k mī-i'⁴u tcinōdcimoyān."

Kā'gā'tidāc wīnimō<sup>8</sup> ogīkaskigwānigōn 'i'i'mā<sup>a</sup> wītagayāng. Mī-i'⁴u kīnōdcimut.

- 5 Mī'kinā'kidācwīn, kī'ā·nimādcā, kī'ā·nikiwāt. Kā·i'jitagwicing dac āndāt, ogīwābandān pināwidis kī'ā·gōdānik.

Mīsa<sup>1</sup> ā'kōsit.

## 7. LYNX AND THE SHE-SKUNK (Pījyu Jigāgu'kwā kayā).

- Ninguding kīwā, kī·ā·indā pījy<sup>u</sup>. Jigāgu'kwān uwīdigāmān. Mī-dāc imā<sup>a</sup> āndācināndawāndcigāt 'a<sup>a</sup> pījy<sup>a</sup>; ānōdcigāgō oni'tōn—  
10 wābōzōn, pināwān, cīcībān—wā'ā·camāt wīwān; nāningutinū<sup>a</sup> kayā āmi'kwān unlsān. A'pī·i·dāc ānipibōnk onōdci·ā·n ami'kwān ā'pidci wīninūwān. Ā'pidci·u·misawānimān wī'ā·mwāt wīwān. Kāwīn ugīnisāsīn ami'kwān. Ningudingidāc udinān wīwān: "Kidānipā kuca'ku kājiga'kin," udinān.

- 15 'A'a'widāc i'kwā ugi'kānimān wīnisigut unābāman.

- Kīmūdc ubināsi'kān āndāwāt nāndawābāmād wīwān tcintbānit. Ningudingidāc kājiga'k nibinādit 'a'a'⁴u i'kwā, owābāmān unābāman pābāmusānit, āgāming pabāmusānit. Awidāc i'kwā āmi'kwān kīmōckamowān imā<sup>a</sup> unda·i·bāning. Ugīnawadinān uzidāning  
20 ini'⁴u āmi'kwān, umindciminān, mī-i'⁴u ājipīpāgimād unābāman: "Pījē'⁴u, undās! ami'kwa awā! nimindciminā!"

Pījy<sup>u</sup> idāc pīnābi. "Pāgidin māgwā ninōdci·ā·!"

Mīdāc kā·i'jipāgidināt, kī'kīwā 'a'a'⁴u i'kwā āndāwāt. Ogī'a-

A long while was his penis impaired. And so he said: "If my sisters-in-law would sew up the place where I was bitten by Snapping-Turtle, then I should be healed."

And to be sure, by his sisters-in-law was he sewed up at his penis. Accordingly he began to recover.

And as for Snapping-Turtle, he went away; on his way back home he went. And when he arrived at home, he saw the gizzard of a ruffed grouse hanging aloft.

And that is the end (of the story).

#### 7. LYNX AND THE SHE-SKUNK.

Once on a time, they say, there lived a Lynx. A She-Skunk he had for a wife. It was there that Lynx hunted for game; every kind of thing he killed, — rabbits, ruffed grouse, ducks, — what he wanted to feed his wife on; sometimes a beaver too he killed. And when winter was coming on, he obtained some beavers that were very fat. He very much desired to eat his wife. He had not killed a beaver (for some time). So once he said to his wife: "You should really sometimes sleep during the day," he said to her.

Now, the woman knew that it was the desire of her husband to kill her.

In secret would he approach where they lived, to see if his wife was asleep. Now, once in the day-time, when the woman went to get some water, she saw her husband walking from place to place, roundabout on the other shore was he walking. And while the woman (was there), a beaver came up out of the water at the hole in the ice. She seized the beaver by the feet, she held it tight, and then she called aloud to her husband: "O Lynx, hither! Here is a beaver! I have hold of him!"

Now, Lynx looked over to where she was. "Let it go, for I am hunting it!"

And so, when she let it go, back went the woman to where they

'tōṇaṇ mīṣā'n gayāḍaḍ aṣṇīn ogī'ā'sān i-i-mā' tcostḡwānī'paṇ;  
ogipāḍaḡwana'ā'n idāc.<sup>1</sup> Mē-i-dac kā-i-jikāzūt pīndik āndāwāt.

A'pīḍaḍ pījy<sup>a</sup> pāḍaḡwicing pā'ka ubināsi'kān āndāwāt. Mīḍaḍ  
wābāmād awīya nībānit, mīḍaḍ udāckāṇ pada'kunāṅ. Mī-i-dac  
5 ājipajiba<sup>a</sup>wāt ini'<sup>u</sup> aṣṇīn mī-i-dac kīkī'kāṇḍaṅk aṣṇīn pajiba<sup>a</sup>wāt,  
mīṣaṇ gayā a'tānig i-i-mā'. Mēḍaḍ kā-i-jināṇdawābāmād wīwāṇ  
tibikā-i-jānigwān; aḡwāḍcīṅ kayā miziwā kināṇdawābāṇdcigāt,  
kāwīn ogīmī'kawāsīn. Kī'pīndigāḍaḍ. "Ānōḍc ningatijictigā;  
māḡijā tabā'pī tibikāzōḡwān." Mīḍaḍ kā'tōḍaṅk: ogīsāḡisitōn  
10 udinīnīwīwīn; ugīma'katāwīnān una'kwayāi. "Cigāḡuskwā  
ugawipā'pitōn udaya-i'm tibi'a'yāḡwān, āṇāḍō, āṇāḍō, āṇāḍō,  
āṇāḍō!"

Awīḍaḍ i'kwā kāḡa'pī kīpā'pī kīpā'pī kṇawābāmād āṇḍoḍa-  
minīt. Nwāṇḍawāt pā'pīnīt wīwāṇ, kīsāḡīdcīsā, kī'ā'ndawābāḍ-  
15 cigā kīwī'taiya-i' āndāwāt; kāwīn ogīmī'kawāsīn. Mīnawā ḡīpīn-  
digā; pīnīc nīṣīṅ i-i'<sup>u</sup> kītōḍaṇ, ānawīmīnawā kī'pā'pīwan. ḡāḡa-  
'pī-i-dac kītābā'pī 'a'a'<sup>u</sup> i'kwā, kāwīn mīnawā kīpā'pīsī. Pījīwīḍaḍ  
kī'ā'nawāṇdcigā īṇḍawā. Ānawī oḡaṇawābāmīḡōn wīwāṇ, kāwīn  
ḍaḍ wīn owābāmāsīn. Mīḍaḍ kā-i-jikāwīcīmat tcīḡīskudā, 'a'a'<sup>u</sup>  
20 pījy<sup>a</sup> oḍāḡozītōn u'kāṭ ogīḍīḡwāṅk. Mīḍaḍ nānājināṅk unāzīdī,  
mēḍaḍ kā-i-'kidot: "Nīṇḍābā'pī-i'ḡō māwīn Nāḡawī sāḡa-i'ḡānīṅ  
nīmī-i-dīṅ nānāyāskīnāzīdīyāḡōtcīnān." Mēḍaḍ kā-i-jī'u-dā'pī-  
nāṅ mō'komān ugīmānījānīḍaḍ ubwām. Kā-i-jīta'kunāḡīḍaḍ,  
"Nīṅamīḍcīn," īnāṇḍaṇ. Mēḍaḍ kā-i-jī'ā'bwāt. Kā'kījīḍānīḡ  
25 ogīmīḍcīn. Ā'pīḍcī omīno'pīḍān. Mīnawā kwākaya-i' ugīmānī-  
jān, mīnawā ogīmīḍcīn. Mī-i'<sup>u</sup> kītābīsīnīt. Mīnawā ḍaḍ kīkā-  
wīcīmō; miziwā kḡḡwātīnīḍīzō; wīsāḡāṇḍaṇ umīṣaṭ, uzām kītābīsī-

lived. She put some fire-wood in place, and a stone she laid there for the head; and she covered up (the figure).<sup>1</sup> Thereupon she hid inside of where they lived.

And when Lynx was arriving home, softly he approached where they lived. And when he saw some one asleep, he then took his horn (chisel) up in his hand. And when he stabbed the stone, he then learned that it was a stone he had stabbed, and that some fire-wood too was there. Thereupon he sought for his wife, who had gone he knew not where; and everywhere out of doors he sought, but he did not find her. Then he went inside. "All sorts of capers will I do; perhaps she will laugh, wherever she may be concealed." Now, this was what he did: he stuck out his manhood; he blackened it at the end. "Let She-Skunk laugh at what is her own, wherever she may be, where, where, where, where!"

Now, the woman at last did laugh when she observed what he was doing. On hearing the sound of his wife laughing, he rushed out of doors, he went seeking everywhere roundabout where they dwelt; but he did not find her. Back within he returned; even a third time he did it, still again she would laugh. So at length the woman had her fill of laughing, no more did she laugh. And Lynx ceased his merriment in consequence. Even though he was observed by his wife, yet he himself did not see her. And when he lay down to sleep beside the fire, Lynx hung one leg over the other knee. Accordingly, as he rubbed the under side of his hip, this was what he said: "I should doubtless be made fun of if I were at the dance at Sandy Lake with the hair on my rump hanging down." Whereupon, picking up a knife, he sliced a piece off his ham. Then taking up (a piece) in his hand, "I will eat it," he thought. Thereupon he roasted it upon a spit. After it was done cooking, he ate it. Very savory he found the taste of it. Another piece from the other side he sliced off, again he ate of it. Thereupon he had all he wanted to eat. So once more he lay down to sleep; all over

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<sup>1</sup> This is not clear. The woman made a figure of some one asleep in order to deceive her husband, and cause him to think that it was she.

nīt. Umi'kōtcinān umisat pā'pāgāni'k. "Kāṇabāt nīmini'⁴," ināndam. Mēdāc kā'i'jimādiṇang umisat, kā'gā't kāgōn umi'kōdcinān. Mī'i'dāc wāwī'kubitōd i'kwāgātāsā. Nawāt ānigu'k uwī'kubitōn, mī-i'⁴ kīpa'kibināt umisadān. Mēdāc kī'ā'dcidcisāt  
5 skudānk.

Cigāgu'kwā dāc kīpāsigundcisā kī'ā'gwāwāpināt, āja ā'pidci kītāgizowān. Mīdāc i-i'⁴ ānawi kā'i'jipimādcī'ā'd unābāman. Mī-i'dāc i-i'⁴ kā'i'jināguzit pijy⁴; kī'wusāwīngwāt, mī-i'⁴ kā-i'nā'kizut. Kāwīndāc uḡiminwānimāsīn i-i'⁴ ijināguzinit. Ninguding  
10 dāc māckawāgunāwāding kīmādcā 'a'a'⁴ i'kwā kīwābināt unābāman. Kayā wīn dāc pijy⁴ nīcī'kā kī'a'yā. Mīdāc a'pānā nījī'kāwizit, kāwī'kā uwīdcīwāsīn wīwān.

Ningudingidāc pabāndawāndcigāt, pijy⁴ oḡiwābandān pīnāwidis kī'ā'gōdānig! Mīsa' ā'kōsit.

## 8. THE FISHER AND THE RACCOON

(Udcig Āsiban kayā).

15 Ningudingisa' udcig māḡāpi sāga'i'gānīng uskābānādinini. Mīdāc kāgōn unōndān, "Tānk, tānk, tānk, tānk!" Inābit awiya owābāmān pīmipa'tōnīt, mē-i'dāc ānwānit, "Tānk, tānk, tānk, tānk!" "Īctāyā, nīdcī! Ondās, pījān!"

Mīdāc kījipījānit āsīpānan. Mēdāc pā-i'nwānit, "Tānk, tānk,  
20 tānk, tānk!"

"Wāgunān 'i'i'⁴ kā-i'nwāg?"

"Kā⁴, ningīpāgujwā, ningīpāgujwā nīndī, mēdāc nīnāḡic kīsāḡāpīgiskāḡ! Mīdāc mī'kwām imā ningī'ā'sa, mī-i'dāc ājipīmipa'tōyān; mīdāc awā mī'kwām kā-i'jiodābānāḡ, mīdāc awā, 'Tānk, tānk,  
25 tānk, tānk!' kā-i'nwāwācīng. Nāckā! kayāḡīn 'i'i'⁴ tōdān!" Mīdāc kīmādcād āsīpan.

was he feeling of himself; he had a pain in his belly, for too much had he eaten. He felt that his belly was hard. "Perhaps I have pus in me," he thought. And so when he lanced his belly, sure enough, he felt hold of something. And when he tried to pull on it, he flinched. Still harder he pulled on it, whereupon he tore apart his belly. And then he fell headlong into the fire.

Now She-Skunk sprang to her feet to pull him out, but already was he very much burned. But nevertheless she rescued her husband. And that was how Lynx came to look so; he became yellow-eyed, for that was how he was burned. But she did not like the way he looked. So once, when the snow was frozen hard, the woman departed, forsaking her husband. And so Lynx too was all alone. Thereupon was he always alone, never was he in the company of his wife.

Now once, when he was out on a hunt for game, Lynx saw the gizzard of a ruffed grouse hanging aloft! And that is the end of (the story).

#### 8. THE FISHER AND THE RACCOON.

Now, once on a time a Fisher came out upon a lake that had just frozen with a covering of thin ice. And then he heard the sound of something, "Tąnk, tąnk, tąnk, tąnk!" As he looked, he saw somebody who was running across, and who was making the sound, "Tąnk, tąnk, tąnk, tąnk!" "Oh, (I) say, my friend! Hither, come here!"

Thereupon hither came a Raccoon, and he came with the sound, "Tąnk, tąnk, tąnk, tąnk!"

"What is that noise?"

"Oh, I have cut it open, I have cut open my anus, and therefore my entrails have fallen out into exposure! And so I placed a piece of ice there (on the entrails), whereupon I then started to run; and then as I dragged that piece of ice, accordingly, 'Tąnk, tąnk, tąnk, tąnk!' was the sound it made. Now, come! the same thing do you!" Whereupon away started Raccoon.



Udcigidac ogipagucwān udiyan. Paṅgī'i-dac ugiwī'kupidōn onagic. Mī'i-dac ājimādcād, mādcipa'tot; mī'i-dac paṅgī nōndā-gwādinig "Taṅk, taṅk, taṅk, taṅk!" Āckamigo wāsa uḍani'tān. Ningudingigu kāwin ugaskitōsīn tcimādcād 'i'i<sup>u</sup> ka'kina unāgec  
 5 kīmādcāmaḡadinig, ka'kina unagic. Mēḍac kā'i-jipa'kibi'tōd, mē'i-dac kīmādcād. Ogi'a-ndawābamān āsibaṇaṇ, kīnckādizid. Ningudingidac oginaḡickawān āsibaṇaṇ. Mēḍac ānād: "Kīntna kāwābaminān sāga'i-ḡaning?"

"Kāwīn," i 'kido āsipaṇ.

- 10 "Kāḡā't kīnguca!" Mī'i-dac ājimigānād. A'pī'i-dac ḡānisāt wāwīp ogipagudcīnān. Māḡwādec kijidānig āsipaṇunagic, udcig ugīpīna-ā'n udi-ā-ng. Mīḍac wīn 'i'i'n kā'u-nagijīd 'a<sup>a</sup> udcig. Kayāḍac ugī'a-mwān īni' āsibaṇaṇ.

Misa<sup>i</sup> ā'kōsit.

## 9. THE MINK AND THE MARTEN (Cāngwāci wābijāci gayā).

- 15 Ninguding kī<sup>wā</sup> cā'ngwāci; pīmāḡāḡāmāba'tō ninguding idac owābamān kī<sup>gō</sup>yan. Ogusānidac ānawimigānād; a'pidci omisa-wānimān. "A'pāḡic aṇwāḡ," ināḡḍam. "Ānīn ḡādōḡāmān tcinisāḡ?" ināḡḍam. Kīga'kīwāba'to ḍac.

- 20 Mīnawāḍac owābamān kīstcikinōjān, mī'i-dac ānād: "Kīstci-ō'ḡā ningīwābamā o'mā<sup>a</sup> awāsiga'kiwe. Anōdc kidig, kīḡ'kāmi-ḡīsaḡu."

Mēḍac ā'kidot 'a<sup>a</sup> ōḡō: "Ānīn ājimid, 'a<sup>a</sup> mayānādisid nāsawādāmi'kaḡ?"

- 25 Mīnawādec ḡīga'kīwāba'to. Mīnawādec kīga'kīwāba'tō. Mīḍac mīnawā ānād ogāwāṇ: "Kīstciginōjā ayā omā<sup>a</sup> awāsiga'kiwe

And now Fisher cut open his anus. A small part of his entrails he pulled out. Whereupon he started away, he started running; whereat a feeble sound he could hear, "Tąnk, tąnk, tąnk, tąnk!" Farther he kept hearing it. And presently not was he able to go, for all his entrails began spilling out, all his entrails. And so after he broke (the entrails) off, he accordingly started away. He went hunting for Raccoon, for he was angry. And by and by he met Raccoon. Whereupon he said to him: "Are you the one I saw at the lake?"

"No," said Raccoon.

"Indeed, you surely are!" Whereupon he fought him. And when he had slain him, quickly he cut him open. And while warm were yet Raccoon's entrails, Fisher put them inside of his own anus. And this was how Fisher got his entrails back again. And likewise he ate up Raccoon.

That is as far as (the story) goes.

#### 9. THE MINK AND THE MARTEN.

There was once a Mink; he was running along the shore, when of a sudden he saw a fish. Now, he feared it, but he was loath to fight it; with much desire he longed for (the fish). "I wish that I might eat it!" he thought. "What shall I do to kill it?" he thought. Then he went running across the point of land.

So next he saw a large Pike, and this he said to it: "A large Pickerel I saw over at the other end of this portage. All sorts of things is he saying about you; indeed, he is telling unpleasant things about you."

Thereupon said Pickerel: "Why is he talking about me, that ugly creature of pendulous chin?"

Then he went running back over the portage. And so again he said to Pickerel: "There is a big Pike over at the other end of

Anōdc gidig mayānādisid wā'kaniwid." Nibawa nibawatasing  
kiga'kiwābā'to, anōdc kī'a'i'nādcimud.

Kāga'pī'i-dac kī-i'kido: "Ningādawimigānā." Mīdac kīnōjā  
kā-i'jikiwitā'kuciwād. Kayā winīdac cāngwāci kiga'kiwābā'to,  
5 mēīdac migādiwād kīnōjā ōgāgayā. Cāngwācidac ōganawābāmān  
migādtnit. A'pī'i-dac wāyabāmād nisidinit, mī-i'we ājinagamud:—

"Pōnī-i'diyu'k, kāmīskwiwāpīnānitlm!"

A'pī'i-dac kānisidinit mī-i'ū kī'a'yaḡwādābānād, wiba'kamigāng  
ogipābindiganān. Mīdac īmā<sup>a</sup> ka-i'ndād kīnwā<sup>j</sup>.

10 A'pī'i-dac ānīpībōnining, ninguding ogīnāgickawān wābijāciwān,  
mī-i'dac ā'kidōwād māmawī tcidāwād pīpōninig. Mēīdac kāgā't  
kī-u'ci'tōwād āndāwād; mē-i'dac īmā<sup>a</sup> kā-u'ndcimāmādcāwād  
nāndawāndcigāwād. Wābijāci wīn, wābōzōn onōdci-ā'n, pīnāwān,  
ādcidāmōn, awābigānōdci-ā'n. Wīndac cāngwā<sup>j</sup>ji, kī<sup>a</sup>gō<sup>a</sup>yān ā'ta  
15 onōdci-ā'n. Ānāwidac ācāndiwaḡ, paḡī wābijāci, kā'wī'ka oḡac-  
āmāzīn cāngwāciwān wābōs uctīḡwān. Cāngwāci idac mindawā.  
Kayāwinīdac cāngwāci kāwīn oḡacāmāsīn wābijāciwān ojīḡwānān.  
Kayā wīndac wābijāci mīndawā.

Pānimādac kīstcikiwādininig mī-i'ū kābā'tōd uctīḡwānān, kāwīn-  
20 dac uḡacāmāsīn cāngwāciwān ujīḡwānān. Ningudingīdac kīstci-  
kiwādininig, mē-i'dac sāḡa-ā'ng cāngwāci. "Ā'ē, kī'tcinōdīn!"  
i'kido.

"Ānīndi wāndīng?" i'kido wābijāci.

"Pāndābuctīḡwāningīsa'undānīmāt."

25 Ningunding idac ḡayā wīn wābijāci āḡwādcīng ījā, "Ā'ē  
kī'tcinōdīn!"

"Ānīndiwāndīng?"

"Ujīḡwānāsān sa'ku kīmīdcīng mī-i'wīdi wāndānīmā'k," i'kido  
wābijāci.

30 A'pī'i-dac ānīnībīninig mī-i'ū ḡīpā'kāwinīdiwād.  
Mīsa'ā'kōsit.

this portage. All sorts of things is the ugly bony creature saying about you." Many a time back and forth he went running over the portage, all sorts of things was he reporting.

And then finally (Pike) said: "I will go fight him." And so Pike swam around to the place, whereupon with each other fought Pike and Pickerel. Now, Mink watched them as they fought. And when he saw them killing each other, this was the song he sang:—

"Leave each other alone, you will draw blood."

And after they had killed each other, he then drew them out of the water, into a little hold he fetched and put them. And so there in that place he lived for a long time.

And when winter came on, he once met Marten, whereupon they declared that they would live together during the winter. So thereupon, indeed, they built a place where to dwell; and so from thence they departed when they went to hunt for game. As for the Marten, he killed the hares, ruffed grouse, squirrels, rats. And as for Mink, fishes only he killed. Even though they gave each other food, yet but a little did Marten (give), never did he give Mink a rabbit's head to eat. And so Mink became discontented. And now Mink did not even feed Marten a fish-tail. And as for himself, Marten grew sulky.

Now, after a while a great wind blew from the north, and that was when he was cooking some heads, but he did not feed Mink with a tail. Now, once a great wind was blowing from the north, when out of doors went Mink. "Oh, a great wind!" he said.

"From whence is the wind blowing?" said Marten.

"From the hare's head, of course, blows the wind."

And presently Marten too went outside. "Oh, a big wind!" (said he).

"From whence is the wind blowing?"

"From that part of the fish-tail (usually) eaten is of course the place from whence the wind is blowing," said Marten.

Now, when summer came on, they separated from each other. That is as far as (the story) goes.

## 10. THE LYNX

(Pijy<sup>u</sup>).

Niguding isa ki<sup>a</sup>wä<sup>a</sup>, ä<sup>i</sup>·ndägoban pijy<sup>u</sup>. Mi<sup>i</sup>·mä<sup>a</sup> ända<sup>i</sup>jinanda-wändcigäd, ʔnödci<sup>i</sup>gägön onl<sup>i</sup>·tön—wäbözön pinäwan kayä cici<sup>i</sup>ban kayä ninguding onisän. Ningudingidac ogi<sup>i</sup>·u<sup>i</sup>disigön wıdci<sup>i</sup>pijiwan, mı<sup>i</sup>·däc änad<sup>i</sup>cimu<sup>i</sup>·tä<sup>i</sup>gud: “Pä<sup>i</sup>·k wä<sup>i</sup>ci<sup>i</sup> i<sup>i</sup>·widi ayä<sup>i</sup>madgäd, 5 kıkä<sup>i</sup>·pi<sup>i</sup>·kä, gä<sup>i</sup>ga<sup>i</sup>·tsa ki<sup>i</sup>·tci<sup>i</sup>·u<sup>i</sup>nicicin inäbing wäsa a<sup>i</sup>·ki täbä<sup>i</sup>bämi-nä<sup>i</sup>gwäd. Näckä i<sup>i</sup>·jän kawä<sup>i</sup>bandän.”

“Ä<sup>a</sup>, nıngä<sup>i</sup>dija,” i<sup>i</sup>·kido a<sup>a</sup>·pijy<sup>u</sup>. Mi<sup>i</sup>·däc wayä<sup>i</sup>bang kimäd<sup>i</sup>cäd pijy<sup>u</sup>. A<sup>i</sup>·pi<sup>i</sup>·däc käsä<sup>i</sup>gätciwäd mı<sup>i</sup>·i<sup>i</sup>·u<sup>i</sup> kiwä<sup>i</sup>bandang wäsa<sup>i</sup> a<sup>i</sup>·ki täbinä<sup>i</sup>gwä<sup>i</sup>dinig. Mi<sup>i</sup>·däc kä<sup>i</sup>·ji<sup>i</sup>·o<sup>i</sup>·nä<sup>i</sup>bid inäbit, pä<sup>i</sup>·kic nıskıng- 10 wänit.

Misa<sup>i</sup>·i<sup>i</sup>· ä<sup>i</sup>·kösit.

## 11. THE AWL AND THE CRANBERRY

(Megös macgigimin kayä).

Ningudingisa<sup>i</sup> gı<sup>i</sup>·wä<sup>a</sup>, ki<sup>i</sup>·däwag me<sup>i</sup>·gös macgigimin gayä; ʔgä<sup>i</sup>mındä<sup>i</sup>·kudä<sup>i</sup>tiwag. Mı<sup>i</sup>däc ä<sup>i</sup>·kidöwäd ʔanönidiwäd: “Ä<sup>i</sup>nin kın kädö<sup>i</sup>dä<sup>i</sup>mamban wı<sup>i</sup>·pınsigöyag?”

15 Mē<sup>i</sup>däc ä<sup>i</sup>·kidot megös: “Nındäsä<sup>i</sup>gıdcibi<sup>i</sup>·i<sup>i</sup>·wäsa nın. Kınidäc, ä<sup>i</sup>nin kädö<sup>i</sup>dä<sup>i</sup>mamban?” inä<sup>a</sup> mä<sup>i</sup>ckigimin.

“Kayänin nındäsä<sup>i</sup>gä<sup>i</sup>dcibi<sup>i</sup>·i<sup>i</sup>·wä.”

Ningudingidäc ʔnicinä<sup>i</sup>bän udö<sup>i</sup>disiguwän winis<sup>i</sup>ndawa. Mi<sup>i</sup>·däc kägä<sup>i</sup>·t wä<sup>i</sup>·i<sup>i</sup>·jisä<sup>i</sup>gıdcibä<sup>i</sup>·töd me<sup>i</sup>·gös, mē<sup>i</sup>däc imä<sup>a</sup> kipä<sup>i</sup>dä<sup>i</sup>·kä<sup>i</sup>·kwisäd; 20 kāwın ogı<sup>i</sup>kä<sup>i</sup>skidösın telgı<sup>i</sup>tci<sup>i</sup>gwä<sup>i</sup>·tä<sup>i</sup>d. Kayä wındäc mä<sup>i</sup>ckigimın, kısä<sup>i</sup>gıdcibä<sup>i</sup>·to, mē<sup>i</sup>däc imä<sup>a</sup> ʔgwä<sup>i</sup>dcıng kipä<sup>i</sup>skıdcıng. Mıdä<sup>i</sup>bsko kınsıdıdisöwäd.

Misa<sup>i</sup>·i<sup>i</sup>· ä<sup>i</sup>·kösıd.

## 10. THE LYNX.

Now, once on a time, they say, there used to live a Lynx. There at the place where he hunted, every kind of thing he killed,—hares and ruffed grouse and ducks he sometimes killed. Now, once he was visited by a fellow-Lynx. And this was what he was told: "There is a mountain off yonder, it has steep sides, and truly a very fine view of distant country can be seen. Better go and see it."

"Yes, I will go," said Lynx. And so on the morrow away started Lynx. And when he came out upon the mountain, he thereupon saw afar the country that could be seen at a distance. And so, after he was seated, he looked, and at the same time he was squinting.

That is as far as (the story) goes.

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## ( 11. THE AWL AND THE CRANBERRY.

Now, once on a time, they say, there lived an Awl and a Cranberry; they lived on opposite sides of the fire. And this they said when they conversed together: "What would you do if some one should come to kill us?"

And then said Awl: "I would indeed betake myself outside. And as for you, what would you do?" she said to Cranberry.

"I would also run outside."

Now, once by some people were they visited, in order that by them they might be killed. Accordingly, in truth, out of doors did Awl mean to run, whereupon she stuck into a pole; she was not able to get herself free. And as for Cranberry, she ran outside, and there out of doors she burst herself. And so both of them killed themselves.

And now that is the end (of the story).

## 12. THE FIRST-BORN SON

(Mətcī 'kiwis).

Ninguding-i-sa kī-wā<sup>a</sup> kī-i-dā mədcī'kiwis. Midā'tciwān ugwi-wisān, udānisa<sup>8</sup> gayā midā'tciwa<sup>8</sup>. Mī-i-dec ā'kidōwād ig-i'u uskinawāg: "Ānij, nōsā, mīisa' cigwa dcipa'kāwinigōyān. Pa'kān a'king ningādjāmin."

- 5 Mēdāc gāgā't kī-a'pāgidināt ogwistsa<sup>8</sup>; mē-i-dāc kīmādcāwād. A'pī-i-dāc kā-o'di'tāmowād kādāwād mī-i'u kī-o'ji'tōwād wig-t-wām. Mī-i-dāc i'mā<sup>a</sup> wā-u'ndciwād āndawāndcigāwād; ānōdci-gāgo oni'tōnāwa kāmīdciwād. Mī-i-dāc ācitcigāwād: pācigwānini umī'kānāwa; ni'tāmidāc zāzi'kisit ānipa'kāmuni umī'kāna ājād  
10 nendāwāndcigād; mīnawādec pājlk zāzi'kisit ānibā'kamuni umī-'kāna ājād nendawāndcigād; mīgu mīnawā ānizāzi'kisit ānipa'kāmunik umī'kāna; mīgu i'u pānā āndōdāmowād nendawāndcigāwād, pīnicigu ka''kīna papa'kāwād.

- Ningudingidāc dāgucinuwād āndāwād owābāndānāwa awiya  
15 kidāgwicininit āndāwād. Wāwāni kīnānā-i'tcigādāni pīndig; i'kwā ājināmā'tōd; dcībā'kwān kayā a''tāni; wāwāni gayā kī-a'pici-mōnigā cingub-i'isa'; kayādāc mī'sān a'tāniwān āgwādcing. Mī-i-dāc ā'ktōt zāzi'kisit mədcī'kiwis: "Skumā<sup>a</sup> wābāng ningādap ningābi'a awāgwān ayāwigwān."

- 20 Gāgā't idāc wāyābāninig kī-a'bi mədjīktwis, kāwīndāc awīya ogī-o'disigūsīn.

- Mīnawādec wāyābāninig ka'kīna kīmādcāwāg. Mīdāc mīnawā gīdāgwicīnōgwān 'a'a' i'kwā; mīnawā gītci'bā'kwāsa; ka'kīna gayā wāwāni kīpīnitcigā, kāwin dāc imā ayāsi'. Mīnawādec  
25 weyābāng āni-ā-nikāzāzi'ktzit kī-i'kido: "Skumā<sup>a</sup> nini'tā'm ningādap."

## 12. THE FIRST-BORN SON.

Now, once on a time, they say, there dwelt a first-born son. Ten was the number of his sons, and his daughters were also ten. Thereupon said the youths: "Well, my father, the time is now at hand for us to be leaving you. To a different land are we going."

And so, in truth, he let his sons depart; whereupon they started away. And when they came to the place where they were going to live, they then built a wigwam. And so from that place they set out when they went to hunt for game; all kinds of things they killed, what they were to eat. Now, this was what they did: each of them had a road; now, the road of the eldest was the first to branch off towards where he was to hunt for game; and the road of the next eldest then branched off towards where he was to hunt for game; and so on, (as they stood) next in order of age, the road of each one went branching off; and now that was what they always did when they went to hunt, (the roads continued branching off) until all (the youths) had separated.

Now once, when they had come back home, they observed that somebody had come to the place where they lived. Nice was the arrangement (of things) inside; it was like the work of a woman; and some cooking had been done; and carefully arranged were the balsam-boughs at the sleeping-places; and there was also some fire-wood outside. Accordingly said the one who was eldest: "I will simply remain at home to-morrow. I will wait to see who it can be."

And truly on the morrow the first-born remained at home, but by nobody was he visited.

Therefore on the next day all went away. And then evidently must the woman have come again; again she must have done some cooking; and everything was nicely cleaned (in the wigwam), but she was not there. So on the next day he that was the next in age said: "Just let me take a turn remaining at home."



Kägä't weyāḅaninig kī·a·bi gəḅəgījig, kāwīndac gayā wīn awīya ogī·o·distgusīn. Mīgū·i·'u kā'tōḅamowād pīnci'gu cāngəswi ig·i·'u uskinowäg.

Mīdac 'a' a' nayāmawi ucīmā·i·mīnd, mī·a·'u wīnī'tam ābi't.  
 5 A'pī·i·dac ka'kīna kāmādcānit usayāya' mī·i·'u kī·u·disigut i'kwā-  
 wān; kägä't səzägā·i·'kwāwan. Mī·i·dac kī'pī·u·nābī'tāgut wīdi-  
 gāmīgut.

A'pī·i·dac tāgucinowad uskīnowäg kīgīstcīmīnwāndāmōg wāḅam-  
 āwād i'kwāwān wīdigābit ucīmā·i·wān. Mīdac īnī' u kā'pāmī·i·gō-  
 10 wād, gītcībā'kwāntd, ka'kīna gayā udayā·i·mīwān kīḅānā·i·'tōd  
 'a'a' i'kwā.

Mī·i·dec kā·i·nā'konigāwād mō'jag wīnī'tam tcīdagwicing a'  
 wādigāt inini; a'awīdac sāzī'kizīt, mādcī'kiwis, kāwīn kīmīnwān-  
 dazī. Kī·i·nāndam: "A'pāgic nīnwīdigāmāgīḅan!" Nīngudin-  
 15 gidac kīgicāḅ ānīmādcāwād a'pīkā·ḅ·nīpā'kāt 'a'a' mādcī'kiwis;  
 kīnībawī māgwā cingup kāwāḅamād ka'kīna kāpīmosānit wītcī-  
 kiwā'ya'; mī·i·'u kī'kiwād. Mīdac kī'kasut pā'co wīgīwāmīng.  
 Mī·i·dac a'wī'kwā a'pī kāwīckwā'tāt pīndīg, mēḅac pīzāga·a·ng  
 wīmānīsād. Pājik idac mī'tigōn ogī'pīmīganawāḅamān pā'tāmī-  
 20 sən. Mēḅac mādcī'kiwis wāḅandəng wāsəmwīn, mē·i·dac 'a'a'  
 mī'tig ka'kīna kīpīgīskīsāt. Mē·i·dac ājī·ā·wādōd mīlsən a'awī'kwā.  
 Nīngūdingīdac ānīmī'kogāḅāwīnīt mī·i·we kī·i·'kwutāskawāt umī-  
 'tigwāḅīn 'a'a' mādcī'kiwis, odasawān ogīnāḅīsītōn udā'tcāḅīn;  
 mī·i·dac kīmōdc ājīnāsi'kawād wīnīmōn mēḅac ājīpīmīwād. Ogī-  
 25 'pīgānawāḅamīgōn. "Pā'pīnīzīwāgən, mādcī'kiwis, ājītcīgāyən!"

Mēḅac pīdcīnag kī·ḅ·nīmādcād mādcī'kiwis.

A'pī·i·dac pādagwicing 'a'a' inini wāwīdigāmāgānīt, kāwīn  
 ayāsīwān imā' āndāwād. Mēḅac kī·ḅ·ndawāḅamād; imādac

Verily, on the morrow he staid at home all day long, and by nobody was he visited. And that was what happened even to all the other nine youths.

And now there was the one who was their younger brother, it was now his turn to remain at home. And when all his elder brothers had gone away, then was he visited by a woman; indeed, she was a beautiful woman. And so by his side she came to sit to be his wife.

And when back home came the youths, they were very happy to see the woman that was a wife to their younger brother. Thereupon by her were they waited upon, for them she cooked, and all their garments the woman fixed.

And now it had been agreed among them that the one who was married would always come home first; but he who was the eldest, the first-born, did not like it. He thought: "Would that I had been the one to marry her!" Now, one morning they were setting out one after another, when the first-born had left to go his way; he stood among some balsams, watching all his brothers as they went walking past; and then he went back home. Thereupon he hid himself near the wigwam. And so, after the woman had finished her work indoors, she then went outside to gather some fire-wood. There was a tree which she observed had dry wood. And then the first-born beheld a flash of lightning, and at that the entire tree was splintered into pieces. And then the woman began carrying the fire-wood. Now, once while she had her back turned towards him, then it was that with his knee the first-born strung his bow, his feathered arrow he fixed upon the cord; thereupon slyly he went up to his sister-in-law, and then shot her. By her he was observed when approaching. "What foolishness, first-born, in what you are doing!"

And then presently on his way went the first-born.

Now, when home had come the man who had the wife, not present was she there where they lived. Thereupon he went to look for

āndaçimanisā'pañ i'ku 'a<sup>a</sup> i'kwā mī'i'mā<sup>a</sup> kīmi'kawād aḡāwa-  
pimādisinit. Mēdaç ānāt: "Awānān kā'tōdō'k?"

Mēdaç ā'kidot awi'kwa: "Mī'a<sup>u</sup> ktsayā<sup>a</sup>iwā sāzi'kisit mī'a<sup>u</sup>  
kā'pipimut cābā." Mī'i'daç āgut: "Nindawā ningudci'i'juwici-  
5 cin."

Mēdaç kāgā't kimādcīnat. Mī'i'daç āgut wīwan: "Wīgiwāmāns  
ogi'tōn, mī'o<sup>a</sup> dci'a'yāyān. Pānimā<sup>a</sup> kīmidāsogunaḡa'k pñan-  
dawāwābamicin."

Mīdaç kī'kiwād 'a<sup>a</sup> inini; kīḡackāndaḡ.

10 A'pī'i'daç ka''kīna tāgucinowād ininiwāḡ kāwin owābāmā-  
siwāwān īnī<sup>u</sup> wīnimōwān. Kīmōdcidaç ogīwindamawā<sup>a</sup> wītcī-  
'kī<sup>a</sup>wā<sup>a</sup>ya<sup>a</sup>: "Mēguca' a<sup>a</sup> ktsayānān kā'pīmwād." Kāwindāç  
ningut ogī'i'nāsiwāwān usyā<sup>a</sup>i-wān. Kayāwindāç maḡci'kiwis  
kīḡackāndamō'kāso.

15 Mīdaç mīnawā wīnawāḡu paḡmidisowād. A'pī'i'daç nācwāso-  
ḡunaḡadinig ā'pitci kī'i'nāndaḡ wīnaḡdawābāmaḡ wīwān, mī'i'daç  
āji'i'cād. A'pī'i'daç ānidābābandaḡ wīgiwāwāns, mī'i<sup>u</sup> bwābāmāḡ  
kīstcīpīnāsiwān āni'o'ndcīpaḡsigwa'o'nit; mī'tigunḡidaç kīpōniwān  
īdaç āgut: "Kītinigā'i'dis, ozām wība kī'pīnaḡdawābamiyaḡ."

20 Mīdaç a'paḡnā mādcānit paḡsigwa'o'o'nit.

Mēdaç kāyā wīn kīmādcād nō'pīnanāt a'paḡnā ḡwaya'k ningā-  
bi'a'ḡong. Ningudinḡidaç wādcīwing mī'tigon kānwā'kusinit  
kī'a'kwāndaḡā, mēdaç ḡaḡwādcīmāḡ īnī<sup>u</sup> mī'tigōn: "Kāwīnī'na  
tcigigwābāmaḡ 'a<sup>a</sup> pāminō'pīnaḡḡ?"

25 Mēdaç āgut: "Mī'u'mā<sup>a</sup> kī'pīmipōnīt nīstigwāning; mī'a'paḡnā  
ḡwaya'k ningābī'a'ḡong."

Mēdaç mīnawā kīmādcād, mēdaçigū i<sup>a</sup> kā'tōdaḡ kḡāḡiḡtk,  
mī'tigō<sup>a</sup> ḡaḡwādcīmāḡ. Nāningudinḡinōḡ āḡā'wā ogītābwā-

her; now at the place where the woman was wont to gather fire-wood was where he found her barely yet alive. Therefore he said to her: "Who did this to you?"

Whereupon said the woman: "It was that elder brother of yours, first to be born, he was the one who shot me this morning." So then he was told: "Please take me away somewhere."

Whereupon truly he started away with her. And now he was told by the woman: "A small wigwam do you make, and it is there that I will stay. Not till ten days are up must you come to seek for me."

Thereupon back home went the man; he felt sad about it.

And when all the men came home, they did not see their sister-in-law. Thereupon secretly he informed all his brothers, saying: "It was indeed our elder brother who shot her." Yet they said not a word to their elder brother. Now, the first-born made believe that he was sad too.

Thereupon once more were they waiting upon themselves. And when the eighth day came round, he became extremely anxious to see his wife, whereupon thither he went. And when he was coming in sight of the little wigwam, he then saw a large bird rising from the place and flying away. And when it alighted on a tree, he was then addressed by it saying: "You are to be pitied, for too soon have you come to look for me." And then off it went flying away.

And he too set forth, following after it, keeping always straight towards the west. Now, once upon a mountain he climbed a tree that was standing high, and so he asked of that tree: "Did you not see the one that I am pursuing after?"

Whereupon he was told: "To this place it flew, and alighted upon my head; and then away it went straight towards the west."

And so once more he started on. And now that was what he did all day long, of the trees he made inquiry. Sometimes he could barely get within sight of it, but that was usually when he came to a turn in the trail. And when it was evening, he

bamān mēḍac nawātc paṅgī wāski'kād. A'pī'i-ḍac wānāgucig  
ō'komisān ogī'o'ḍisān tānit, mēḍac, mēḍac kī'pindigāt.

"Ānindi, nōjis, ājāyaṅ?"

"Nin wīdigāmāḡaṅ nimpiminō'pinānā."

- 5 "Niyā! nōjis, kāwin kidā'a'timāsī. Saṇaḡat tci'ō'ḍisāḍibān.  
Mī'o'mā ginibāt pīndig. Na'ckā wābandaṅ mīskwi!"

Mēḍac kāḡāt wābandaṅ mīskwīwininik imā<sup>a</sup> kīnibānit. Mī'i-ḍac  
kī'a'camigut ō'komisān pā'ta'i'mīnaṅ pimidā gayā tagunigādāni.  
Mīḍac kinibāt. Wayābaṅinigidac mīnawā ogī'a'camigōn ō'ko-  
10 misān.

Mīḍac mīnawā kīmādcād, paṅāḡō kwayo'k ājād. Mīḍac  
mīnawā kḡbāḡījik ḡaḡwādcimād mī'tigōn. Nāningotinōṅ, "Pā'co  
kī'pimī'i'ja," udigōn. Nāningotinong, "Āḡāwa kī'pimitābinā-  
gusi," i'kidowaṅ. Mīmīnawa i' ājiwācki'kād. A'pī'i-ḍac mīnawā  
15 wānāgucig mīnawā ō'komisān ogī'o'ḍisān.

"Āndi, nōjis, ājāyaṅ?"

Oḡiwīndamāwān idac nō'pinānāt uwīdigāmāḡaṅaṅ.

- Mēḍac āḡut: "Niyā! nōjis, kāwin kidā'o'ḍisāsi." Mīḍac  
mīnawā kī'kḡbā'tod a'kī'kōnsig pācigomināḡ maṅōmin. A'pī-  
20 i-ḍac kā'kicidāḡ maṅōmin obī'i'nā'ko'a'māḡōn a'kī'kōnsān. "Nō-  
jis, wīsinin".

- Mēḍac ānāndaṅ awinini: "Kāwīn nindātāpisiṅisī, osām paṅgī  
mēḍac nindacāmik nō'komis." Onīndcingidac osīḡinān i'a maṅō-  
nin; ā'pidci mōskināni onintc pīnicigu kītābisini. Mēḍac kī'a'wini-  
25 bāt. Mīnawādec kīḡicāb kā'i'ckwa'a'camigut ō'komisān mīnawā  
kī'a'nimādcā; paṅāḡu kwaya'k ājād. Mīḍac mīnawā āndōḍaṅ,  
kḡwādcimād mī'tigō: "Kīḡiwābāmāna awīya tci'pimisād?"

Nāningudinung udigōn mī'tigōn: "Mī'o'mā<sup>a</sup> kī'pūnīd nis-  
tḡwāning."

came to where his grandmother was abiding, whereupon he entered.

"Whither, my grandson, are you going?"

"Of my wife am I in pursuit."

"Ah, me! my grandson, you never will overtake her. It is hard for you to reach her (there where she has gone). Here within this very place she slept. Look, see the blood!"

Thereupon truly he saw that the place was bloody where she had slept. Thereupon he was fed by his grandmother upon dried blueberries and upon grease mixed with them. And then he went to sleep. And in the morning he was again fed by his grandmother.

Thereupon again he started on, always straight ahead he kept going. And so again all day long he kept inquiring of the trees. Sometimes, "Close by she came when she passed," he was told. Sometimes, "Hardly could she be seen when she was passing," they would say. And then again he turned off the trail. And when it was evening again, to another grandmother of his he came.

"Whither, my grandson, are you going?"

Thereupon he told her that he was in pursuit of his wife.

Whereupon he was told: "Ah, me! my grandson, you will never come to where she is." Thereupon next she boiled one grain of rice in her tiny kettle. And when the rice was done cooking, he was handed the tiny kettle with a stick. "My grandson, eat."

Whereupon then thought the man: "I shall not get enough to eat, such a small bit is my grandmother feeding me." Then into his hand he poured the rice; ever so full was his hand, (and continued so) till he was sated with food. And then he went to sleep. And on the following morning, after he had been fed by his grandmother, he started on his way again; and always straight ahead he kept on going. Thereupon he did the same thing as before, he inquired of the trees: "Did you see any one flying by?"

Sometimes he was told by the trees: "Here on this head (of mine) it alighted."

Migwa'panā kwaya'k ājād. Mīnawādec wānāgucig ugī'o·disān a'kiwā<sup>a</sup>zi'ā·n.

"Pīndigān, nōjis," udigōn. Mīnawādec ugī'ā·camigōn māndā-minān a'ki'kōnsing. Kā'i·skwāwīsinid ugāgwādcimigōn umicō-  
5 mišan: "Ānindi ājāyan, nōjis?"

Mī'i·dāc ānād: "Nīwidigāmāgan ninō'pinānā."

Mī'i·dāc āgud: "Ānawāndcigān, kāwin kīdāwadisāsi. Nībiwa ānicinābān ubānādcī·ā·n."

Mēdāc ā'kidot mādcī'kiwisāns: "Nīwī·i·jāsago."

10 Udigōn umicōmisān: "Mīnawā bējik kimicōmis kīga·o·disā unāgucig, mī'i·dāc 'a'a wāwāni kāwīndamō'k ājiwāba'k ājāwān."

Mēdāc kīmādcād mīnawā; mīwa'panā ājidcigāt, kāgwādcimād mī'tigōn. Mīnawādec wānāgucig ugī'o·disān omicōmisān; mīnawādec ogī'a·camigōn wiyās pimidā gayā. Mīdāc kīnibāt.

15 Kigijābidāc ogīkānōnigōn omicōmisān: "Nāwa'kwāg kīga·o·di-tān kīckābi'kāg; mēdāc imā<sup>a</sup> tciwābandamān u'kānan minī'k imā<sup>a</sup> nābōwād ānicinābāg." A'kiwā<sup>a</sup>zīdec ki'ā·ndonigā umāc-kimodāng, mēdāc imā<sup>a</sup> kā·o·ndināng pīwābi'kōn, osāwābi'kōn; nīwindac ogīmīnigōn; wāgābi'kādōn nīwin, mīdāc ini'<sup>a</sup> kāmādcī'tōd.

20 Mī'i·dāc kī·u·di'tāng kīckābi'kā, mēdāc imā<sup>a</sup> kīwābandāng nībiwa u'kānan. Mēdāc kī·o·dā'pināng nī'j pīwābi'kōn. "Ānīn gādōdāmān ōnu'<sup>we</sup>?" Mēdāc kīgutci'tōd āsinīng, mī'i·dāc kīpā-da'kisānig, mīnawādec pājī'k ogī'a·'pāgidōn; mī'i·dāc mādācād kīckābi'kāng a'kwāndawād.

25 A'pī'i·dāc wāsa' āyād, cigwa ājiwāsīnini i<sup>a</sup> biwābi'k, kāwin pāta'kisāsīnōn; ogīwābinān. Pājīkidāc mīnawā ogī·o·dā'pinān. Mīnawā pājīk ogīwābinān, mīnawādec pājīk ogī·o·dā'pinān. Mīdāc mīnawā mādācād. A'pī'i·dāc mīnawā ājiwāsānig kāwin pāda-'kisāsīnōn. E!<sup>1</sup> mīdāc āji'ā·gōdcīng. "Tābwāgubānīn nāngwāna  
30 nīmīcōmis kā'i·'kito'pān." Mīdāc gīnānāgādawāndāng mī'i·dāc

And always straight ahead he kept going. And on the next evening he came to an old man.

"Come in, my grandson!" he was told. So next he was fed corn in a tiny kettle. After he had eaten, he was asked by his grandfather: "Whither are you going, my grandson?"

Thereupon he said to him: "Of my wife am I in pursuit."

So then he was told: "Stop looking for her, for you will never overtake her. Many people has she brought to destruction."

Whereupon said the youth: "I am determined to go."

He was told by his grandfather: "To another grandfather of yours will you come this evening, and he will be the one to tell you rightly about the place where you are going."

Thereupon he started on again; and he did what he had been continually doing, he kept on asking the trees. And on the next evening he came to his grandfather; and next he was fed upon meat and grease. Thereupon he went to bed.

And in the morning he was addressed by his grandfather saying: "At noon you will come to a steep cliff; and there you will see the bones of all the people that have died there." Then the old man sought for something in his bag, and then he took out from it some metal, some pieces of copper. Now, four was he given; bent into the form of a hook were the four. And these were what he took along.

And when he was come at the steep cliff, he then saw there many bones. Thereupon he took two metal pieces. "What am I to do with these?" And when he tried them on the rock, they then stuck where they hit; thereupon with another he struck (against the rock); and so on up the cliff he climbed.

Now, when he was far (up), then dull became the (point of the) metal, it did not stick (into the rock); he flung it away. So another he took. Another he flung away, and another he took. And then again he started on. And when again it became dull, it did not stick (into the rock). Alas! so there on high was he hanging. "Verily, the truth my grandfather told in what he said." There-



kimi'kwānimād mā<sup>a</sup>mā<sup>a</sup>ngwān kī'pawānā'paṇ mägwā uskinawā-wit. Mēdāc ā'kidot: "Taḡa, mā<sup>a</sup>mā<sup>a</sup>ngwāng ningaṭijināgus." Mīdāc kägāt mā<sup>a</sup>mā<sup>a</sup>ngwāng ājināgusit. Kāwindec ā'pidci'o'gaski-tōsīn icpiming tci'i'jād. Mī'i'dāc kī'pōni a<sup>u</sup> mā<sup>a</sup>mā<sup>a</sup>ngwa wā'kun-  
 5 ing. Minawādec kī'i'kido: "Taḡa, cīcībing ningaṭijināgus." Kägā't idāc cīcībing kī'i'jināgusi. Mī'i'dāc kīpaṣigwa'u't mēdāc ānwād: "Kwā<sup>a</sup>, kwā<sup>a</sup>, kwā<sup>a</sup>, kwā<sup>a</sup>." Mēdāc kīkacki'u't ogidābi'k kī'i'jāt. Pangī'i'go ānimādcād ogīmi'kāng kīckābi'kānig. Ogī-wābandān idāc a'sīn mō'komāning ājināguding. Kāwindāc oḡas-  
 10 kitōsīn imā<sup>a</sup> tciptmosāt. Kāga'pī'i'dāc mīnawā kī'i'kido: "Taḡa, aḡcidāmoṅg ningaṭijināgus." Mēdāc kägā't aḡcidāmoṅg ijināgusid. Mē'i'dāc aḡcidāmo ājimādcipa'tōd. Pā'kic nōndāgusi, "Ṣānk, ṣānk, ṣānk, ṣānk!" īnwā. A'pī'i'dāc kā'taḡwicing nīsā'ki mīnawā kīmādcā kwaya'k ājā'paṇ.

15 Ningudingidāc unāgucininig mī'i'<sup>u</sup> wābandāng odāna, wīgi-wāmānsidāc owābandān imā<sup>a</sup> īskwāodēna. Kayādāc owābamān mī'tigōn paḡda'kisōnit nāwaya'ī odānāng, ke'kiwāonā'tig. Kīpīn-digāḡdāc imā<sup>a</sup> wīgiwāmānsing, mindimo'ā<sup>a</sup>yaṇ imā<sup>a</sup> tāwān.

"Nōjis, pīndigān!" utigōn. Mēdāc ā'kidōnit: "Wābaṅg wīket-  
 20 ci'a'ā'tādīm ogīmā'o'dānisān wīwīdigāwān. Awāgwān kāpa'kinā-gāgwān mī'a'<sup>u</sup> kāwīdigāmād īnī'<sup>u</sup> ogīmā'o'dānisān. Ayāngwā<sup>a</sup>-mizīn, nōjis, kayā gīn kīḡaṇandimego."

Kägā't idāc wayābaṅg kī'pīṇandumā gayā wīn 'a<sup>a</sup> inini, ka'kīna gayā odānāng āyāwād uskinawāg kīṇandomāwāḡ. Mīdāc  
 25 wābamād āṣān, mīskwāsan. Mī'i'dāc ā'kidot 'a<sup>a</sup> ugi mā: "'A<sup>a</sup> wās taṭaṅgināḡdāc pīndcaya'ī; awāgwānidāc kāda'ku kānigwān onīndcīng mī'a'<sup>u</sup> kāwīdigāmād nīndānisān."

Nībawa aṇicinābāḡ kīpīndigāwāḡ, aṇōdc gayā pīnāsiwāḡ.

Mī'i'dāc kīmādcī'tād a'<sup>u</sup> ās; ka'kindāc ogīkutci'ā'wān tci'a'gu-

upon he recalled to mind (what had been told him in a dream), and so thought of a butterfly about which he had dreamed during the time of his youth. Accordingly he said: "Now, like a butterfly will I look." Whereupon truly like a butterfly he appeared. But not so very high was he able to go. Thereupon the butterfly alighted upon some black lichen. So then again he said: "Well, now like a duck will I look." And truly like a duck he looked. Thereupon, as up it flew, it quacked: "Kwä<sup>n</sup>, kwä<sup>n</sup>, kwä<sup>n</sup>, kwä<sup>n</sup>!" Thereupon he succeeded in getting to the top of the mountain. But a short way he went, when he discovered an abyss. And he saw a rock that had the form of (the blade of) a knife. He was not able to walk by that way. So at last again he said: "Now like a squirrel am I going to look." Whereupon truly like a squirrel he looked. And then the squirrel started off on a run. At the same time it could be heard with the sound, "Şank, şank, şank, şank!" (such) was the sound it made. So when he was come at the foot of the mountain, he started again straight on to where he was going.

Now, it was once on an evening that he beheld a town, and a small wigwam he saw there at the end of the town. And he also saw a pole standing in the centre of the town, a flag-pole. And so he went into the little wigwam, (and he beheld) an old woman dwelling there.

"My grandson, come in!" he was told. And this she said: "To-morrow there is to be a great contest, for the chief's daughter is to be married. Whoever shall win in the contest will be the one to marry the chief's daughter. Do as well as you can, my grandson, for you will also be invited."

So truly on the morrow they came to invite the man, likewise all the youths of the town were invited. And so he saw a mussel-shell, a red mussel-shell. Thereupon said the chief: "This mussel-shell is to be touched on the inside; now, on whosoever's hand it shall stick, he shall be the one to marry my daughter."

Many people went inside, likewise all the various kinds of birds. Thereupon the mussel-shell started on its course; and every one

'känit, kâwîndac awiya kî·a·gu'käsîwân. Winidac 'a<sup>a</sup> mädci-  
 'kiwisäns, "Tağa kâwînawiya tawi'a·gu'käsîwân unindcîng!"  
 inändan'k. Pînicigu kägä ka''kîna odānagîtāngināwān iniwä äşan,  
 kâwîn dac kî·a·gu'käsîwân. A'pî·i·dac pācu pāyānit kî·i·nāndam  
 5 'a<sup>a</sup> mädci'kiwisäns: "Indackā nāmä'kwān! ningipawātānābān."  
 Mēdac kägä't nāmä'kwān kî·a·yānig imā unindcîng. A'pî·i·dac  
 papagîdinimind ini'<sup>u</sup> äşan mî·i·'<sup>u</sup> kītānginād pīndcaya·i', mīdac  
 kî·a·gu'känit imā unindcîng.

"E<sup>i</sup>!" kî'tcibîbāgiwāg. "E<sup>e</sup>'i, ogimā·o·dānisān tawīdigāwān!"

10 Mî·i·dac kî'kistciwî'kunding, nîbiwa pāmādesitcig kîwî'kumā-  
 wāg. Winimō<sup>8</sup> gayā cāngaswi, wîwān dac mî·i·'we midā'tciwād;  
 wītā<sup>8</sup> gayā midā'tciwān.<sup>1</sup>

Mî·i·dac imā<sup>a</sup> kî·a·yād 'a<sup>a</sup> inini. Ningudingidac oğānōnigōn  
 ojijāyān: "Na<sup>a</sup>angic, kicpīn cīgādāndaman kīdābabāmusā." Mē-  
 15 dac kägä't kīmādcād micawaskudā, ogîwābandānidac imā mō'ki-  
 dciwānipīg. Mīdac imā<sup>a</sup> pî'tā wābandang mīskwānig; ogî·o·dā-  
 'pīnān idac odāsing idac ogî·a·'tōn. Nî·j ogîmî'kānān mō'kidci-  
 wānibīgōn; mīgo mīnawā i<sup>u</sup> gā'tōdang 'i'i<sup>u</sup> pî'tā odāsing kî·a·'tōd.  
 Mî·i·dac kî·a·nikiwād āndāwād. A'pî·i·dac wayābāmigud wīwan  
 20 ujibî·i·gādānig udāşan, kīmōdcigisi 'a<sup>a</sup> i'kwā.

Odinān ogīn ōşan gayā: "Nî·jīn ma'kwāg kîmî'kawāwāg,"  
 i'kito awi'kwā.

'A<sup>a</sup>widac inini kî·a·gādcî. "Kāwīn ningimi'kawāsig ma'kwāg."

"Kägä't ku'ca kīgîmî'kawāwāg ma'kwāg. Nāckā wā gidās  
 25 ājināgwa'k! Pî'tā kuca!" i'kido.

Pājik idac wî'tān pījāwān mî·i·dac wāwābāmigud, mēdac āgud:

had a chance to make it stick, but on no one did it stay. And as for the lad himself, "I wish it would not stick to any one's hand!" he thus thought. And so it went, till nearly all had touched the shell, but without success, for it did not stick (to any one). Now, when it was coming near, the lad thought: "If only now I had some glue! I dreamed of it (once) in the past." It was true that some glue happened there upon his hand. And when they came, placing before him the shell, he accordingly touched it on the inside, and then it stuck there to his hand.

"Hurrah!" with a great shout they cried. "Hurrah! for the chief's daughter is to be married."

And so there was a great time extending invitations to the feast. Many beings were asked. His sisters-in-law were nine in number, so therefore his wives were ten; and his brothers-in-law were also ten.<sup>1</sup>

And so there at the place continued the man. Now, once he was addressed by his father-in-law saying: "Son-in-law, if you become weary of the place, you should go off on a walk." Thereupon truly he went away, (and came) to a great plain, and he saw a place where the water came forth (like a fountain) from the ground. And now he saw a foam there that was red; he took some, and upon his leggings he put it. He found two fountains of water; and he did again what he had done before, he put some foam upon his leggings. Thereupon he went his homeward way. Now, when he was observed by his wife with his leggings marked in design, joyful was the woman.

She said to her mother and her father: "Two bears have been found," said the woman.

And the man was embarrassed. "I did not find any bears."

"Truly, indeed, you did find some bears. Just glance at your leggings (and see) how they look! Why, there's froth!" she said.

Now, one of his brothers-in-law came, and by him was he exam-

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<sup>1</sup> Meaning rather that the women might all be his wives if he wanted them.

“Nackä nītā! kägä’t ma’kwag kigīmi’kawāwag.” Mēdac ä’ki-dowād: “Wābāngisa’ kigādi jāmin tcināsi’kawāgwa ma’kwag.” Mī-i-dac wayābāninik kimādcāwād. “Ānindi kiwābāndamān?” inā<sup>a</sup> ‘a<sup>a</sup> inini.

- 5 Mē-i-dac kiki’kinō’a-māgād. A’pī-i-dac kāwābāndamowād, ki-i-  
‘kidowag: “Kä’gä’t ma’kwa omā<sup>a</sup> ayā.”

Pāngī-i-dac pi’kwadinā imā<sup>a</sup> tcīgayā-i’ mō’kidciwānibi-i-gung, misa’ imā<sup>a</sup> iyād a<sup>a</sup> ma’kwa. Pājik idac nā’tānōndāguzid ogī-ā-nō-nāwān tcisāgi’tōd iwe pi’kwadi’nāns. Mēdac kā’gä’t kipisāgi-  
10 tcimōckamāt ‘a<sup>a</sup> ma’kwa. Wīnawādec imā<sup>a</sup> gānībawiwād ogī-  
pa’kitāwāwān ginisāwād. Ānindidac ogīkiwāwināwān ini<sup>u</sup> ma’k-  
wān, ānindidac kēyābi kī-i-jāwag pājik mō’kidciwānibig; mē-i-dac  
mīnawā pājik ma’kwān imā<sup>a</sup> kā’o’ndināwād. Mēdac gayā wīnawa  
ki-a-nikiwāwināwād.

- 15 Mīdac igu i<sup>u</sup> mōjag kā’tōdang ‘a<sup>a</sup> inini, kināndawābāndang  
mō’kidciwanibigōn; nībawa ma’kwān ogīnsāwān; nībiwa mī-i-dcīm  
ogī-a-yānāwa ājinī’ tāgād ‘a<sup>a</sup> inini.

Ningudingidac ki’tibādcimo a<sup>a</sup> mādcī’kiwisāns: “Nīsayā<sup>a</sup>yag  
ayāwag ōwidi kā’pa’o’ndciyān; cānga’tciwag. Kānābātc kaskān-  
20 dāmōg.”

Mī-i-dec āgut ojijā<sup>a</sup>yān: “Ānīj, kīcīn wī’kiwāyān ktdāgiwe.  
Ogowādac kīnmōg kidaiyāni wīdcīwāwag.”

Mī-i-dac wayābāninik kimādcāwād, pa’kān idec kī-a-ni-i-jāwag.  
Kāwīn imā<sup>a</sup> ucāyābi’kānig kī-i-jāsiwag. Mīgo pānimā kisāgāpi-  
25 ‘ka-ā-mowād mī-i-dec kā-i-jī-u-nābiwād īgi’<sup>u</sup> ‘kwāwag. Kīnāmādapī-  
wād kīckābi’kāng, mī-i-dec āgut wīwan: “Omā nimpī’kwānāng  
ayān. Pidcīnāgigu wābamiyān jībini’kāniyān mī-i-mā<sup>a</sup> ugīdcā-  
‘a-ya-i’ pāgizun. Wāwāni mindcimīn.”

Mēdac kägä’t a’pī jābini’kāninit wīwan i-i-mā kā’pāgizut,  
30 wāwāni kimindicimī. Mē-i-dac ka’kīnā kā-i-jipimisāwād. Pācudac

ined. Thereupon he was told: "Look, my brother-in-law! truly some bears have you seen." And then they said: "To-morrow, then, will we go get the bears." So then on the morrow they set out. "Where did you see them?" was said to the man.

Thereupon he pointed out the place. And when they had seen the place, they said: "Truly, a bear stays here."

Now, there was a hillock near by the place of the fountain, and that was where the bear was. Now, the one that was good at sounding the voice was chosen to frighten the hillock. It was true that from out of the water into view came the bear. And they who were standing at the place struck the bear with a blow that killed it. Now, part of them came home bringing the bear, and the rest went over to where the other fountain was playing; therefore another bear they got from that place. And likewise they went their homeward way, taking it along.

And so that was what the man was always doing, he went seeking for places where the water gushed out from the ground; many bears were slain; much food they had from what the man was killing.

Now, once the lad got to telling about things: "There are elder brothers of mine abiding over there from whence I came; they are nine. Perhaps they are lonesome."

Thereupon was he told by his father-in-law: "Well, if you long to return home, you may go. And these your sisters-in-law may go along."

And so on the following day they set out, and by a different way they went. Not by yonder abyss did they go. And then after a while, when they came out upon the edge of the cliff, then down sat the women. While they sat by the edge of the steep cliff, he was told by his wife: "Here at my back do you take your place: The moment you see me spread forth my arms, then upon me spring. Hold on tight to me."

Thereupon truly, when his wife spread forth her arms, then there he flung himself, tight held he on. Thereupon afterward

ändāwād 'a'a'u mādci'kiwizāns mī'i'mā' kī'ā-nipōniwād. Mī'i'dac  
mīnawā ʔnicinābāng kī'i-jināgusiwād.

"Mī'o-mā' ayā'i-yu'k," udinā'; "a'kawā' ningadijā." Mī'i'dac  
anī'i-jād, ʔnōdc awāsiya' pimi'kawāwa'. A'pī'i'dac wādi'tang  
5 ändāwād owābandān nānga'u sāgicisininik iskwāndāng. A'pī-  
i'dac ā'ni'o-di'tang ändāwād, oḡānōnā' osayā'ya': "Nisayāyitug!  
nintagwicin."

Mādci'kiwisidac onawadinān udāmi'kwān kwāba'u nga'i-gā  
skwādāng.

10 Mī'i'dac mīnawā ʔānōnigut ucimāyan: "Kāgā't, nīsayā'yitug,  
nintagwicin."

Mēdac mādci'kiwis inābit, udō'gibidōnan uskinjigōn, mīdac  
kāgā't wābamād ucimāyan. Mēdac tābipinād kī'u'dcimād. Mīdac  
āgut: "Kizibīgiyu'k, wāwāni gayā pīdci'kunayāyu'k. Pinā-  
15 'kwāyu'k."

Mēdac kā'i'skwāzazāgāwād kīnāsi'kawād wīnimō'. Mīdac ānād:  
"Nimpi'kwānāng pyāyāyu'k. Pyā'kawici'k, mīdacigu tci'ā-ni-  
o'nabī'tawāgwā nīsa'yāyag."

A'pī'i'dac pipāndigāwād 'a'a' gāwidigāt inini kī'o'nābiwag.  
20 Mīdacigu pāpājik kī'ā-ni'o'nabī'tawāwād inī'u ininiwa' īgi'u  
i'kwāwag. Ā'pidcidac wīn skwādc kī'o'nabī'tawā 'a'a' mādci-  
'kiwis sazi'kizit. A'pī'i'dac kā'o'nābinit inī'u i'kwāwān, mī'i'u  
kī'o-dā'pinang opāgamāḡan, mī'i'dac agwādcing kī'i-jād kāgō  
'o'mamādwāḡanāndōn. Mīnāḡwāna i'u ma'kwān. Mī'i'dac  
25 kā'i'jidcibā'kwāwād māmawi īgi'u i'kwāwag, ʔnōdc gayā kāgō,  
ogikijisānāwa; mīdac māmawi kiwisiniwād. Mī'i'dec imā' kinwā'j  
kī'a'yāwād.

Mīsa i'u pīnāwidis kī'ā-gōdā.

all of them went flying away. Now, near the home of the lad (and his brothers) was the place where they alighted. Thereupon like people again they looked.

"Here in this place do you remain," he said to them; "wait till I first go on ahead." And as he went on his way, (he saw) where the tracks of all kinds of game were passing. And when he reached the place where (his elder brothers) lived, he saw sand coming forth from the doorway. And when he reached the place where they lived, he addressed his elder brothers, saying: "O my elder brothers! I have now come home."

Then the first-born took up a spoon (and) dipped up sand at the doorway.

Thereupon another time was he addressed by his younger brother saying: "Truly, my elder brothers, I have come home."

And when the first-born looked, he opened his eyes with his hand, whereupon he truly beheld his little brother. And when he had seized him, he kissed him. Thereupon he was told: "Bathe yourselves, and clothe yourselves neatly in fine raiment. Comb your hair."

And after they were all gayly dressed, he went after his sisters-in-law. Thereupon he said to them: "Behind me come. Keep at my back, and in a regular order are you to take your seats beside my elder brothers."

And when hither they came entering in, then the man who was married sat down along with the rest. Thereupon the women sat down with the men, each beside a man. And the very last to have one sit beside him was the first-born, oldest in years. And after the woman was seated, then he took up his war-club, whereupon out of doors he went, (and) he was heard beating upon something. It happened to be a bear. And after the women had joined together in the task of cooking the food, then all sorts of things they cooked; and then all ate together. Thereupon at that place they continued for a long while.

And so the gizzard of the ruffed grouse now hangs aloft.



13. THE FOOLISH MAIDENS AND THE DIVER  
(Məɖci'kikwəwisəɖ Cingibis Gayä).

Ningudingisa', ki'wä<sup>n</sup> ɳicinābäg tā'wag, ödə' tōwag. Päjik idac  
a'kiwānzi wiwān gayä a'yāwān, nī'jidac uckinigi'kwān udayā-  
wāwān odānisiwān. A'pī'i'dac nā'tāwīgiwād, igi'<sup>u</sup> i'kwāwag  
oɣanōnigowān ugiwān: "Nindānis, ningudci awi'ä'yāyu'k. Kāgu'  
5 omā<sup>n</sup> odānāng ayä'kyägun."

Mī'i'dac kimādcāwād igi'<sup>u</sup> uckinigi'kwäg, pabāmosāwag; mī'i'dac  
i'ku nībāwād pīna'kamigāng. Ningudingidac täpi'kadinig cingi-  
cinowād ā'pitcimica'kwatini; mē'i'dac kanawābamāwād ɳnāngō<sup>ɕ</sup>.  
Mēɖac ä'kidot 'a'a<sup>u</sup> sāzi' kizit i'kwä: "Nyā, nicī'mā, naskäkuca  
10 ɳnāngō'k äjināgusiwād!" Mēɖac kägä't inābīt 'a'a<sup>u</sup> ucimä'i'mā<sup>n</sup>.  
Mīɖac ä'kidot 'a'a<sup>u</sup> sāzi' kizit: "Änin gīn 'a'a<sup>u</sup> a'pāgic wī'pamag  
ɳnāndamān?"

"Nyā<sup>n</sup>, plsān taga! Kāgu anōɖc i'kito'kän!"

"Mānōpinānān, nicīmā<sup>n</sup>!"

15 Kāga'pī'i'dac kī'i'kido 'a'a<sup>u</sup> wācimä'i'mind: "Mīsāni'i'nā  
'a'awā ā'pitci kāwāpiskizīt ɳnāng kāwī'pamag," i'kido. "Kī'ni-  
ɖac?" uɖinān umisä'yān, "ɳnīn gīn 'a'a?"

Mēɖac ä'kidot: "Mīsāni'i'nā a'we ā'pitci kāmiskwā'jät."

Kā'i'ckwā i'kidowād idac, mī'i'ü kīnibāwād. A'pī'i'dac kwäc-  
20 kusiwād kigijäp päpäjik ininiwa owī'pāmāwād; 'a'a<sup>u</sup> wācimä-  
i'mind uskinawān owī'pāmān, awidac wāmisä'i'mind ā'pitci  
a'kiwā'ziyān owī'pāmān. Mī'i'ü kī'o'dä'pinigowād icplming  
ɳnāngō<sup>ɕ</sup>, mī'i'dac kiwidciwāwād. 'A'awidac sāzi' kizit i'kwä kāwīn  
ominwānimāsīn ini'ü a'kiwā'ziyān. Ningudingidac kāmādcāwād  
25 igi'<sup>u</sup> ininiwag, oɣanōnān ucimä'yān: "Nicīmā<sup>n</sup>, nindawa mādcā-  
tāw<sup>o</sup> ningudc'!"

Mēɖac kägä't kimādcāwād, wāsa' kī'ɳni'i'jāwag. Ningudingi-  
ɖac mīnawā papā'ā'ndiwād oɣimī'kawāwān mīgwanan. Mēɖac

## 13. THE FOOLISH MAIDENS AND THE DIVER.

Now, once on a time they say that some people were abiding there, they were living in a town. There was an old man, and his wife was there, and two maidens who were their daughters. And when they had come to maturity, the women were addressed by their mother saying: "My daughters, somewhere shall you go and stay. Do not remain in this town."

Thereupon away started the maidens, about over the country they went tramping; and then it was continually their custom to sleep in a clean open place in the forest. Now, one night while they lay abed, the sky was thick with stars; and so they gazed up at the stars. And now said the elder woman: "Dear me, my little sister, do behold the sight of the stars!" Whereupon indeed then looked the younger sister. So then said the elder one: "Which of them, in your mind, would you wish to sleep with?"

"Gracious me, do keep still! Cease talking such nonsense!"

"Oh, let us keep up the subject, my little sister!"

So at last said the younger sister: "Now, the one I should prefer to lie with is the star that looks so very white," she said. "And you?" she said to her big sister, "which would you?"

Whereupon she said: "My choice is the one that looks so very red."

And after they had ceased talking, they then went to sleep. And when they woke in the morning, each was lying in bed with a man; she that was the younger lay with a youth, and she that was the elder lay with an exceedingly aged man. Therefore were they received up into the sky by the stars, and there they continued with them. Now, the elder woman was not pleased with the old man. So once, when the men were gone, she addressed her little sister, saying: "My little sister, do therefore let us go to some place!"

Accordingly, indeed, away they started, a long way off they went. Now once, as they were simply going along, they discovered

ä'kidōwād: "Tibi wāndcigwān 'a'a mīgwan!" Minawādec wībaḡu omi'kawāwān mīgwanan; kāga'pī'i-go ā'pīdci nībiwa mīgwanā<sup>s</sup> owābāmāwān. Ningudingidac owābandānāwā wīgiwāmāns mīn-dimōyā<sup>s</sup>yan imā<sup>a</sup> tāwan; kīpīndigāwag īgi'u i'kwāwag.

- 5 "Nāmadapiyu'k, nōjitug," i'kido mīndimōyā. Nībiwa odayān mīdclm, pīdcīgigwānā wiyās ogi'a·camigowān idac. Ningudingigu nāmadapit 'a'a mindimōyā<sup>a</sup> owī'kupidōn pīmana'kwān, mēdāc īmā<sup>a</sup> kīnsād pīdcīgigwānān. Paḡunāyāni a'ki īmā<sup>a</sup> nāmadapit 'a'a mindimōyā<sup>a</sup>; mī'i·mā<sup>a</sup> wāndābigāmuniḡ omīgiskān. Ōgaḡ-  
10 wādcimigowān dāc mindimōyā<sup>a</sup>yan: "Ānīdiwādciyāḡ?"

Mī'i·dāc kīwīndāmawāwad kī'o·dā'pinigowād aḡaḡō<sup>s</sup>.

Mī'i·dāc ä'kidot mindimōyā: "Kīcpln ujī'tōyāḡ nībiwa wīḡu'p kābōnī'kiyābikinīnim ādana'kīyāḡbaḡan tcī'i·jāyāḡ."

Mēdāc kāḡā't kī'o·jī'tōwād nībiwa wīḡu'p.

- 15 "Ujī'tōyu'k wādapīwāc. Tā'kubidōyu'k wāwāni."  
Kāda'kubidōwād idāc mī'i·mā<sup>a</sup> kī'a·sīgowād ō'komisiwān. "Mī-i'wide ādana'kīyāḡbaḡan kādījaiyāḡ."

Mēdāc kāḡā't kī'pōziwād imā<sup>a</sup> wedābīwājīḡ, mī'i·dāc pōnā-bīḡinīndwā. "Paḡdagwīḡwācinu'k. Kāḡu' ḡaḡaḡā īnābī'kāḡun.

- 20 Pānimāḡu kitāḡwīcīnāḡ a'kīḡ mī'i·u tcīnābīyāḡ."

Kīnwā<sup>a</sup>j idāc āyāwād oḡapī'u·cing.

I'kido 'a'a sāzi'kizit i'kwā: "Tāḡaḡnān, nīcīmā<sup>a</sup>, inābīdā!"

"Kāḡu' pīna! kīḡi'o·ndcī'i·ḡunān ku'ca kō'komīsinān."

- Mīnawā i'kidō 'a'a i'kwā: "Mānō bīḡanā! inābīdā!" Oḡā-  
25 nūḡi'o·ndcī'i·ḡōn ucīmāyān. Kāga'pī'i·dāc kī'i·nābī 'a'a i'kwā sāzi'kizīt; mī'i·dāc wābandaḡ, cīḡwa tāpīnāḡwāḡīnīḡ a'ki. "Nyā<sup>a</sup>,

a feather. Whereupon they said: "Wonder from whence came the feather!" And not long afterwards they found another feather; and then at last ever so many feathers they saw. And presently they saw a small wigwam with an old woman abiding there; inside went the women.

"Be seated, my grandchildren," said the old woman. Much she had of food, and the flesh of a fish-hawk they were fed. Now presently, while the old woman was seated, she pulled upon a cord, and then there she killed a fish-hawk. There was an opening in the ground at the place where the old woman sat; it was from there that her hook came. And they were asked by the old woman: "From whence came you?"

Thereupon they informed her that they had been carried away by the stars.

Whereupon said the old woman: "If you will make a long cord, I will let you down, so that you can go back to the place where you live."

Therefore truly they made a long cord.

"Make a basket of spruce-root. Fasten (the cord) securely."

So after they had fastened (the cord), then into it were they put by their grandmother. "Now to the place where you used to live is where you shall go."

Thereupon truly they got into the spruce-root basket, whereupon they were let down by the cord. "Cover up your faces. Under no circumstances shall you look. Not till you have reached the earth, then may you look."

Now, for a long time were they in the spruce-root basket.

Said the woman that was older: "I say, my little sister, do let us take a look!"

"Please don't! for you know we were forbidden by our grandmother."

Again said the woman: "Oh, pshaw! do let us look!" It was no use for her little sister to try to turn her from her purpose. So at last looked the woman who was older; whereupon, as she

naškä guca, nicimä! inäbñ gayä gñ! Jigwä täbñnägwať ändaña'ki-yang." Käga'pī'i-dac ogīwayäjimān ucimäyan. Mīdac nayānj kī'i-nābiwād; mīdac kā'i-jipa'kiskānig wīgup, mēdac paŋgicinowād. Mēdac äjinağamud 'a<sup>a</sup> i'kwä: —

5

"Pidcigigwañä waşasuning paŋgicinān."

Mī'i-wä äna'a-ng.

Mēdac kägä't waşasuning kīpaŋgicinowād. Mī'i-dac imā<sup>a</sup> gī'a-yāwād, kāwñ kaški'o-siwağ tcinisāndawāwād. Anōdc awīya wābamāwān pīmōsānit awāsiyan; oğāñnāwān i'ku tcipina'o-gō-  
10 wād. "Ä<sup>a</sup>, kāwñ ninkaskitōsñ tci'a-kwāntawāyān," odiguwān. Kāwñ odābwä'tāğusiwān ka'kinağ awāsiya<sup>a</sup> odānagi kaññnāwān, kāwindec kidāpwāta<sup>a</sup>ziwa.

Ningudingidac kwīngwa'a-gān ogīwābamāwān. Mī'i-dac ānāwād:  
"Tağa'o-ndās, pñā<sup>a</sup>zi'kawicinān!"

15 Mēdac kägä't kinisāndawā'a-d ini'<sup>u</sup> ni'tam zāzi'kizinit, mīna-wādec skwāt<sup>c</sup> 'a<sup>a</sup> ucimāimā<sup>a</sup>. Kimōdci'i-dac oğinağadān osāgi-bañwāyāb imā<sup>a</sup> osāsoning. Mī'i-dac kinisāndawāwint igi'<sup>u</sup> i'kwāg ogī'i-nāwān ini'<sup>u</sup> kwīngwa'a-gān: "Mäckut kīgawidigāmigu," ogī'i-nāwābanin. A'pī'i-dac wāsa tāğucñnowād mī windāmawād  
20 'a<sup>a</sup> i'kwä: "Ningīwañi'kä nisāgibañwāyāğ waşasuning. Tağa, nāsi'kañ!"

Mī gä'gä't mādcipa'tōd kwīngwa'a-gä nāsi'kağ sāgibañwāyāp. Mī'i-dac kimādcipa'tōwād ikwāwāğ, wāsa<sup>a</sup> ujimowād. Kwīngwa-a-gānidac onōpinanigowān. 'E<sup>a</sup> ē<sup>i</sup>, kwīngwa'a-gä cigwa pīdci-  
25 pa'tō! 'Ä<sup>a</sup>, i'kwāwāğ ānigu'pimipa'tōwāğ! Ä, cigwa päcu' kwīngwa'a-gä! A'pī'i-dec kā'a-dimigowād, mī'i'<sup>u</sup> kwāskwa'u-nta-wād ini'<sup>u</sup> i'kwāwāñ ānōdc tōdawād, pīnicigu onisān; pä'kicigu udāmwan. Mī'i-dac a<sup>u</sup> ucimā'i-mā<sup>a</sup> mī'tig uğinawādcibitōn

beheld it, faintly was the earth then coming into view. "Oh, do see, my little sister! do you look too! Now into view is coming the place where we live." So at last she prevailed upon her little sister. Whereupon both then looked; and then broke the cord, whereupon they fell. And this song sang the woman:—

"In a fish-hawk's nest was where I fell."

Such was the song she sang.

Thereupon truly into a nest they fell. And so there they remained, they were not able to come down (from it). And the various kinds of game-folk they saw walking past; all the while they spoke to them, asking that they be taken down. "Why, I am unable to climb up," they were told. Not were they believed by all the game-folk whom they vainly addressed, and (the game-folk) did not believe (what they heard).

Now, once the Wolverine they saw. And they said to him: "Do come and take us down!"

Whereupon truly he took them down, first the one that was older, and next the other that was younger. Now, secretly (the elder woman) left behind in the nest the tape (she used in wrapping her hair-knot). And after they were taken down, the women said to Wolverine: "In return (for this) we will marry you," they (thus) said to him at the time. So when far away they were come, then to him made known the woman: "I forgot the wrapping-tape (of my hair-knot) at the nest. Do go fetch it!"

Accordingly, in truth, on a run started Wolverine, as he went to get the wrapping-tape (of the hair-knot). Whereupon the women started running, afar they fled. And by Wolverine were they pursued. Oh, how Wolverine then came running (back)! My, but the women ran at the top of their speed! My, but how close now was Wolverine! And when they were overtaken, then he leaped upon the women, doing all manner of things to them, (keeping it up) until he had them nearly killed; and at the same time he was eating them. And now she that was the younger sister

kipapa'kitā'ō'wād kwingwa'ā'gān. Kägādāc nā'sint kwingwa-  
ā'gā mī'i'⁴ kimādcād.

Awidāc uskinīgi'kwā ugīpōdānān omīśā'yan, mī'i'⁴ ki'pīmād-  
izinit. Mī'i'dec mīnawā ki'ā'nimādcāwād. Ningudingidāc kīma-  
5 dābiwāg sāga'i'gāning, mēdāc wābāmāwād cingibisan āgōmonit.  
Mī'i'dāc kṇōnāwād: "Cingibis! ondā's, pōzi'i'cīnām!"

Kāwīndāc kigitōsī cingibis. Mīnawā gu odānukānonāwān,  
kāwāngānagā kigitōsī. Kāga'pī'i'dac i'kido a<sup>u</sup> cingibis: "Kāwīnīn  
nindāwīsī cingibis. Nīn wāmīgīsigō."<sup>1</sup>

10 "Skomāsaondās, kawābāmīgō."

Mī'i'dec kī'pī'i'jād 'a<sup>a</sup> cingibis.

"Skumā<sup>a</sup> si''kun!" odināwān.

Mī'i'dāc ājipa'kipinād maṇidomināsa<sup>ṣ</sup> nāpicābisud; mī'i'dāc  
kimōdc kīca'kamud, mēdāc si'kut; maṇidōmināsa<sup>ṣ</sup> ozi'kwānā.

15 Mēdāc igi'⁴ i'kwāwāg kī'ō'dā'pināwād. "Skumā mīnawā!"  
udināwān.

Mīdāc mīnawā kwā'kaya'i' kīpa'kipitōd unābicāpison; mīnawā  
maṇidomināsa<sup>ṣ</sup> ugīsi'kwānān. Mī mīnawā ma'kandiwād igi'⁴  
i'kwāwāg. "Mīnawā, mīnawā wāsi'kun!" udināwān.

20 "Kāwīn, mē'i'⁴ minī'k," i'kido cingibis.

Mē'i'dāc kīpōzi'i'gowād cingibisan; i'kwāwāg tcīmāwāg wīndāc  
cingibis āpi'ta'ō'nag nāmādap<sup>1</sup>. Ningudingidāc wābāmāwān ma'k-  
wān pīmosānit tcīgipīg. "Nāckā 'a<sup>a</sup> ma'kwa!"

Cingibis idāc i'kidō: "A<sup>u</sup> nīnda'."<sup>2</sup>

25 "Skomāsa gānōj!"

Cingibisidāc oganōnān ma'kwān: "Ma'kōns, ma'kōns, ma'k-  
ōns!"

A'pī'i'dāc nwāndāgut ma'kwān kimādcī'pa'tō ma'kwa.

<sup>1</sup> Thus trying to pass himself off as the Loon, who went by that name.

seized a stick (and) pounded Wolverine. And when Wolverine was nearly slain, he then went away.

And after the maiden had breathed upon her elder sister, she then came back to life. Thereupon once more they started on their way. Now, once they came out upon a lake, upon which they beheld a Diver floating on the water. Accordingly they addressed him, saying: "O Diver! come hither, let us in (your canoe)!"

But Diver did not speak. So again they tried in vain to speak to him, but not a word did he say. And then at last said Diver: "I am not Diver, I am Arrayed-in-Wampum."<sup>1</sup>

"Then please come here! Let us look at you!"

Whereupon hither came Diver.

"Please spit!" they said to him.

Whereupon he pulled off the beads which he used for ear-rings; and then, secretly putting them into his mouth, he thereupon spat; some beads he spat out.

Thereupon the women picked them up. "Please (do it) again!" they said to him.

And so (from the ear) on the other side he plucked from his ear-ring; some more beads he spat out. So again from each other the women grabbed (for them). "Some more, some more, do you spit out!" they said to him.

"No, that is enough," said Diver.

Thereupon they were let into (the canoe) by Diver; the women paddled, while Diver himself sat in the middle of the canoe. Now, once they saw a bear walking along by the edge of the shore. "Oh, see the bear!"

And Diver said: "That is my pet."<sup>2</sup>

"Please speak to it!"

And Diver addressed the bear, saying: "Cubby, cubby, cubby!"

And when he was heard by the bear, away went running the

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<sup>2</sup> Pet in the sense that a dog is a pet.



Mēḍac ä'kidot cingibis: "Mī i'kwāwag wīdcī'a'gwa mīwān-  
dcidōḍang."

Mīnawādec ḍadi'kwaṇ wābamāwān. Mīgu mīnawā kā'i'kidot:  
"Nīn a<sup>a</sup> nī'nda<sup>i</sup>."

5 "Skomā gaṇōj!"

Mēḍac ānād cingibis: "Ḍadi'k, ḍadi'k, ḍadi'k!"

Kaṇōḍāgut kīmādcība'tō ḍadi'k.

"Ā, mī'k<sup>a</sup> āndōḍamowād i'kwā wādcīwāṅin."

Mīnawā ninguting mōzōn wābamāwān mēḍac ānāwād: "Īctā,  
10 cingibis! načkā awe mō<sup>a</sup>z!"

"Ā<sup>a</sup>, nīn a<sup>a</sup> nīnda<sup>i</sup>."

/ "Skomā gaṇōj!"

Mēḍac gāgā't kaṇonād: "Mō<sup>a</sup>z, mō<sup>a</sup>z, mō<sup>a</sup>z!"

Kānōndāgut idac kīmādcība'tō mō<sup>a</sup>z. Mēḍac cingibis ä'kidot,  
15 "Načkā niganōpīnānā."

Wāwīpidac tcīgibig kī'i'jāwag. Ājiki'kaḅāt ḍac cingibis, kīnō-  
'pīnānāt mōzōn, ugī'a'wi nīsān. Ā'pidci wīninōwān. Mēḍac  
kimō<sup>a</sup>zu'kāwād; ā'pitci mīnwāḍamōg īgī'u i'kwāwag.

Ningudingidac cingibis omisawāndān mō<sup>a</sup>zowīs aḡōḍānig, mīḍac  
20 ānād pājik wīwan: "Tagagātōn i'i'w mō<sup>a</sup>zuwīs, ma'kwasīm taḅigi-  
mōdi tipī'kaḍinig."

Kāwīḍac ogikādōsīn 'a<sup>a</sup> i'kwā 'i'i'w mō<sup>a</sup>zuwīs. A'pī'i'ḍac  
kīnibāwag ānāḍang cingibis kīpaḡigwi, mī'i'ḍac kī'o'dā'pīnang  
'i'i'w mō<sup>a</sup>zuwīs. A'pī'i'ka'o'dā'pīnang kīmādcība'tō; pā'kic aṇi-  
25 i'kedi: "Ā<sup>a</sup>ē<sup>i</sup>, ma'kwasīm kīmōdi!" Mēḍac kī'a'wīmīdcīt 'i'i'w mō<sup>a</sup>-  
zuwīs. Paḍagwicingidac i'kido: "Nimpāḍa'kisitācin! Taḡa wā-  
ḅaḍan!" udinān pājik wīwan.

Mēḍac ä'kidōnit: "Taḡa, ningudci! Ānīn gādōḍamān 'i'i'w  
cingibisiwizīt?"

bear. Whereupon said Diver: "It is because I am with some women that it acts so."

And next a caribou they saw, and this again was what he said: "That is my pet."

"Then please speak to it!"

Whereupon to it said Diver: "Caribou, caribou, caribou!"

When he was heard, then away started the caribou running.

"Oh, that is the way they always act whenever I am in company with women."

On another occasion they saw a moose, whereupon they said to him: "O Diver! see that moose!"

"Oh, that is my pet."

"Then please speak to it!"

Whereupon truly he spoke to it: "Moose, moose, moose!"

And when he was heard, away ran the moose. Thereupon Diver said: "I will simply go right after it."

And so at once to the edge of the shore they went. Ashore stepped Diver, he chased after the moose, (and) he went and killed it. It was very fat. Thereupon they set to work preparing the moose-meat for use; very happy were the women.

Now, once Diver desired a moose-spleen which was then hanging up, and so he said to one of his wives: "You had better hide away the moose-spleen, for bear-dog might come and steal it during the night."

But the women did not hide away the moose-spleen. So when he thought that they were asleep, Diver rose to his feet, then he took the moose-spleen. After he had taken it, he started to run; at the same time he went, saying: "Oh, the bear-dog has stolen (it)!" Thereupon he went and ate the moose-spleen. And when he came back, he said: "I've a sliver in my foot. Do look at it!" he said to one of his wives.

Whereupon she said: "Oh, go away! What am I to do with the foot of a Diver?"

Minawādec pājik udinān wīwan: "Tağa gīnandawābandan kapata'kizitācinān."

Mēdāc kägä't kī-i-nābit a<sup>u</sup> i'kwā imā<sup>n</sup> cingibis uzidāng, mēdāc imā<sup>n</sup> kā-u'ndinang mō'komānān.

5 "Tağa nīn nī'tam," i'kido 'a<sup>a</sup> sāzī'kizit.

"Ānīngādōdaman nōngumguca cingibisīwisit kidi'kit?"

Minawādec ningoding kī-ā-ni'kuziwağ. Ningudingidāc kabā-ciwād, "Tağa, cingibis! āmi'k wīnici."

Mīdāc kägä't kī-i-jī-i-jād micawagām cingidis. Mī-i-mā<sup>n</sup>  
10 ağu'mwut mī-i-<sup>u</sup> kī-i-nād wīwān: "Kīcpln wābamiyan kōgīyān i'kidon, 'Ami'kwān nā'tānisāt kinābāminān'."

A'pī-i-dāc kōgīt 'a<sup>a</sup>-<sup>u</sup> cingibis kāwin 'i<sup>i</sup>-<sup>u</sup> kī-i-'ditosīwağ. "Cingibis, kiwāskātiyā." Cingibis idāc nāyāp kīmōckāmo obā'pī-ā-wān. Mīgu-i-<sup>u</sup> mōjag ānāwād, pānimā kā'tāpiwād mī kī-i-nāwād:  
15 "Ami'kwān nā'tānsāt kināpāminān." Mīdāc panā gī'kōgīt. Ānitibi'kadinik idāc mī pimōskāmut obi-a-'pağidōn pīcāgañāp. "Wī'kupidōyu'k!" udinā<sup>?</sup>.

Mēdāc kägāt wī'kupidōwād 'i<sup>i</sup>-<sup>u</sup> pīcāgañāp igi'<sup>u</sup> i'kwāwağ, mēdāc imā<sup>n</sup> ta'kupisowād āmi'kwāğ. Kitciminwāndāmōg igi'<sup>u</sup>  
20 i'kwāwağ. Mīdāc kī-o-jī-ā-wād īni'<sup>u</sup> āmi'kwan.

Minawādec ninguding kī-ā-nipōziwağ. Mēdāc ā'kidot cingibis: "Mī-i-<sup>u</sup> nōngum tci-o'dī'tamang ōdā'tōwād ānicinābāg. Mī-i-mā<sup>n</sup> kā'pī-u'ndīyān. Kā-gä't ā'pitci oniciciwağ kidāngwā-i-wāg, mīgisān nānābicābizōnāwān kidāngwā-i-wāg."

25 A'pī-i-dāc sāgā-o-wād pībāgiwağ: "E<sup>?</sup>i, cingibis pī'ti'kwāwā!"

Then to the other wife he said: "I wish you would look for what I have stuck into my foot."

Whereupon truly the woman looked at the foot of Diver, and from there she drew out some knives.

"Now it's my turn," said the one who was older.

"What have you to do with what a moment ago you called a Diver's foot?"

And on another occasion they were on their way to make another camp. And presently, as they were making camp, "I say, Diver! I wish you would try to kill a beaver."

Whereupon truly away went Diver far out on the water. And over there he was afloat when he said to his wives: "When you see me dive, say, 'Our husband is good at killing beavers.'"

But when Diver went down into the water, they did not say it. (But they said instead), "Diver, you are white about the buttocks." When Diver came back up to the surface, they were laughing at him. And that was what they said every time, till after a while, when they had had their fill of laughing, they then said of him: "Good at killing beavers is our husband." Whereupon down he dived. And when it was growing dark, then up he came to the surface, flinging over a rawhide cord. "Pull on it!" he said to them.

Thereupon truly on the rawhide cord pulled the women, and tied there fast were the beavers. Greatly pleased were the women. And then they dressed the beavers.

And so another time they went aboard their canoe. Whereupon said Diver: "Now to-day we shall arrive where the people live in a town. That is where I come from. Really very beautiful are your sisters-in-law, your sisters-in-law wear ear-rings of wampum beads."

So, when they turned (the point of land and came) into view, (the people) came forth, crying aloud: "Halloo! Diver is coming home with a wife!"

Mīdāc cingibis ājinība'kwid. "Īi, īniwādi ka'ī'nāwād, āgami-  
gistcigāmi pāmiskānit."<sup>1</sup>

A'pī'i'dāc kābāwād nībawa i'kwāwa<sup>†</sup> pī'jāwa<sup>†</sup>, ā'pidci oniciwa<sup>†</sup>  
'i'i' i'kwāwa<sup>†</sup>.

5 Mī'i'dec ā'kidonit cingibis wīwā<sup>†</sup>: "Mīna īgi' u nindāngwānānig?"

"Kāwīn," i'kido cingibis. "Kāgā't īna' wīn īgi' u i'kwāwag!"

Pānimādec wī'kāgu pīdāsāmosāwag nī'j i'kwāwag, ā'pidcigu  
mānādiziwag. Mēdāc ā'kidot cingibis. "Na mīsa' īgi' u kidāng-  
wā' i'wāg! mīsa īgi' u kāgā't i'kwāwag."

10 Mī'i'dāc wābāmāwād ānimomōwān nābicābisonit.

Mī'i'dac kī'pindigāwād cingibis o'komisañ āndānit. A'pī'i'dāc  
wānāgucig mī'i' u mādwānīmī'i'diwād. Kāgā't idāc īwidi kāgā't  
āndāt 'a'a<sup>u</sup> wāmīgīsagō. Mī'i'dac ā'kidot cingibis: "Kāwīn  
i'kwāwag ījāsīwag nīmī'i'ding. Mīdāc nībāyu'k," udinā<sup>†</sup> wīwa<sup>†</sup>  
15 cingibis. "Nīnā'ta nīngādija," i'kido. Mīdāc kīmādcād, ījād  
nīmī'i'ding. Ānōdcidāc kītōdawā a<sup>u</sup> cingibis. Obā'pī'i'gōn  
ānicinābān.

Kāga'pī'i'dec kī'i'kidōwag cingibis wīwā<sup>†</sup>: "Tāga, ījādā<sup>u</sup>  
gayā gīnāwind!" i'kidōwag. Mē'i'dāc kīmādcāwād; a'pī'i'dāc  
20 tāgucinuwād wīgiwāming, kīpa'pāpiwag; mī'i'dāc wābāmāwād  
onāpāmiwān tā'tangiskawint ujīgañāng. Kayādāc owābamāwān  
kāgā't īni' u wāmīgīsagōn; nībiwa mīgisañ onābī'kawān. A'pī'i'dac  
āckwānīmī'i'ding kī'pindigāwag īgi' u i'kwāwag wāmīgīsagō āndāt.  
Mī'i'dec wī'pāmāwād; wīndāc cingibis kī'kiwā āndāt owābamān  
25 nībānit wīwān. Mīnāngwāna i' u kā'i'citcigāwād īgi' u i'kwāwag;

<sup>1</sup> Thus trying to conceal his identity.

Thereupon Diver sat up with back erect. "Oh, yonder are the ones to whom they refer, they who are passing farther out (in their canoes)."<sup>1</sup>

And when they went ashore, many women came, very pretty were the women.

Thereupon said Diver's wives: "Are these our sisters-in-law?"

"No," said Diver. "Assuredly these women are not to be compared with my sisters!"

And some time afterwards hither came walking two women, and they were extremely homely. Whereupon said Diver: "Behold, here are those sisters-in-law of yours! Now, these are really (beautiful) women."

And when they saw them, (they beheld them) wearing ear-rings of dog-dung.

And then they went into where Diver's grandmother lived. And when evening came on, they then heard the sound of (the people) dancing. Now, in truth, at that place was where lived the real Arrayed-in-Wampum. And so said Diver: "Women do not go to the dance. Therefore you go to bed," to his wives (thus) said Diver. "Only I will go," he said. Thereupon off he started, he went to the dance. Now, all kinds of fun was being made of Diver. He was being laughed at by the people.

And then at last said the wives of Diver: "I say, let us go too!" they said. So at that they started away; and when they were come at the wigwam, they began laughing; for then they beheld their husband, who was then being tramped upon at the back. And they likewise saw him who was really Arrayed-in-Wampum; many wampum beads he wore about his neck. And when the dance was over, in went the women where Arrayed-in-Wampum lived. Thereupon they lay abed with him; and Diver, on his part, went his homeward way. He (now) saw that his wives were asleep. But it turned out that this was what the women had done; (two pieces of) wood they had put at the place

mi'tigōn ogī'a·'tōnāwān imā<sup>n</sup> āndanāpiwād;<sup>1</sup> ogī'a·gwajä' tōnāwān,  
 tibiskō awiya nībāt mī'i·'u ājināgwa'k. Cingibisidac kī'o·nābi  
 nīsawa'ya·i·, a'kawā sāgāswā tcibwākawicimut. 'A'a'widac uta-  
 'kwāmīgōn ābigōn, mēdāc ā'kidot: "Tcī, tcī, tcī, kāgu' kimōti-  
 5 'kän!" A'pī'i·dāc kāwicimut ogīki'kändān pīgīdcīsāg a'tānig  
 wīwān i'ku cingicininit. Mēdāc kinckādizit. Mēdāc kīgīstcigī-  
 'kāmad o'kumisān, kī'i·jādec usayāyan āndānit; mīdāc wābāmād  
 wīwa<sup>s</sup> wī'pāmāwād wāmīgīsāgōn.

Mēdāc kī'kiwād, āsinī<sup>s</sup> idāc ogīkijāpi'kiwān. Mī'i·dāc kī'i·jāt  
 10 usayāyan nībānit; mēdāc tāwāninit kī'a·'tōd 'i'i·'u asinī<sup>s</sup> mskwā-  
 pi'kidānig, pīndcigunāwa.

Awīdāc wāmīgīsāgō kīnibu tcibwākuskusiwād ānicinābāg. Wā-  
 wīp kī'pōzi cingibis awiwābandāng ādi'kunāgwāgānān. A'pī'i·dāc  
 kākānimind kīnibut wāmīgīsāgō kī'i·kidōwāg: "Kīcpin kī'kän-  
 15 dāng cingibis kīnibōnit usayāyan tāmīzidizu."

Cingibisidāc ogīnisān ādi'kwān mī'i·dāc kīda'kupidōt mīskwi  
 ādi'k umisādāng. A'pī'i·dāc mājāgād jingibis, "Kāgu wīdamawā-  
 'kāgun," i'kidōwāg ānind ānicinābēg. Ānindidāc ogīpīpāgimāwān:  
 "Cīngibis, kīsa<sup>a</sup>ya<sup>n</sup> kīnibō!"

20 'A<sup>a</sup> cingibis ogī'a·'tōn odāpwi pīmidasāng; nāgātcīdāc kī'o·niskā,  
 mēdāc kī'o·dā'pīnāng mō'komān cāyāgwāgusinīnik; mīdāc papā-  
 jība·u·disut nīdawaya·i·; mī'i·dec kākī·jikonāpīsāt.

Wāwīpidāc kī'i·jāwāg, ogīwābandānāwa mīskwīwāgāmininīg nībi.  
 Mēdāc ā'kidōwād: "Mīsa' a'pānā gayā wīn cingibis kīnibut."  
 25 Wīndāc cingibis, kīmādcā mīcawāgām. Mīnisāpi'kidāc ayāni  
 nīcawāgām, mēdāc imā<sup>n</sup> wābāmind cingibis; madwā'a·yād,  
 mādwānāgāmō: "Wīn ogīdōtawān cingibis otōtawān wāmīgīsāgōn."

<sup>1</sup> Their particular space in the lodge.

where they sat;<sup>1</sup> they had put (the wood) under coverlets, as if somebody were asleep, was the way it looked. Now, Diver sat down in between, and he first had a smoke before lying down to sleep. Now, he was bitten by some ants, whereupon he said: "Tcī, tcī, tcī! don't steal!" And when he went to bed, he found that some decayed wood was in the place where his wives were accustomed to lie. Thereupon he became angry. Thereupon he gave his grandmother a severe scolding, and then he went to where his elder brother lived; whereupon he saw that his wives were lying with Arrayed-in-Wampum.

At that he went back home, a pebble he heated. Whereupon he went to where his elder brother was asleep; and so in where his mouth was open he placed the pebble which had been heated red, inside of his mouth he put it.

So Arrayed-in-Wampum was dead before the people woke. Early into his canoe had gone Diver to go see to the caribou-snares. And when it was learned that now dead was Arrayed-in-Wampum, then (the people) said: "When Diver learns that his elder brother is dead, he will kill himself."

Now, Diver killed a caribou, whereupon he took the blood and tied it to his own belly. And when home by canoe was come Diver, "Don't convey to him the tidings," said some of the people. But some called out to him: "Diver, your elder brother is dead!"

Diver placed his paddle resting across the canoe; and by and by he rose, upon which he took a knife that had been sticking up at the side of the canoe; thereupon he stabbed himself on both sides, and then over he went with the canoe.

And speedily over there they went, they saw that the water was bloody. Whereupon they said: "And so Diver is dead too."

Now, as for Diver, he had gone far out on the lake. An island of rock was out on the lake, and so there Diver was seen; there he was heard, he was heard singing: "He himself had done it to him, Diver had done it to Arrayed-in-Wampum."



Midac ä'kidowäd: "O, win nängwäna oginisän osayä"yan!"  
 Midac nībawa äjibōziwäd tcimānan winōdci·ā·wäd cingibisan.  
 A'pī·i·dāc weyābandang nōdci·i·nd cingibis kī'kōgi. Kābāgīcig  
 odānagunōdci·ā·wān, kāwindec oginisāsiwāwān; mī·i·dec kī' tciwā-  
 5 wāsagimōckamut. Mī·i·dec kā·i·jī·ā·nōnāwād nī·jin kistcisaga-  
 skwādcimā tciskāndāmowād ketcigami. Kā·gāt ogiskāndānāwa;  
 tibisko kistciwādciwān mī·i·'u kā·i·jināguziwād īgi' u kistcisaga-  
 skwātcimāg. A'pī·i·dāc āska'tāg kistcigami ningudci kī'kāzu  
 cingibis; piwānagōn dāc ogīta'kubinān uzidāng.

- 10 Mī·i·dāc kikīnāndawābamāwād. A'pī·i·dāc mā'kawind cingibis  
 kīmādciba·i·wā; mēdac nōdci·ā·wād. A'pī·i·dāc ka'kina kā·i·jāwad  
 ānicinābāg ī·i·mā<sup>n</sup> nībi ayāgibān cingibis ogīmawinānā<sup>s</sup> kistcisag-  
 askwādcimā<sup>s</sup>; mī·i·dāc kīmāmādiwād piwānagōn uzidāng kada-  
 'kupinād. Mēdac ka'kina nībi kīpizigizāg, ka'kina kinisābāwāwāg.  
 15 Kāwindāc win cingibis kintsābāwāsi, mī·i·'u win kī'pimādizit.

Misa pināwidts kī·ā·gōdā.

#### 14. THE FIRST-BORN SONS PLAY BALL

(Madci'kiwisag kāpāga·ā·dowāwād).

- Ningudingsa kī·wā<sup>n</sup> kīdāwāg mādcī'kiwisag; udā'tōwāg; ā'pidci  
 kistciōdāna ī·i·mā<sup>n</sup> ayāwāt. Anōdc ijitcigāwāg udāminōwāt; tasing  
 kājigadinigin udaminōwāg. Ningudingidāc unā'kunigā 'a'a'u  
 20 mādcī'kiwis tci·a·'tādiwād tcibāga·ā·dowāwād. Midac kā·gāt  
 ājimādcī'tāwāt wī·a·'tādiwād.

- Kayā win 'a'a'u pā·jīk mādcī'kiwis pāpāngī pa'kān aiyendiwāg.  
 Ābi'ta āndāciwāt uwīwītcīwāwān wīpāga·ā·towāwāt. 'A'a'u pājīk  
 mādcī'kiwis ugī·u·ndinān pigwā'kwāt wā·ā·bādcī'tōwād, ujāwa-  
 25 ckumināgāt ī·i·'u pigwā'kwāt. Midac ä'kidot 'a'a'u mādcī'kiwis:  
 "Wābānūng nīn nīngātināgatō," i'kido. "Kīnidāc," udinān īnī'u  
 wā·a·'tawāt, "nīngābī·a·nung ina'kakāyā." Mī·i·dāc kī'kagigi-

Whereupon they said: "Why, in good sooth, he slew his own elder brother!" At that many got into their canoes to go in pursuit of Diver. And Diver, when he saw that he was pursued, went down into the water. All day long in vain they sought to get him, but they did not kill him; for he would go a long distance before coming up to the surface. Accordingly they set two great leeches to the task of sucking the water out of the sea. In truth, they sucked the water out; like a great mountain was the way the big leeches looked. And when the sea was dry, somewhere was Diver hidden; for some flints he had tied to his feet.

Thereupon they started looking for him. And when he was found, Diver started to flee away; whereupon they took after him. And when all the people had gone to the place where the water used to be, Diver rushed at the great leeches; thereupon he cut them up with the flints which he had tied to his feet. Thereupon all the water came pouring back, (and) all were drowned. But Diver himself was not drowned, so therefore he lived.

And so the gizzard of the ruffed grouse now hangs aloft.

#### 14. THE FIRST-BORN SONS PLAY BALL.

Once on a time, as the story goes, there lived some first-born sons; in a town they dwelt; exceedingly large was the town where they were. All sorts of things they did in the way of games; as often as the days came round, they played at games. Now, once (one of) the first-born announced that there would be a ball-game. Whereupon truly began they to get ready for the contest.

Now, another first-born (and his friends) did a little differently. Half of them were on one side to play ball (against the other half). One of the first-born took out the ball which they were to use, blue was the color of the ball. Thereupon said the first-born: "Towards the east will I play for goal," he said. "And you," he said to them against whom he was to play, "toward the west." Accord-

·i·nāwāt kăgici'kănit ininiwa<sup>4</sup>. Weyâbang kigijăb kîmădci'tăwag. Mădăc cigwa nimbawăwât, kăwîn nayă'j awiya mijăgădôsi. Ānî·i·c kwănă·u·'kwăg mî cigwa căgôdci·i·nt, ocăgôdci·i·gôn ini'<sup>u</sup> pipô-nisăn. Kăga'pî kî·a·nicăgôdciwină 'a'a'<sup>u</sup> mădci'kiwis, wîn dăc pipô-  
 5 nisă kîmijăgădô ningăbî·a·nunk ina'kakă. A'pî·i·dăc kăpa'kina-wint 'a'a'<sup>u</sup> mădci'kiwis ugîkănôñigôn pipônisăn: "Ānic, mîsa kîpa'kinônăn," ină 'a'a'<sup>u</sup> mădci'kiwis. "Pîdcinăgigu wăbanunk pă·u·ndănima'kin mîgô·i·'<sup>u</sup> cigwa tclbiniskădagôtăg 'u'u kîjig tciğtmiwunk. Mîsa·i·ăjipa'kinônăn," ină<sup>a</sup>.

10 Mîdăc î·i·'<sup>u</sup> kă·u·ndci·i·jiwăba'k. Kîcpln wăbanunk wăndăni-ma'kin mîgu·i·'<sup>u</sup> cigwa mădcigijiga'k. Mî·i·'<sup>u</sup> kă·i·jipa'kinawă-windibănăn 'a'a'<sup>u</sup> mădci'kiwis.

Kăwîn kîminwăndazî pa'kinawint. Minawă wî·ă·ndci·ē· 'a'a'<sup>u</sup> mădci'kiwis. "Tăga, mînawă a'tădidă<sup>4</sup>!" i'kido 'a'a'<sup>u</sup> mădci'kiwis.

15 "Āwăwisa'," udigôn pipônisăn.

Weyăbaninig mî·i·'<sup>u</sup> minawă ujigăbawiwăd wîbăga·ă·dowăwăd. "Kîwădinunk nîn ningătinăgatū," i'kidô 'a'a'<sup>u</sup> mădci'k wis. "Gîn idăc, pipônisă, căwanunk ina'kakă inăgădôn," udinăn pipônisăn.

Mî jigwa umbawăwât, usăsă'kwănigôwa kănawăbamigowât.  
 20 Kăbăgîjik menawă ubăbămiwăpa·ă·năwa pî'kwă'kwăt. Mîskumi-nagăt dăc î·i·'<sup>u</sup> pigwă'kwăt. Ā'pî·ă·ni·u·năgucininig mî·i·'<sup>u</sup> cigwa minawă căgôdci·i·nt 'a'a'<sup>u</sup> mădci'kiwis. Kăga'pî minawă kîmijăgădô pipônisă căwanunk ina'kakă. Mîdăc minawăăjikănôñint 'a'a'<sup>u</sup> mădci'kiwis: "Ānic, mîsa i' minawă kîpa'kinônăn," ină<sup>a</sup>.  
 25 "Pîdcinăgigu kîwădonunk pă·u·dănima'kin mî·i·'<sup>u</sup> kă'kina tcl·u·jimôwăd kidockinîgîmag, nînidăc kăwîn ogaku'tănzînăwa nîndoc-kînîgîmag."

Mîsa îgi' kă'kina păbămisătcig pinăsiwăg, mîwag îgi'<sup>u</sup> kă·a·'tadi-

ingly they picked out the men that were fleet of foot. On the morning of the next day they began (playing). And when they started the ball going, it was a long while before any one could make a goal. Along in the afternoon was when (one of the first-born) was being beaten, he was being beaten by Winter-Wind. At last was the first-born being beaten, for Winter-Wind had made a goal on the side toward the west. And when the first-born was beaten, he was addressed by Winter-Wind saying: "Well, therefore have I beaten you," was the first-born told. "As soon as ever the wind blows from the east, then will foul weather hang aloft in this sky for the rain to fall. Therefore such is what I have won from you," he was told.

And that is what happens. When the wind blows from the east, then that is a sign for a bad day. It is because the first-born was once beaten in a contest.

He was not pleased to be beaten. Over again did the first-born wish to play. "Come, let us have another game!" said the first-born.

"Very well," he was told by Winter-Wind.

On the morrow they then took their places for another game of ball. "Towards the north will I play for goal," said the first-born. "And you, Winter-Wind, towards the south do you play for goal," he said to Winter-Wind.

So when they began playing, they were cheered on by the yells of them who were watching them. All day long again they carried the ball back and forth and all around. Red was the color of the ball. When it was getting well on towards the evening, then again was the first-born being beaten. At length again did Winter-Wind make a goal at the end towards the south. Thereupon once more was the first-born addressed: "Well, therefore again have I beaten you," he was told. "As soon as ever the wind blows from the north, then will all your youths flee away, but of me will my youths not be afraid."

Now, they were all the birds that fly about in the air, it was

wagobānān. Ka'kina nībinisān mīwanini<sup>u</sup> kawīdcīwāgubānān 'a'a<sup>u</sup> mādcī'kiwis kaku'tamuwād pībōn. Mī-i<sup>u</sup> kā-i'nāwindibānān 'a'a<sup>u</sup> mādcī'kiwis: "Ninidāc pipōnisā. Kāwīn nīn ta'u'jimisīwāg nindōckinīgīmaḡ."

- 5 Mīwag īgi<sup>u</sup> pībōnk āyāwāt pināsīwāg; mīwanini<sup>u</sup> kawīdcīwāgubānān 'a'a<sup>u</sup> pipōnisā. Mīdāc i<sup>u</sup> wāndci'i'jiwāba'k ānind pināsīwāg cāwānunk kī-i'jāwād pāpōngin; ānind təc kāwīn mādcāsīwāg, mīwān īni<sup>u</sup> pipōnisā udōckinīgīma<sup>ḡ</sup>.

Mīdāc indawā kī-ā'nawāndcīgāt 'a'a<sup>u</sup> mādcī'kiwis; mīdāc ānawī  
10 mīnawā māmawī pīmādisīwāt.

### 15. THE ORIGIN OF DOGS

(Wāndcīwāt ānimucaḡ).

- Ninguding nī<sup>j</sup> anicinābāg pīmickāwād tēmāning kistcīgāmīng iwīdī kīwādinunk ina'ka'kā mī-i<sup>u</sup> kā-i'jikistcinōdininik; mī-i'dec kā-i'jiwābāciwāt micawāgām kistcīgāmīng; kāwīn ugīwābānda<sup>a</sup>zīnāwa a'ki. Ā'pidci kīkistcinōdinini, kāwīn kīkunābiskāsīwāg;  
15 kīnwā<sup>j</sup> kistcīgāmīng kī'pabā'a'yāwāg. Ninguding kī-ā'gwāwāpahōwāg āgāma'king. Kī'kabāwāt owābāndānāwa awīya pīmī'kawānit kistanicinābān. Mīdāc kīsāgisiwad ugīku'piwidōnāwa udcīmāniwa, mīdāc i-i'mā<sup>a</sup> unāmōnag kī'kāsowād.

- Ninguding unūdānāwa kāgō mādwāstnīnig; mīdec inābiwād  
20 wābāndānāwa kistcipigwa'k a'tānig. Mīdāc kā'gā't sāgisiwād. Wībaḡu ugīpi'u'disigūwān kistci'u'nicinābān, uḡānōnigūwān: "Nīcīmā, kāḡu sāgisi'kāgun! Nīn misābā āḡōyān. Kāwīn nīn nimbānādcī-ā'sīg ānicinābāḡ," udigōwān. Owābāmāwān adi'kwan cāgwazonit, mī wīn īni<sup>u</sup> pābāpīmawāt wī-a'mwāt 'a'a<sup>u</sup> mīsābā. Mī-i-  
25 dec kā-i'ji'u-dā'piniguwād ā'pidci mindidōwān īni<sup>u</sup> mīsābān. Ugīpīndūmunān īni<sup>u</sup> unicinābān 'a'a<sup>u</sup> mīsābā. Mīdāc kī'kiwāwinigowāt āndānit. A'pī-i'dāc kā pīndigāwād, nānāḡā kī'pīndigā 'a<sup>u</sup>

they that were in the contest. All the birds of summer with whom the first-born played were the ones that feared the winter. This, then, was the first-born told at the time: "I am Winter-Wind. Not from me would flee my youths."

They are the birds that pass the winter here; it was on their side that Winter-Wind played. And that is how it came to pass that some of the birds go south in the winter-time; and some do not go away, for they were the youths of Winter-Wind.

So thereupon the first-born gave up (the contest), whereat they then lived together again.

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063

#### 15. THE ORIGIN OF DOGS.

Once on a time two men were paddling along in their canoe on the sea by a northerly route, when there arose a mighty wind; accordingly they were blown by the wind far out at sea; they did not see land. Very strong blew the wind, but they were not cap-sized; a long while over the sea they continued aimlessly. In course of time they were carried by the sea upon shore. When they landed, they saw the footprints of some mighty human being. Therefore, becoming alarmed, they carried their canoe up from the shore, and then there underneath they hid themselves.

By and by they heard the sound of something fall; and when they looked, they saw a huge arrow there. Thereupon, to be sure, were they afraid. And in a little while to where they were came a great human being, and they were addressed by him saying: "My little brothers, do not be afraid! I am he who is called Giant. I do not destroy people," they were told. They saw a caribou hanging from the girdle at his side; and that was what Giant had wandered off to shoot (with his arrow), that he might have it to eat. Thereupon were they taken up by Giant, who was so very huge. In the bosom of his garment Giant carried the people. And so they were carried back to where he lived. And when they had gone in,

wīndigō. Mīdāc ānāt ini'ᵘ mīśābān 'a'a'ᵘ wīndigō: "Anicinābāg kīdayāwāg," udinān.

Ugīkāniguwān pīndig āndānit ini'ᵘ mīśābān tctbwāpīndigānit ini'ᵘ wīndigōn. "Kāwīn anicinābāg nīdayāwāsīg," i'kidō 'a'a'ᵘ mīśābā.

- 5 "Kā'gā't," i'kido 'a'a'ᵘ wīndigō. Mīgu ājinōndāguzit i'kwa-nāmut. "Ūp!" i'kunāmut 'a'a'ᵘ wīndigō, ā'pīcīmīśawānimāt anicinābān wī'āmwāt. Kāga'pī'gu nīckādīsī kīnwā'j kagānōnī-tiwāt. Kāga'pī kayā wīn mīśābā nīckādīsī. Mī'tigōnāgān a'tāni imāᵘ pīndik āndāt. Mīdāc i'i'ᵘ kāpā'kī'kwādānk, mīdāc imāᵘ  
10 ānimō's ayāt i'i'māᵘ anāmaya-i-unāgāning, udayānsān 'a'a'ᵘ mīśābā. "Taga, packwadāc, awimīgāc 'a'a'ᵘ mādcianicinābā."

Mī'i'ᵘ kā'gāt pazigwīt 'a'a'ᵘ ānimō's; kī'pa'pawī, mīdāc kī'ā-nī-mīndidut. Āckām kī'ā-nīpā'pawī 'a'a'ᵘ ānimuc, a'pidci kī'ā-nī-mīnditu 'a'a'ᵘ ānimuc.

- 15 A'pī'i-dāc wayābāmāt ānimūn mīndidunit kī'ā-nīśāga'ā'm 'a'a'ᵘ wīndigō. Ugīkagānzumān udayān tctnīśāt wīndigōn. Mī'i-dāc kīmīgānāt ini'ᵘ wīndigōn 'a'a'ᵘ ānimuc pīnic ugīnīsān. A'pī'i-dāc kānīśāt, minawā kī'pīndigā 'a'a'ᵘ ānimuc. Kī'pa'pawī minawā; āckāmīgu kī'a-gācī'yiᵘ, ānigīnī'pān mīnawā kī'i'nigīnī. Minawā  
20 kī'pīndigā imāᵘ anāmaya-i-unāgāning.

Mī'i-dāc āgōwāt ini'ᵘ mīśābān: "Nīcīmā-i-dug, undcīda nīngī-i-nāndam tctbījaiyāg o'o-māᵘ. Wīwābāminināgu'k. Mīśai indawā tctgīwāyāg. Wa'awā nīdayā's kīmīnīm. Kāwīn minawā tabīgīwāsī. Kāwīn awīya ānimuc ayāsī iwīdī kīnawā āndāna'kīyāg.

- 25 Māgijā ānīwāk kādābādci-ā-wā, kāgāgu anicinābānk tai-i-jīwābizi."

Mī'i-dāc kā'i-jikānōnāt ini'ᵘ udayānsān 'a'a'ᵘ mīśābā: "Taga, kīwāwic ogōᵘ nīcīmāyāg!" Ugīnā'sibīwīnān ini'ᵘ udayānsān; nawātc kī'ā-nīmīnditu 'a'a'ᵘ packwadāc. Ugīnībawī-ā-n ini'ᵘ

then after a while in went the Wīndigō. Whereupon to Giant said the Wīndigō: "Some people you have," he said to him.

They had been concealed inside of where Giant lived before the Wīndigō came in. "No people have I," said Giant.

"Yes, (you have)," said the Wīndigō. Accordingly the sound of him was heard as he drew in his breath. "Ūp!"<sup>1</sup> was the way the Wīndigō sucked in his breath, so eager was he to have the people to eat. At length he grew angry while in long conversation with (Giant). Finally Giant too became angry. A wooden bowl was there inside of where he lived. And so, prying it up with a stick, behold! a dog was there underneath the bowl, the pet of Giant. "Up, Hairless, go fight the impious man!"

So then truly up to his feet rose the dog; he shook himself, whereupon he began growing in size. The more the dog shook himself, ever so much larger he continued to grow.

So, when the Wīndigō saw the dog that now was (so) big, then on out of doors he went. (Giant) urged on his pet to slay the Wīndigō. Accordingly the dog fought with the Wīndigō till he slew him. And when he had slain him, then back inside came the dog. He shook himself once more; and smaller he grew, as big as he was before was now his size again. Back he went beneath the miserable bowl.

Thereupon they were told by Giant: "My little brothers, 'a purpose did I have in mind, that you should come here. I wanted to see you. Therefore now you may go back home. This little pet of mine I will give to you. Not back here will he come again. There is no dog over there where you dwell. Perhaps to some kind of use you can put him, and almost like a human being will he behave."

Accordingly to his pet spoke Giant: "Come, do you take back home these little brothers of mine!" He carried his little pet down to the water; much bigger now did Hairless continue to grow. He placed his pet in standing position, and then on the (dog's)

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<sup>1</sup> Uttered by drawing in the breath.



udayan, midac imā<sup>a</sup> ugidāwigān kī'a sāt ini'<sup>u</sup> anicinābān. " 'A<sup>u</sup>, mī-i'<sup>u</sup> ijmādcic, kwaya'k āndana'kiwād ijiwic!"

Midac kīmādciba'tōd 'a'a'<sup>u</sup> packwadāc, āckam kī'a niminditu; kī'a jawāgāmāpa'tōd iwā kistcikistcigāmīng; ayābi'tawugāt ā'ta  
 5 kī'a 'kubī, pīnic kītagwicink omā<sup>a</sup> a'kīng. Āckam mīnawā kī'pi-  
 'a gācī'yi<sup>a</sup> a'pī gāgā pa'u'dī'tānk owā a'ki, pīnic minawā ānimō<sup>a</sup>-  
 sing kī'i'nigini 'a'a'<sup>u</sup> packwadāc. Mī-i'dec kā'i'jināganigōwāt ini'<sup>u</sup>  
 ānimūn, wīnawādec kī'kiwāwag āndāwāt. Pānimādec ninguding  
 ugī'u disigowān ānimōn, mīgō-i'<sup>u</sup> kī'pi'i'nawāmigowāt. Mīgō-i'<sup>u</sup>  
 10 miziwā kā'i'jiwāba'k a'kīng kī'u disigōwād ānimucañ īgī'<sup>u</sup> anicinā-  
 bāg. Mī-i'<sup>u</sup> pīdcīnag a'pī kī'a yāwāt ānimōg o'o-mā<sup>a</sup> a'kīng; mī  
 a<sup>a</sup> packwadāc unīdcānisa<sup>2</sup>, nībawa taswāwān ānimōg kī'a yāwag,  
 anōtc ājināgusiwāt ānimucañ; nībawa taswāwānāgizi 'a'a'<sup>u</sup> animuc  
 ājinikāzut. Mīgu 'a<sup>a</sup> packwadāc ka'kina imā<sup>a</sup> wāndciwāt īgī'<sup>u</sup>  
 15 animucañ miziwā nōngum āyāwāt ānimōg.

Mīsa<sup>1</sup> ā'kōsit.

# 16. WHEN A WINDIGŌ WAS SLAIN (Wīdigō Nāsint).

Ninguding pājik ānicinābā kī'pi'u'ndcipāgobān ōwidi Pā'u' ting;  
 pañgī pō'kwāwigānā. Midac<sup>1</sup> omā<sup>a</sup> kīna'ā'ngabigobānān, i'kwā-  
 wān ōmā kāwīdigāmād māgwā ānōdc kī'i'jictcigāwād ānicinābāg,  
 20 kīmañidōkāsowād. Mō<sup>a</sup>jag kīkistciwī'kundiwañ wānicicing mīdcīm;  
 kāwī'kasa ogī'a'camāsiwāwān ini'<sup>u</sup> ānicinābān, kāwī'kāgañagā  
 oginañdumāsiwāwān kāgō wā'i'jutcigāwādīn.

Ningudingidac pābōng kī'a mānisōwag kīstcicingwānik a'ki,  
 kīmañāsi'kā a'ki. Midac kīāgisiwād. "Mīsa awā wīdigō,"  
 25 kī'i'kidōwag. Āckamigo pācu' kī'pi'a yāwān. Midac iwa'pī

<sup>1</sup> On the north shore of Lake Superior, either at Nipigon or Kaministiquia.

back he put the people. "There, now do you bear them hence, straight to their native land do you carry them!"

And so, when off on a run started Hairless, bigger he kept on getting; through the water he ran, crossing over to the other shore of the great sea; half way up the legs only was he in the water, continuing thus till he reached this country here. Smaller again he grew when on his way hither he was nearly reaching this land, continuing thus till as big as a little dog was Hairless. Thereupon were they abandoned by the dog, so then they themselves came on back to where they lived. And not till later on, to where they were did the dog come, whereupon he made up with them at once. That, accordingly, is what happens everywhere upon earth when a dog comes to people. That was then the time when they began having dogs here on earth; they were the offspring of Hairless, of many kinds of dogs they had, of every kind of appearance were the dogs; numerous is the kind that goes by the name of dog. Therefore it was from Hairless that came all the dogs, wherever now there are dogs.

And that is as far as (the story) goes.

#### 16. WHEN A WINDIGŌ WAS SLAIN.

Once a certain man came from yonder Sault; he was slightly hunched in the back. And so here<sup>1</sup> he dwelt with his wife's family; for here he had married a woman at a time when the people were accomplishing all sorts of things, when they did miracles through the manitou. Many a great feast they celebrated with food that was choice; yet never did they feed that man, not even did they ever invite him when they were going to bring something to pass.

Now, once in the winter-time they became alarmed at a great rumbling in the earth, the earth shook. Thereupon they became afraid. "It is the Windigō," they said. Nearer it kept coming.

kī·a·'tōwād anō'kā'tcigan; ānugīgagwādcindiwād; kāwīn dāc awiya  
 ugīkaskitōsīn tcimīgānād windigōn. Kāga'pī·i·gu ā'pidci kīma-  
 māsi'kā a'ki. Kāwīn gayā ogaskitōsīnāwa iskotā tciptskānāg;  
 ānind gayā ānicinābāg kāwīn māmi'kawisiwāg. Kāga'pī·i·dac  
 5 onāndumāwān ini'ⁱ obāgidcigāwiniwa, ogī·i·guwān idāc: "Mina iⁱ  
 pīdcināg mi'kwānimiyāg nōngum sāgiziyāg?" Kāwīn ogī·o·dā-  
 'pinaⁱzīnān ini'ⁱ ānuminint. Gī·ā·nisāga·ā·m, āndāt kī·i·jād. Ogī-  
 ā·nōnān wīwān wāwīp oma'kizīnān tci·o·ji'tōnit. 'A·a'widāc  
 10 i'kwā wāwīp kīma'kizini'kā. Cīgwa ā'pidci pācu' pī·a·ya windigō.  
 Pāpācīgwāg pasgwāginōn. Mīdāc kīmādcād 'a·a'ⁱ pwā'kwā-  
 wigānk. Āja ānind anicinābāg kāwīngānāgā mādcišiwāg. "Ayān-  
 gwāmisin!" odinān wīwān. Sāga·i·gān i·i·māⁱ kī·a·yāni, wā'kwā-  
 gamīng cingwā'kwāg ayāwāg. "Wābāng kegicāp pī·i·nābi'kān  
 15 i·i·māⁱ cingwā'kwāg kī·a·yāwād. Ningāwābāmā. A'pī·i·dac  
 mīgādiyāng, mānū wīni'kām tānōndāguzi. Pānimānin iskwātcī  
 ningānōndāguz," kī·i·'kito.

Wayābāngidāc kegijāp kī·a·wī·i·nābi 'a·a'ⁱ i'kwā. Mī·i·dac  
 ājīkīwābāmād sāgi'kwāninit, mīdāc mīnawā kīcāgaski'tānit. Mīdāc  
 20 imāⁱ kī'pī·ā·t tci·bi·u·disigut 'a·a'ⁱ wāmīgānād. Pīwābik sa'ka·u·n  
 ubita'kunān 'a·a'ⁱ windigō. Mīdāc kīpāsigwīt 'a·a'ⁱ pwā'kwā-  
 wigāng. Āna'kwāt ā'pītāsing kī·a·'kōziwāg. Nī'tām ogīma'ka-  
 mān i·i·ⁱ sa'ka·u·n, ogī·a·'pāgidōn imāⁱ sāga·i·gāning iⁱ sa'ka·u·n;  
 ka'kina kī'twāsā i·i·ⁱ sāga·i·gān.

25 Mīdāc kīnōndāguzit windigō, ka'kina kīwānīmī'kawiwāg āni-  
 cinābāg. Ic'kwātcidāc wīn kīnōndāguzi 'a·a'ⁱ pwā'kwāwigāng,  
 nawādc wīn kī'kijiwā; tibickō kījik pīguskāg mī·i·ⁱ ka·i·nwāg.  
 Mīdāc kīmīgādiwād āniwā'k igu kīnwāⁱj. Udayān owīdcīwābānin  
 'a·a'ⁱ windigō. Kī·u·cimo 'a·a'ⁱ ānimoc. A'pī·i·dac pā'kitā·u·nt  
 30 'a·a'ⁱ windigō, "Yō°, nisayā, nintsigō!" Mī·i·ⁱ kīnisind 'a·a'ⁱ

Accordingly then they made an offering of goods; they put questions one to another, but to no purpose; and no one had power to fight against the Wīndigō. And at last ever so much did the earth tremble. And they were unable to start a fire into a blaze; and some of the people too were (scared) out of their senses. So finally they sent for the man with the hunch in his back. They presented him with the offerings they had made. And they were told: "Is it only now, when you are scared, that you think of me?" He did not accept what was vainly offered him. He went on out of doors, to where he dwelt he went. He had his wife quickly make him some moccasins. And the woman hurriedly went to work upon the moccasins. Already very close was the Wīndigō now coming. There was a dressed skin for each foot. Thereupon departed the hunchback. Already some of the people did not even move. "Do you take care!" he said to his wife. A lake was over there, at the far end (of which) were some pines. "To-morrow, in the morning, do you come and look there where the pines are. I am going to watch for him. And when we fight, just let the cry of him be heard first. Not till afterwards will my cry be heard," he said.

So on the morrow, in the morning, thither went the woman to look. Thereupon she saw his head sticking out (from where he was in hiding), and then (she saw) him bob down again. And so there he waited for the coming of the one he was to fight. A metal staff the Wīndigō came holding in the hand. And then up stood the hunchback. Up as far as the clouds was how high they stood. First he took the staff from (the Wīndigō), he flung the staff into yonder lake; all the ice of the lake was crushed.

And so when the cry of the Wīndigō was heard, all the people fainted away. And afterwards was heard the cry of the hunchback, louder still was the sound of his voice; as if the sky were rent asunder, such was the sound of the cry. Thereupon they fought with each other for some time. With (her) pet dog was the Wīndigō. Away fled the dog. And when (the Wīndigō) was struck, "Yō, my elder brother, I am being slain!" Then was the Wīndigō slain.

wīndigō. I'kwā 'a'a'u! Mō'jagidac kinānisānāndamōg anicinā-bāg tcibitāgwicinininit usayā'yan. Miziwā omā' kī'tābwāwidam kinōndāgusit a'pī nāsind 'a'a'u wīndigō.

Misa' ā'kōsit.

# 17. OLD MAN MASHŌS

(Mācōs a'kiwā'zi).

- 5 Ningudingsa Omācōs kī'ā'i'ndā; kāwīn awiya wīwan ayāsiwan; odānisa' ā'ta nījiwa; onīngwānan ayāwan, wīdigāmāwān īgi'u i'kwāwag. Ningudingidac i'kidō 'a'a'u inini: "A'pāgic kī'kāndamān ningudci ayāwād kayāckwag! Nindāginā'si'kānan wāwanūn."

Omācōzidac onōndawān i'kidōnit unīngwānan. "Ānīn ā'kidot  
10 na'ā'ngī?"

"Ānīntsa' ājipabāmi'tawāt i'i'u ā'kidot?" udigōn udānisan.  
"Ā'pāgic kī'kāndamān ningudci ayāwād kayāckwag! Nindāgi-  
i'jā', i'kidō," udigōn udānisan.

- Mēdāc ā'kidot Omācōs: "Āi'ī, iwidisa ayāwag kayāckwag.  
15 Ānīc, kīgatijāminisa," i'kido Omācōs. Mīdāc kī'pōziwād Omācōs udcīmāning, kīnāmāḍābiwan unīngwānan udcīmāning; wīndāc Omācōs ājipagi'tā'ā'nk udcīmān, mī'i'u ājimādcibitānig udcīmān. Wādi'tamowād kayāckwābi'k, kī'kabāwag mōjāgināmowād wāwanōn. A'pī'i'dāc nībiwa kā'a'yāwād wāwanōn, "Mī i' tābisāg,"  
20 udinān unīngwānan. Kā'pōziwād oḡānōnān unīngwānan: "Tiwā! nīngīwani'kānan iwidi wāwanōn, kāyābi nīngīwa'kusidōnābanini. Taga nāsi'kān!" udinān unīngwānan.

- Kī'kabā mīnawa 'a'a'u inini. Kā'kabānit unīngwānan ugīpagi-  
'tā'ā'n udcīmānic, kīnāḡānāt unīngwānan. Oḡānōnā' kayāckwa':  
25 "Ā'a'u, kīḡācamininim 'a'a'u inini! Mōjāg kīnāndodāmwim inini."

Mī ḡā'ḡā't pīcāwād kīstcīkayāckwag wī'ā'mwāwād īni'u inini-

It was a woman! And ever were the people in fear that her elder brother would come. Everywhere over this region was the sound of her voice heard when she, the Wīdigō, was slain.

That is as far as (the story) goes.

#### 17. OLD MAN MASHŌS.

Once on a time Mashōs was living (there); without his wife was he; his daughters numbered only two; his son-in-law was there, to him were the women wedded. Now, once said the man: "Would that I knew of a place where there were gulls! I would go fetch some eggs."

Now, Mashōs heard his son-in-law speak. "What does son-in-law say?"

"Now, what interest have you in listening to what he says?" he was told by his daughter. "'Would that I knew of a place where there were gulls! I would go thither,' he said," he was told by his daughter.

Thereupon said Mashōs: "Why, far off yonder are some gulls. Why, we will go over there," said Mashōs. And when they got into Mashōs' canoe, then down sat his son-in-law; and when Mashōs struck his canoe, then away it sped. When they came to the rocky cliff of the gulls, they went ashore to gather up the eggs. And when they had many eggs (gathered), "That is enough," he said to his son-in-law. On getting into (the canoe), he spoke to his son-in-law, saying: "Pshaw! I have forgotten some eggs over there, some more that I had put into a pile. Do go get them!" he said to his son-in-law.

Ashore again stepped the man. When his son-in-law had stepped ashore, then he struck his miserable canoe a blow, leaving his son-in-law behind. He spoke to the Gulls, saying: "Now, I give you a man to eat! Always have you asked of me a man."

Then truly came the great Gulls to feed upon the man. And

wan. Awidac inini oğanōnā<sup>8</sup> kayäckwa<sup>8</sup>: "Pä'kă, pä'kă! kăgu  
 ămwuci'kăgun! Năcwăsuguniyăn kigicawănimiwăban." Kă-  
 wındac ogi'a'mwu'kusi ini'<sup>u</sup> kayäckwan. Ogigănōnā<sup>8</sup> idac kayăc-  
 kwa<sup>8</sup> 'a'a'<sup>u</sup> inini tcigiwăwinigut. Mi'i'<sup>u</sup> kă'gă't äjipimiwinigut  
 5 pä'jik kistcigayäckwan. Āja wăsa ăni'a'ya 'a'a'<sup>u</sup> Omăcôs. Mădac  
 imă<sup>a</sup> tibickô kă'a'ni'i'jizăt 'a'a'<sup>u</sup> cigayäck ogi'a'nimădcinăn Omi-  
 cōzan. Omicōzidac kă'i'jikăckipidôt kayäckwimo ogikudcimăn-  
 dăn. "Mi'ko i<sup>a</sup> äjimăğamowăwăd kayäckwăğ ininiwan kă'a'm-  
 wăwădin."

- 10 Wini'tam ki'tăgwcin 'a'a'<sup>u</sup> inini ändăwăd. Wăwanôn pangî  
 ogikiwăwidônăn. Nijiwan unădcănisă<sup>n</sup> 'a'a'<sup>u</sup> inini. A'pî'i'dac  
 măjăğăd 'a'a'<sup>u</sup> Omicôs pînăsibîwan ôcisa<sup>8</sup>; wăwanôn uta'kunănă-  
 wăn igi'<sup>u</sup> ăbanôdcîyăğ. "Ānăndi kă'u'ndinămăğ?" udinăn Omăcôs.

"Nôstnăn ugîpădônăn," i'kidôwăğ igi'<sup>u</sup> ăbinôtcîyăğ.

- 15 Mi'i'dac ânăd: "Măwîjăguca micigayäckwan ugî'a'mwugôn  
 kôsiwă," udinăn. Păndigăt Omăcôs ändăwăt owăbămăn oning-  
 wănan nămădabinit. Kî'a'ğădci. Ājigănawăbămăt unăngwănan,  
 oğanônigôn udănisă<sup>n</sup>: "Wăgunăn wăndci kănawăbămăt 'a'a'<sup>u</sup>  
 nămădabit?" Mădac ä'kidot: "Awîya pimôdăwan uskătigunk,"  
 20 i'kido.

Mănawă ninguding i'kido 'a'a'<sup>u</sup> inini: "Păgic ki'kăndamăn  
 ningudci 'a'yăwăd migiziwăğ! năndăgî'i'jă," i'kido.

Onôndawăn ä'kidonit. "Ānîn ä'kidot?" udinăn udănisă<sup>n</sup>.

- "Ānănsa wă'i'jiki'kădăman? 'A'păgic ningudci migiziwăğ ayă-  
 25 wăd, năndăgî'i'jă," i'kido."

Mănawădec Omăcôs udinăn unăngwănan: "Ningî'kănimăğ  
 migiziwăğ ayăwăd. Ānăc, kîgaticămin," udinăn unăngwănan.

- Mădac kămădcăwăd, iğăwăd ändăcinit migiziwa<sup>8</sup> ayănit. Kă'i-  
 jikăbăwăt, mădac kî'kawăwăğ mi'tigôn i'i'mă<sup>a</sup> agôdănig wăsasun.  
 30 Năswi ugînisăwăn migizănsa<sup>8</sup>. Kă'pôziwăd tcimăning ugănônăn

the man spoke to the Gulls, saying: "Hold, hold! do not eat me! When I (once) fasted for eight days, you took pity upon me." And he was not eaten by the Gulls. Then to the Gulls the man spoke, asking them to fetch him back home. Thereupon truly was he carried away by a certain Great-Gull. Already far on his way had Mashōs gone. And so, when directly over him Great-Gull was flying, then did he mute upon Mashōs. And when Mashōs scraped away the gull-mute, he examined its smell. "Such is the smell of their mute when the gulls have eaten a man."

The first to arrive at home was the man. A few gull-eggs he had fetched along. Two was the number of the man's children. And when by canoe Mashōs arrived, then down to the water came his grandchildren; some eggs in their hands did the children have. "Where did you get them?" to the (children) said Mashōs.

"Our father fetched them," said the children.

Thereupon he said to them: "Why, long since has your father been eaten up by Great-Gull," he said to them. When Mashōs was come inside of where they lived, he saw his son-in-law seated there. He was abashed. As he gazed at his son-in-law, he was addressed by his daughter asking: "For what cause are you watching him who is seated there?" And this he said: "Something is crawling over his forehead," he said.

Another time said the man: "Would that I knew of a place where there were bald eagles! thither would I go," he said.

(Mashōs) heard him speak. "What does he say?" he said to his daughter.

"Now, why should you want to know? 'Would that I knew of a place where there were bald eagles! thither would I go,' he said."

So again Mashōs said to his son-in-law: "I know where there are some bald eagles. Well, let us go there!" he said to his son-in-law.

Accordingly off they started, they went to where the bald eagles were. When they went ashore, they then felled a tree upon which hung a nest. Three eaglets they killed. When they got into their



uningwāṇaṇ: “Taga, ijān i·i·mā<sup>a</sup> kā·u·ndinaṅgwā migizinsag!  
Migwāṇag nīngi·a·sāg ugida’tig, uniciciwag. Nōcisag nīwipi-  
tawāg.” Kā’kabāt ‘a·a’<sup>u</sup> inini, Omacōs ogīpa’kitā·ā·n udcīmānic,  
naṅaṇāt unīngwāṇaṇ. “‘A·ā’<sup>u</sup>, mīsa<sup>a</sup>ziwidug! Kidacāmininim  
5 inini! Mō<sup>a</sup>jaḡ kinadodamawim!”

Kā’gā’t owīpi·a·mugōn mīsa<sup>a</sup>ziwāṇ ‘a·a’<sup>u</sup> inini. Minawā ogi-  
kaṇōnān: “Bā’kā! kāgu aṃucikāgun! mādāsuguniyān kigicawā-  
nimīm.” Kāwīndec ugī·a·mugusīn mīsa<sup>a</sup>ziwāṇ. Ugī·a·nōnān  
tcīgīwāwinigut. Kā’gā’t ogīkiwāwinigōn. Ājawīn wāsa aṇi·a·yā  
10 Omacōs, wīni’taṃ ki’taḡwicin āndāwād; migwāṇaṇ ogī·a·niki-  
wāwinān, onīdcānisān ogīmīnān.

A’pī·i·dac mājaḡād Omacōs owābāmān ocisa<sup>s</sup> migwāṇaṇ ta’kunā-  
nit. “Ānīndi kā·u·ndinaḡwā igi’<sup>u</sup> migunaḡ?”

Mīdac ā’kidōwād: “Nōsinān sa ogīpīnā<sup>s</sup>.”  
15 Mīdac ānād: “Mā<sup>a</sup>wīja guca mīsa<sup>a</sup>ziwāṇ ugī·a·mwugōn kōsiwā.”

A’pī·i·dac pāndigāt, Maḡōs owābāmān unīngwāṇaṇ nāmaḡābīnit.  
Ogistcikanawābāmān. Uḡanonigōn udānisān: “Wāgunān sa’ku  
wāndcikaṇawābāmāt?”

“Wā’kayābigudcisiwāṇ pimōdāwāṇ imā<sup>a</sup> skijigunk.” Mīnawā  
20 ki·a·ḡadci ‘a·a’<sup>u</sup> a’kiwā<sup>a</sup>ji·i·c.

Mīnawā ninguding i’kido ‘a·a’<sup>u</sup> inini: “A’pā<sup>g</sup>ic aṇdowāyān  
nāmāwag ningudci ayāwād!”

Mīnawā i’kido ‘a·a’<sup>u</sup> Omacōs: “Ai·ī, iwidi sa’ku ijābaṇig nīning-  
waṇibaṇig āndowāwād nāmāwāṇ. Ānic, kīgaṭijāmin sa!” udinān  
25 unīngwāṇaṇ.

Mīdac ki’pōsiwād Omacōs udcīmaning. A’pī·i·dac kā·u·di-  
‘taṃowād i·i·mā<sup>a</sup> nāmāwag ayāwād, kīpaṣigwī a<sup>a</sup> inini nāndawā-

canoe, he spoke to his son-in-law, saying: "Pray, go yonder where we got the eaglets! Some feathers did I place up in the tree-top, they are handsome. Home to my grandchildren do I wish to bring them." When ashore the man had stepped, then Mashōs struck his old canoe a blow, leaving behind his son-in-law. "Come, ye monster Eagles! I give you a man to eat. Always are you asking me (for one)."

Truly was it their purpose to come and devour the man. Again he spoke, saying to them: "Hold, hold! do not eat me! for when I was once in a ten days' fast, you took pity upon me." And he was not eaten by the monster Eagles. He spoke to one, asking that he be carried back home. Sure enough, he was conveyed home by one. Already far on his way had Mashōs gone, but it was for (the youth) to be the first to arrive at home; some feathers did he fetch when he came, to his children he gave them.

Now, when Mashōs arrived home in his canoe, he saw his grandchildren with some feathers in their hands. "Where did you get those feathers?"

And this they said: "Why, our father came home with them."

Whereupon he said to them: "Why, long since by the monster Eagles was your father eaten up."

And when he went within, Mashōs beheld his son-in-law seated there. He gazed at him with much concern. He was addressed by his daughter asking: "Why are you always watching him?"

"(I was watching) a worm that was crawling over his face." Once more was the contemptible old man abashed.

Another time said the man: "Would that I might go harpooning at some place where there were sturgeons!"

Again said Mashōs: "Why, far off yonder was where my sons-in-law in times past used to go harpooning sturgeons from the canoe. Why, let us go over there!" he said to his son-in-law.

Thereupon they got into Mashōs' canoe. And when they were come at the place where the sturgeons were, up to his feet rose the

bamāt nāmāwān ʔnāmīndim. Mīnawā oḡanōnān unīngwānān:  
 “Uḡidcaya·i·nībawin. Mī·ku i<sup>u</sup> āndodamowā·pān āndowāwāt.”

Kā·ḡā·t oḡitcaiya·i· kā·i·jinībawit ‘a·a·winini Umicōzidac uḡi·  
 ʔ·nībāwābickān udcīmānic, mī·i·dac nibī·kāḡ kipāḡigīḡ ‘a·a·  
 5 inini. Omācōzidac kā·i·jipa·kitā·ḡ·ḡ udcīmān, wāsa kī·i·jisāni.  
 Mēdac ā·kidot: “Miciginābik, kidācamin ‘a·a·u inini.”

Micikinābikidac kā·i·ji·pījāt wī·ḡ·mwād īni<sup>u</sup> ininiwān, uḡanōnān  
 mīdac ‘a·a·winini: “Kāḡu, kāḡu ʔmwāci·kān! Kikījawānimināban  
 kuca.” Kāwīn dac uḡi·ḡ·mwukusīn. “Ṭaḡa, kīwāwijicin!”  
 10 Udāskānāḡ ‘a·a·u ḡinābik kī·ḡ·ni·ḡ·ḡōzi awinini. Mīdac mād·  
 cīḡigut udigōnidac: “Kīcpīn ʔnimi·kīḡ nōndāḡusiwād wīndama·  
 wicin. Kīcpīn pāsī·kāyān pa·kitāwī nīndāckān.” Mīdac ‘i·i·  
 āndōdāḡ ‘a·a·winini, pa·kitā·o·wān īni<sup>u</sup> āckānān. Kāḡādac  
 māḡāḡānit ʔnimi·kī pinōndāḡusiwāḡ. Oḡāḡwādcimigōn: “Nōcis,  
 15 ʔnimi·kīḡ māwīn?”

“Kāwīn,” udinān. “Kīya·u ‘i·i·u kā·i·nwāḡ.”

Ackāḡ ānīḡu·k upa·kitā·o·wān. Cīḡwa mācāḡād ‘a·a·u kīnābik  
 ʔnimi·kīḡ kī·pīṭāḡwicinōḡ. ‘A·a·widac inini kīḡwāckuni mī·ta·  
 ‘kāḡig; ‘a·awīdac kīnābik uḡīnisigōn, ʔnimi·kī· kī·ḡ·mwugut.  
 20 Kī·kīwā awinini āndāwāt.

A·pī·i·dac māḡāḡād Omācōs owābāmān unīngwānān nāmāḡa·  
 bīnit. Mīnawā oḡīkīstcīkāḡawābāmān.

Mīnawā nīḡuḡīḡ i·kīdo ‘a·awīnini: “A·pāḡic cōskwādcī·  
 wāyān!”

25 Mīnawādec udinān Umacōs. “A·i·, īwīdi sa·ku īḡābāḡig cōs·  
 cōskwādcīwāwād. Ānīc, kīḡatīḡāḡīn sa!”

Mīdac kīmādcāwād pā·ḡ·jīk odābānā·kwān umādcīnāwān. A·pī

man to watch for the sturgeons down under the water. Again (Mashōs) spoke to his son-in-law, saying: "Up on top (of the gunwale) do you stand. That was how they used to do in times past when they speared from the canoe."

When truly up on top (of the gunwale) stood the man, then Mashōs tipped his miserable canoe over on its side, whereupon down into the water fell the man. And when Mashōs struck his canoe a blow, far away it sped. And then he said: "O Great Serpent! I give you a man to eat."

And when the Great Serpent came to eat the man, then to him spoke the man, saying: "Don't, don't you eat me! Why, you have blessed me in times gone by." And he was not eaten. "Pray, carry me back home!" Upon the horn of the Serpent hung the man as he went along. And while being carried, he was told by him: "If the Thunderers are heard, then do you tell me of it. If I should be going slow, then do you strike me upon my horn." And that was what the man did, he struck him upon the horn. And when they were nearly up to the shore, the Thunderers could be heard coming. He was asked by (the Serpent): "My grandson, is that the Thunderers?"

"No," he said to him, "it is your body that makes that sound."

With a harder blow he struck him. By the time the Serpent was come at the shore, then were the Thunderers arriving there. Now, the man leaped upon the land; but the Serpent was slain, by the Thunderers was he eaten. Back home had the man come.

And when ashore Mashōs drew up in his canoe, he saw his son-in-law seated there. Again he watched him with great concern.

Another time said the man: "Would that I might go tobogganing!"

So again to him said Mashōs: "Now, off yonder is where they used to go of old when they went tobogganing. Well, let us go over there!"

And when they set out, they took (but) a single toboggan. And

kā·u·di' tāmowād kīckānik a'ki, "Misa·u·mā," udinān unīngwāṇan.  
 "A", gīni'tam," udinān unīngwāṇan. Ogīta'kubinān unīng-  
 wāṇan i·i·mā<sup>a</sup> udābāning.

'A'a'widac inini kī·i·nāndam: "Nāmā'kwān tā'tā i·i·mā<sup>a</sup>  
 5 udābāning!"

Kāwindac kīmādcisāsī a<sup>u</sup> udābān. Udānugāndciwābinān Mācōs,  
 kāwīn kīmādciskāsī a<sup>u</sup> udābān. "Nindawā ābawicin," udigōn  
 unīngwāṇan. Midac kī·ā·ba·u·wād, "Skumā gīni'tam," udigōn  
 unīngwāṇan. Midac Omācōs kīta'kubinint udābāning; mī·i·<sup>u</sup>  
 10 kā·i·jikāndci wābinint, a'pānā kīckānig a'ki. Āninānōndāguzi  
 Mācōs: "Ē'ē!, na·ā·ngī, nindōsāmabōn mē a'pānā!"

Kī'pigīwā 'a'a'<sup>u</sup> inini.

Āmbā, ninguding kī'tagwicin Omācōs; mīnawā ogistcikaṇawā-  
 bamān unīngwāṇan. Minawā ninguding i'kido 'a'a'<sup>u</sup> inini: "A'pā-  
 15 gic kī·o·sāyān mō<sup>a</sup>zōg tibi·a·yāwāgwān!" Omācōzidac udinān  
 unīngwāṇan: "A·ī, iwidi sa'ku ijābānig kā·u·sāwād. Ānīc kīgati-  
 jāmin!"

Kīmādcāwag weyābāninik. Kā·u·di' tāmowād iwidi mō<sup>a</sup>zōn  
 ayānit kī'kabāciwag. Wānāgucig kā'kabāciwād ogī·a·gōtōnāwān  
 20 uma'kiziniwān. Kānībāt 'a'a'<sup>u</sup> inini Omācōs kīmūdc kīpāsigwi;  
 unīngwāṇan uma'kizini ugi·pina·ā·nān, skudānk ogī·a·'pāgidōnān.  
 Kātcāgidānig ma'kizinaṇ Omācōs mādwāgigito: "Īctā! na·ā·ngī,  
 kāgō wī·i·gidā!"

Kī·u·nickā 'a'a'<sup>u</sup> inini kīwābandānk uma'kisiṇan kītcāgidānig.  
 25 Kigījābidac kīmādcā Umacōs kīṇaṇānāt unīngwāṇan. Awīdac  
 inini ogīma'kidāwinānān u'kādan. "Mō<sup>a</sup>sunk ningaticināgus."  
 Kīmādcība'tō tēc a<sup>u</sup> mō<sup>a</sup>s; kī·a·nitātā'kamipa'tō. Umācōs owā-  
 bandān mō<sup>a</sup>zōn pimi'kawānit. Wini'tam kītagwicin 'a'a'winini  
 āndāwāt.

30 A'pī·i·dac tāgucing Mācōs owābamān unīngwāṇan nāmāḍābinit.

when they were come at the end of the earth, "Here is the place," he said to his son-in-law. "Thou first," he said to his son-in-law. He bound his son-in-law upon the toboggan.

Now the man willed: "Let there be glue upon the toboggan!"

And the toboggan did not move off. In vain (from another place) did Mashōs try shoving him off, but the toboggan did not move. "Therefore do you untie me," he was told by his son-in-law. And when he untied him, "Now it is your turn," he was told by his son-in-law. Whereupon Mashōs was then bound upon his toboggan; accordingly, when off he was pushed, then away (he went) from the end of the earth. As he went, Mashōs could be heard (saying): "O son-in-law! I am going down too far!"

Back home went the man.

Well, by and by back came Mashōs; again he gazed upon his son-in-law with much concern. Another time said the man: "Would that I might go hunting for moose, wherever they are!" And Mashōs said to his son-in-law: "Why, yonder they used to go in times past, when they hunted for game. Well, let us go over there!"

They departed on the morrow. When they were come at yonder place where the moose were, they went into camp. In the evening, when they were in camp, they hung up their moccasins. After the man was asleep, Mashōs secretly rose to his feet; the moccasins of his son-in-law he took down, into the fire he threw them. When the moccasins were burning up, Mashōs was heard saying: "Gracious! son-in-law, there is an odor of something burning!"

Up from bed rose the man, to see his moccasins burning up. And in the morning away went Mashōs, leaving behind his son-in-law. And the man blackened his legs. "Like a moose am I going to look." Then off on a run started the moose; as he went along, he kept recrossing his trail. Mashōs saw the tracks of a moose. The man was the first to arrive at home.

And when Mashōs was come, he saw his son-in-law sitting there.

Minawā ogistcikānawābāmān. Minawā i'kido 'a'a'winini; "Minawā ningatijā tci'a'wiki'o'sāyān."

"Minawā kawīdcīwin," i'kido Umācōs.

Minawā kīmādcāwag. A'pī kā'o'di'tāmowād i'i'mā kīgābāci-  
 5 wag. A'pī'i'dac wānībāwād ogi'ā'gōtōnāwān ma'kisiniwān tci'pā-  
 'tānig. Kā'kawicimut Umācōs, 'a'awinini kīpa'sigwī uma'kizinañ  
 pāsank. Mī'i'dac kā'i'jimāckudagōtōd i'i'mā Umācōs uma'ki-  
 zinañ agōtānig; māckudidac i'i'mā agōdānigibān uma'kizinañ,  
 mī'i'mā kī'ā'gōtōd Umācōs uma'kizinañ. Mī'i'dac kā'i'jikawici-  
 10 mut, ugī'u'ndcikānawābāmān Umācōzān.

Kī'u'nickā Mācōs. Kīpīna'ā'nk wīn uma'kizinañ, skudānk ugī-  
 'a'pāgidōnañ; kā'i'jikawicimut. Ā'pidci kātēcāgitāg ma'kizinañ,  
 mādwāgigitō Macōs: "Īctā! na'ā'ngī, wiyīgitā!"

Kī'u'nickāwag kīwābandāmowād ma'kizinañ; mī'i'ū pīdcīnag  
 15 kiki'kāndānk wīn uma'kizinañ kītēcāgizānk.

Kigījābidac kī'a'nimādcā 'a'awinini, ogīnāgānān Umācōzān.  
 Umācōzidac kāwīn kāgō ma'kizinañ udayāsinañ. Mīdāc asīnīn  
 ānugījikījāpikizwāt mī'i'dac ājiti'tibiwāba'o'wāt kōnī'kāng, awīdāc  
 asīn wība kīta'kābikisi. Mījigwa kawādcit. Tcīgibik kītcigāming  
 20 ānugī'a'pa'tō. A'pī'i'dac kāwādcit, "Māckīgwātīgunk ningatī-  
 jīnāgus. Mī'i'mā'pānā tci'pāta'kisoyān."

Kī'i'jāwāt kīnāndawābāmāwād, ogīwābāmāwān nāckīgwātīgōn  
 pata'kisonit imā tcīgibīg kī'tcigāming. Mī'i'ū kīpa'kināgut  
 unīngwānān 'a'a'ū Umācōs.

25 Mīsa' ā'kōsit.

Again he observed him with concern. Again said the man: "Again am I going thither to hunt for game."

"Again will I go with you," said Mashōs.

Again they departed. When they were come at the place, they went into camp. And when they were about to go to bed, they hung up their moccasins to dry. After Mashōs was gone to bed, the man got up to dry his moccasins. Thereupon he removed the moccasins of Mashōs from where they hung; and in the place where his moccasins had been hanging, there he hung the moccasins of Mashōs. And then, after going to bed, he kept watch of Mashōs.

Up from bed rose Mashōs. Taking down his moccasins, into the fire he flung them; then he went to bed. When the moccasins were very much burned, Mashōs was heard saying: "Gracious! son-in-law, there is a smell of something burning!"

Up they rose from bed to look at the moccasins; it was then that (Mashōs) learned that he had burned up his own moccasins.

And in the morning on his way went the man, he left Mashōs behind. And Mashōs had no moccasins. And even though he heated a stone and then rolled it along in the snow, yet in a little while the stone was cooled off. Then did he begin to freeze. Along the shore of the sea he ran, but to no purpose. And when he was on the point of freezing, "Like a tamarack will I look. In this very spot shall I always stand."

On their going thither to seek for him, they saw a tamarack standing there by the shore of the sea. Thus vanquished by his son-in-law was Mashōs.

That is as far as (the story) goes.



## 18. THE THUNDERERS

(Animi'kīg).

Mā<sup>a</sup>wīca ʔacinābāg omā<sup>a</sup> kāwin wī<sup>a</sup>kā kijāsīwag ī<sup>a</sup>·mā<sup>a</sup> ʔanimi-  
 'kināyācing. Mō<sup>a</sup>jag imā<sup>a</sup> animi'kīg kinōndāgusiwag, pānā  
 āna'kwad kī<sup>a</sup>·yāmaḡat ugīdādci<sup>a</sup>; mīdāc kā<sup>a</sup>·ndciku'tamowād.  
 O<sup>a</sup>·mā<sup>a</sup> ina'kakēyā ʔanimi'kiwī'kwādunk kī<sup>a</sup>·cāwag ʔacinābāg.  
 5 Ōwidi gayā ina'ka'kē cāwānung Minung<sup>1</sup> kī<sup>a</sup>·jikiwi'tā<sup>a</sup>·wag.

Ningudingidāc nī<sup>a</sup>j uskinawēg kī<sup>a</sup>·'kidōwag: "Taḡa, ma'kadā-  
 'kadā wīwābandadādā ānīn ājiwābādogwā ī<sup>a</sup>·mā<sup>a</sup> nwāndāgwa'k!"<sup>2</sup>  
 Mīdāc kīma'kadā'kāwād, ʔanimi'kiwī'kwādunk kī<sup>a</sup>·ndcimādci'tā-  
 wag. Kāwī'kā kiwīsinisiwag pīnic kīnwā<sup>a</sup>j. Nācwāsagunāḡa'k idāc  
 10 kī<sup>a</sup>·mādcīwāwag imā<sup>a</sup> wātci·ū<sup>a</sup>ng. ʔckam ā'pidci ānigu'k nōndā-  
 guziwān ʔanimi'kīn. Ninguding idāc tibickō kāḡō pā'kā'konigādāḡ  
 mī<sup>a</sup>·'u<sup>a</sup> kā<sup>a</sup>·ni'kānig āna'kwat. Mēdāc imā<sup>a</sup> kiwābāmāwād nī<sup>a</sup>j kis-  
 tcipināsiwa<sup>a</sup>, nī<sup>a</sup>j kayā aya<sup>a</sup>·ā<sup>a</sup>·nsa<sup>a</sup>; mīḡu ackudā ājisānig papasāḡā-  
 biwād odijīnāwāwān. Kaḡāḡatc nī<sup>a</sup>jīng<sup>3</sup> ā'kōnāmung mī<sup>a</sup>·'u<sup>a</sup> mini'k  
 15 kāwābamāwād; mīnawa kīkībisā āna'kwat.

Mēdāc kā<sup>a</sup>·'kidot<sup>a</sup> ā<sup>a</sup> bā<sup>a</sup>·jik askinawā: "ʔnīj mīsa<sup>a</sup> kiwābāmāḡ,"  
 udinān uwīdcīwāḡānan. Mēdāc ā'kidot<sup>a</sup> 'a<sup>a</sup>·ā<sup>a</sup> bā<sup>a</sup>·jik: "Kāyābi taḡa  
 wīwābāmādā!" Kīnwā<sup>a</sup>j kaḡanōnindiwag. "Mī dābisāḡ," kī<sup>a</sup>·'kito  
 'a<sup>a</sup>·u<sup>a</sup> pā<sup>a</sup>·jik. Pā<sup>a</sup>·jik idāc kāyābi wī<sup>a</sup>·jā imā<sup>a</sup>; odānungī<sup>a</sup>·ā<sup>a</sup>·ndomān

<sup>1</sup> Thunder Bay, Thunder Cape, and Isle Royal are not far from Kaministiquia.

<sup>2</sup> Sound of thunder.

## 18. THE THUNDERERS.

Long ago the people of this place never went to yonder Thunder Cape. All the while at that place could be heard the sound of the Thunderers, continually was there a cloud on top of the mountain; and that was the reason why they were afraid of the place. Over by this way toward Thunder Bay went the people, and over by yonder direction toward the south, toward Isle Royal,<sup>1</sup> they went paddling about.

Now, once two youths said: "Come, let us fast, that we may see what it is like at yonder place where the sound<sup>2</sup> is heard!" Thereupon they fasted, and from Thunder Bay was the place from whence they started. For a long time they had not eaten, (and they were not to eat) for a long while yet to come. After a period of eight days was when they ascended yonder mountain. (As up they went), ever louder kept growing the roar of the Thunderer. And then suddenly it seemed as if something were now opening and now closing, for such was the way the cloud behaved. And then at that place they beheld two big birds, and also two young (birds); and it was like the play of fire as (the birds) opened and closed their eyes, when (the youths) were seeing (them). Perhaps it was as long as it takes to hold in the breath twice,<sup>3</sup> such was the length of time they had to observe them; then again up closed the cloud.

Thereupon said one of the youths: "Therefore we have now really seen them," he said to his companion. And then said one: "Again, I say, let us try to see them!" For a long while were they debating together. "That suffices (me)," said the other. But one still wished to go thither; in vain he tried to persuade his comrade. And as he started on his way back (to the place), then came

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<sup>3</sup> That is, by holding the breath twice, each time as long as one could hold it.

uwłdcīwāḡaṇaṇ. Mīdāc ʔanimādcāḡ kī-i-wāt, mī-i'-u wāsigaṇ kī'pi-i-  
jisānig i-i-mā<sup>n</sup> nībawī'paṇ 'a'a'-u skīnawā, mī-i'-u kīnīsigut.

Mī-i-dāc kī'pīgīwād 'a'a'-u pā'jik uskinawā.

- Mī-i-dāc i-i'-u a'pī kīmādcāwād īgī'-u ʔanimī'kig; iskwātci idac  
5 kīwābamā nāḡaḡabit kistcibināsi i-i-mā<sup>n</sup> Kāmānetigwāyāḡ<sup>1</sup> wāḡci'-u  
āyāḡaḡa'k. Mīdāc i-i'-u kā-i-jini'kāḡamowād ʔanicinābāḡ ʔanimi-  
'kīwāḡci'-u, mī-i'-u Mā'kēs<sup>2</sup> wāḡci'-u āḡamowād wāyāpiskiwātciḡ.

- Mīdāc i-i'-u pidcīnaḡ kī-i-jāwād imā<sup>n</sup> nāyācing, kāwīn ḡāyābi  
ogīku'ta<sup>n</sup>zīnāwā. ʔnawī ḡāyābi awiya ogīwābamāwān i-i'-mā  
10 nāyācing, ʔanicinābāḡ ījināḡuziwaṇ. Asin odcīmāniwa; a'pī-i-dāc  
wābamigōwad mī-i'-u ājimādcī'kwajiwānit; kwaya'kigu kīckābi-  
'kāḡ ījipīndigā kwaciwāwān. ʔnawī ogīwī'kwāḡci-ā-wān pācu'  
wī'kaṇōnāwād, kāwīndāc ogīkaski-ā-siwān.

- Nīḡuding pā'jik anicinābā ogīwābamān micawāḡām ayānit.  
15 Mī-i-dāc pīgīstci-ʔanimī'kī'kānig, ā'pidci pīgīstci-i-jiwāḡadinig.  
Mīdāc kīnōndawād ḡaḡdwanāḡamunit:

"Paya'kwāna'kwa'k māndaṇ nīḡijigom, ā'pidci nīḡu'tān.

Paya'kwāna'kwa'k māndaṇ nīḡijigom, ā'pidci nīḡu'tān.

Paya'kwāna'kwa'k māndaṇ nīḡijigom, ā'pidci nīḡu'tān."

- 20 Mīdāc pābigā kā-i-jikīstci-ʔnwā'tnig, kayāḡac pābigā kāwīn  
āna'kwāt kī-a-yāsinōn; pābigā kīkī'tciminogīḡiḡat. Mī-i'-u  
kī'pimikīwā-u-wād īgī'-u māḡāḡwāsiwāḡ.

Mō'jāḡ ogīwābamāwān īnī'-u māḡāḡwāsiwāṇ, nānīḡudinung-  
idāc ogīkaṇōnigowān. "Ā'pidci ozāḡi-ā'n sāḡmān," kī-i-'kedowag

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<sup>1</sup> Ojibwas are not agreed as to the meaning of the word "Kaministiqua." The derivation given here is that given by Forever-Bird. [The translation of the entire clause is rather free. — T. M.]

the lightning, striking the place where the youth was standing, whereupon he was killed.

And so back home came the other youth.

Now, that was the time when the Thunderers went away; and the last time that the big bird was seen was when it was seated upon the mountain over by the River-of-Plenty;<sup>1</sup> and on that account the people have named it Thunder Mountain, but Ma'kēs<sup>2</sup> Mountain is what the white people call it.

And then after a while (the people) began going over to the cape, and no longer were they afraid of the place. It was a fact that another time they saw some kind of creature over there at the cape, like human beings was their look. Of stone was their canoe; and when they were seen by the people, then away they went paddling their canoe; and straight into the steep cliff they entered, for fear of being seen. In vain have (the people) tried to get near enough to speak to them, but they have not succeeded.

Once a man saw some one who was far out on the lake. And then there came a great thunder-storm, a very great storm then arose. Whereupon he heard the voice of the creature singing a song:—

"A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it.

A clear sky is verily my firmament, much am I in fear of it."

And then straightway there fell a great calm, and there was also at once no (sign of a) cloud; of a sudden there was a very beautiful day. And so immediately back home in their canoes went the water-fairies.

Many a time have they seen those fairies, and once in a while they have been addressed by them. "Very fond are they of to-

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<sup>1</sup> McKay Mountain, name given to the high mountain near Fort William, after an Ojibwa, Ma'kēs by name.

anicinābäg. Ningudingidac minawā wābāmāwād mīcawagām  
 aḡumunit; ogīḡakwā āsi'kawāwān i'i'mā<sup>a</sup> skwāndāmiwāḡ asining.  
 Kāḡä't ogī'ā'si'kawāwān; mēḡac kā'i'ji'ḡnimi'ku paḡizōwād;  
 kāwīn pīnābisiwān. Pā'jik idac ogīḡanōnān: "Ānīn āndiyāḡ?"<sup>1</sup>  
 5 udinān. Pā'jik idac 'a'a'u māmāḡwāsi ḡigito, oḡanōnān wādcīwād:  
 "Taga, ḡīn inābin! āniwā'k kīn anicinābāḡ kidicināḡus."

Mēḡac kī'u'nickād pā'jik 'a'a'u māmāḡwāsi, micī'ngwā. Mēḡac  
 kīpaḡidīnāwād mānu tcipimiskānit. Mīḡac kwaya'kigu kīckābi-  
 'kāḡ; kī'pā'kisā paḡḡi i'i'ḡ ājibi'k, kā'i'jipindigāwād udcīmāniwa  
 10 ḡayā; maḡwābā'piwa<sup>ḡ</sup>, ḡbwīn ḡayā maḡwāyā'kwisinōn.

#### 19. CLOTHED-IN-THE-GARB-OF-A-TURKEY (Wāmisisā'kunā).

Ninguding kī'i-we pājīk uckinīḡi'kwe kī'i-dā; ucīmā<sup>a</sup>yaḡ  
 udayāwān, kwīwizānsān ḡḡaci'i-wān; uni'tāwigi'ā'n. Kāḡa-  
 'pī'i-dac nawātc kī'ḡniminditōwān; a'pī'i-dac kākci'tōd tcita-  
 'kunād mī'tigwābīnsān, a<sup>u</sup> uskinīḡi'kwe ugī'u'ji'tawān mī'ti-  
 15 ḡwabīnsān piḡwakūns ḡayā. Mī'i-dac 'a'a<sup>u</sup> kwīwizāns kī'u'dāminut  
 ḡḡwadcīḡ. Ningudingidac a<sup>u</sup> kwīwizāns ugīnisān pīnāciyaḡ,  
 ḡitcigānā<sup>a</sup>ciyaḡ, mī'i-dac āji'a'pā'tōd āndāwād. "Nīmītsā! nāckā  
 pīnāci<sup>a</sup>!"

Mī'i-dac uskinīḡi'kwā'ā'kidot: "Niyā! nicīmā<sup>a</sup> pīnāci'a'n untsān!"  
 20 Mī'i-dac kā'i'jipa'kunād pīnāciwayānān ugīpāswān. Mī'i-dac ānād  
 ucīmāyaḡ: "Mīnawā wīnici pīnāci<sup>a</sup>! Kīcīpn tāpicāwād ninga'u'ci-  
 'tōn kibapisi'kawāḡan."

bacco," said the people. And one other time they saw them far out on the lake in a canoe; they tried to head them off from going into a rock. Of a truth, they did succeed in heading them off; whereupon (the fairies) then flung their heads down low upon their bosoms, covering themselves from above with their arms; and they would not look towards (the people). But one spoke to them: "Where do you live?"<sup>1</sup> But one of the fairies spoke, he spoke to his comrade: "Come, you should look! for as handsome as a human being do you look."

Thereupon up rose (so as to be seen) one of the fairies, he had hair on the face. Thereupon they were released to go peacefully on their way in their canoe. And then straight for the steep cliff (they went); with a small entrance opened the cliff, and in they went with their canoe. They could be heard laughing, and the sound of their paddles was audible.

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#### 19. CLOTHED-IN-THE-GARB-OF-A-TURKEY.

Once on a time, they say, there was a maiden living there; a younger brother she had, a boy that was small; she was bringing him up. As time went on, he continued growing in size; and when he was able to handle a small bow and arrow, the maiden made for him a little bow and arrow. And now the boy played out of doors. Now, once the boy killed a bird, a chickadee, whereupon he ran home. "O my elder sister! see this bird!"

Whereupon the maiden said: "Oh, dear me! my little brother has killed a bird!" Thereupon she flayed the bird of its skin, (and) she dried it. And then she said to her little brother: "Another bird do try and kill! When there is enough of them, then I will make you a coat."

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<sup>1</sup> [Partly translated by me independently, partly on the basis of Dr. Jones's field-notes.—T. M.]

Kägä't idac minawā ugīnisān pīnāci'ā'n. A'pī'i-dac tayābisä-  
i'ñt pīnāciwayāna<sup>1</sup> mī'i-we kī'u-ci'tōd pābisigawāgāns a<sup>u</sup> uskīnigi-  
'kwe, mī'i-dac kā'i-jibīsi' kūnād ucīmā'ā'n.<sup>1</sup>

Kägä'pī'i-dac kī'a-nimīnditu 'a<sup>a</sup> uskinawā, anōdcitac kägō ugī-  
5 ni'tōn, — pīnāwa<sup>1</sup>, misisā<sup>1</sup>, awāsi'ā'n gayā, wāwāckāciwa<sup>1</sup>, ʔdi'kwān  
gayā, ʔnōdcigo awāsiya<sup>1</sup>. Nibiwa mīdcīm udayānāwa, wiyās pimidā  
gayā. A'pī'i-dac kani'tā'a-wīgīt a<sup>u</sup> uskīnawā kīcigādāndam īmā<sup>a</sup>  
ayāwād. Mī'i-dac kā'i-jigāgwādcimād umīsā'ā'n: "Kāwīnina  
nīngudci ayāsiwāg ʔnicinābēg?"

10 Mī'i-dac ānād ucīmāyan: "Kägä't ayāwāg ʔnicinābēg uwīdi-  
ningābī'ā-nung."

Mī'i-dac ā'kidot uskīnawā: "Taḡa nīngadija."

Mīdāc ā'kidot uskīnigi'kwe: "Ānīc pōskāgīn."

Mēdāc ā'kidot uskīnawā: "Wābāḡ nīngamādcā. Uci'tōn nīma-  
15 'kizinan gayā nīndāsān gayā."

Mēdāc kägä't kī'u-jī'tawād kābīsi'kāmīnit. Kīgijābitac kāwī-  
sīntt uskinawā, ugī'kānonigōn umīsāyan: "Kwaya'k nīngābī'ā-  
nung iḡān. Kō'komis kīgāudisā unāgucig."

Mī'i-dac kīmādcād uskīnawā, kābāgīḡḡ gī'pīmōsā; wānāgucigi-  
20 dāc ugīwābāndān wīḡiwāmāns. Mī'i-dac tā'pābīt skwāndāḡ  
owābāmān mīndimoyā'ā'n. Kāwīḡānāḡā pīnābīsiwān. "Nōjis  
pīndigān!" udigūn. Mīdāc gī'pīndigāt. "Nāmāḡābīt, nōjis!"  
udigūn. Mīdāc gīnāmāḡābīt ugī'a-cāmīgūn idāc u'kumīsān pā-  
'tāmīnan pīmīdā gayā ḡāunigādāni mā'kudpīmīdā. Mī'i-dec  
25 kīwīsīntt. Nibī gayā ugīmīnīgūn kāmīni'kwāt; kā'i-ckwāwīsīniti-  
dāc ugī'kānōnigōn ō'komīsān: "Wābāḡ mīnawā unāgucig kḡga-  
'u-disā kīmīcōmīs. Mī'i-dac 'a<sup>a</sup> wāwāni kāwīndāmō'k ājīwāba'k  
ājāyan." Wayābāḡdigāc mīnawā ugī'a-cāmīgūn ō'komīsān mā-  
nōmīn pīmītā'kātāni.

<sup>1</sup> The introduction up to this point is much like that in the story of the Gnome.

So truly another bird he killed. And when the number of bird-skins was enough, then a small coat the maiden made for him, whereupon she fitted it upon her little brother.<sup>1</sup>

And in the fulness of time he grew to be a youth; and then all kinds of game he killed, — ruffed grouse, turkeys, and game-folk, deer, and caribou, and the various kinds of (big) game. Much food they had, meat, and grease. And when to manhood had grown the youth, he became tired of the place where they were. Accordingly he asked his elder sister: "Are there not some people anywhere?"

Whereupon she said to her little brother: "Truly, there are some people at yonder place toward the west."

Accordingly said the youth: "I think I will go (there)."

And then said the maiden: "Do as you like."

At which said the youth: "To-morrow will I go. Make for me some moccasins and stockings."

Accordingly, in truth, she made for him what he was to wear. And in the morning, after the youth had eaten, he was addressed by his elder sister saying: "Straight towards the west shall you go. To your grandmother will you come in the evening."

Thereupon away started the youth, all day long he walked; and in the evening he saw a small wigwam. And so, when he peeped in at the doorway, he beheld an old woman. She did not even look up. "My grandson, come in!" he was told. Whereupon he went in. "Be seated, my grandson!" he was told. And so, when he sat down, he was then fed by his grandmother on dried blueberries and grease mixed with bear-grease. Thereupon he ate. And water too he was given to drink. And after he had eaten, he was addressed by his grandmother saying: "To-morrow again, in the evening, you will come to where your grandfather is. And so rightly will he relate to you how things are where you are going." So on the morrow again was he fed by his grandmother on rice prepared with grease.



Kā'i·skwāwisint dāc uskīnawā kīmādcā; kəbāgījk kī'pimosā;  
wānāgucididāc mīnawā owābandān wigiwāmāns. Mīdāc mīnawā  
ājita'pābit skwāndāng, owābamān a'kiwā<sup>a</sup>zī·ā·n nāmātabīnt.  
Kāwīngāṇaga pīnābīsiwān. "Nōjis, pīndigān!" udigōn. "Nāmā-  
5 dābīn nōjis!"

A'ki'konsānidāc owābamān ābīnt tcīgaskudē. Mī·i·dāc kā·i·-  
jimīnigut umīcōmīsan īni'⁴ a'ki'kōnsān. "Nōjis, wīsinīn." A'pī·i·-  
dāc wayābandāng tcībā'kwān māndāmīnā<sup>⁴</sup>, mī·i·dāc ānāndān  
a<sup>a</sup> uskīnawā: "Kāwīn nīndātpiwīstnisi." A'pī·i·dāc wāsīnit  
10 mīgwa'panā āgōskīnānt a'ki'kōnsān pī·i·nīc kītāwīstīnt.

Mēdāc āgut omīcōmīsan: "Ayāmgwānisīn, nōjis, sāṇagāt ājāyān.  
Wābāng nāwa'kwāg kīgāwudī'tān micawākutayāg; āpāṇāgu  
gwaya'k ājāyān inābīn. Pājīk īmā<sup>a</sup> ayā mādcānicinābā, ā'pitci-  
mānādisī. Kīgasāsā'kwānīk, 'A'kawā·i·bi·i·cīn,' gīgātīg. Kāgu  
15 ḡāṇagā pīzīndawā'kān. Gī'kāṇōpinānīg, ānōj ta·i·gito tciwiwayā-  
jīmī'k. Kāgu ḡāṇagā tābwā'tawā'kān. Mīyā'tāgu a'panā tciwā-  
wābamād, kāgu mīnawā ābānābi'kān." Mī·i·⁴ ḡā·i·gud omīcōmī-  
san. Mī·i·dāc kīgijāb mīnawā ogī·ā·cāmīgōn pīmīdā wiyās gayā.

Mīdāc kājimādcād, neyāwa'kwānīg idāc ogī·o·di'tān micawāsku-  
20 dāyānīg; mē·i·dāc ājimādcība'tōd kwaya'kigu ājā'pan. Ca·i·gwa  
awīya unōndawān sāsā'kwānit. Mīdāc tābābamād, kāḡātsa mānā-  
dīsiwān pō'kwāwiganāwān. Mēdāc pībāḡmīgut; "Ē·ē, nī'tci!  
a'kawāpī·i·cīn<sup>a</sup>, kīwī'kāṇōnin!"

Kāwīngāṇagā otābwā'tawāsīn. Anōtci pī·i·'kīdōwān wiwayāci-  
25 mīgut. Kāwīndāc obīstīndawāsīn. Kāḡa'pī nīnguting pīmādwā-  
cīnūn. "I·ū·, nīdci! nīndā'pidcīcīn." Mī·i·dāc 'a<sup>a</sup> uskīnawā  
kīwayācīmīgut, mī·i·dāc ḡī·ā·bānābīt. Mī·i·dāc ka·i·jīkāskītibī-  
'kīsānīg, gītībī'kāḡīnī.

So, after the youth had finished eating, he started away; all day long he walked along; and in the evening he saw another small wigwam. And so, when again he peeped in at the doorway, he beheld an old man sitting down. Not at all did he look up. "My grandson, come in!" he was told. "Be seated, my grandson!"

And a tiny kettle he saw placed beside the fire. Thereupon by his grandfather was he given the little kettle. "My grandson, eat." And when he saw the cooked food was corn, thereupon thought the youth: "I shall not have enough to eat." And when he began eating, there was always the same amount left in the little kettle, (which continued to replenish itself) until he had eaten enough.

And then he was told by his grandfather: "Be on your guard, my grandson, it is difficult where you are going. To-morrow at noon you will come to a large open plain; always keep looking straight in the path you are going. There abides at that place an evil person, he is very ugly. He will call out at you, 'Wait for me!' he will say to you. Don't for a moment listen to him. He will pursue you, all sorts of things he will say to you to deceive you (and) make you wait. By no means do what he tells you. Always keep your look on the path you are going, don't ever look back." Thus was he told by his grandfather. And so in the morning again was he fed some grease and meat.

And so after that he set out on his way, and at noon he came to the large open plain; whereupon he started running straight towards where he was going. Finally somebody he heard calling aloud. Now, when he took a glance at him, he truly found him to be an ugly hunchback. And then by him was he yelled at: "Hey, my friend! wait for me, I want to speak to you!"

But not at all did he heed him. The other came, saying every sort of thing, in the hope (the youth) might be deceived by him. But he did not listen to him. All of a sudden he heard the sound of him come falling hitherward. "O my friend! I have fallen hard." Thereupon the youth was deceived, and so he looked behind. Whereupon it grew suddenly very dark, it became night.

Mēdāc ā'kidōnīt: "Misa ōmā<sup>a</sup> tēgabāciyaṅ; pānimā<sup>a</sup> wābaṅ  
 kīgāudi'tāmin āndāwād ānicinābēg." Mēdāc ā'kidot 'a<sup>a</sup> kwā-  
 'kwāwigānāt: "Nīdci', ningadādisō'kā." Mēdāc kāgā't ādisō'kād  
 kḁāṭṭbī'k. Mēdācīgu cī'gwa tēbīdābaṅinīg, mīgīnībād a<sup>a</sup> uskinawā.  
 5 Cayīgwa omādwā kḁanonīgōn a<sup>a</sup>: "Ā'mbē, nīdci', mādcādāwe!"  
 A'pī'i'dāc wayābandisut kāgātsa mānādisi; ājināgusini'pān mī'i'we  
 ājināguzīt; wīnidāc ājināgusi'pān mī ājināguzīt. Kāgātsa āgātcī;  
 mī'i'dāc mānō<sup>a</sup> ājiwīdcīwād. A'pī'i'dāc wādi'tāmowād ōdāna,  
 mī'i' ā'kidot kābō'kwāwigānā'pān: "Ānicāgu kwiwizānsāg tēbā-  
 10 'pī-ā-wād pa'ū'ādcīwīdcīwāg."

Mēdāc kāgā't kī'pā'pinodāwāwād, kāgā'pīdāc ogīnīsāwān. Wīn-  
 idāc 'a<sup>a</sup> i'nini kīmīnā i'kwāwān dētwīdigāmād. Kāgā'pīdāc 'a<sup>a</sup>  
 kānisind kīpa'kupīwābīnā, mē'i'dāc kīmādcīyābogwād.

Wīnidāc 'a<sup>a</sup> kāwīdigād, a<sup>a</sup> ānu'ā'nawāndcīgāt; wī'kā'ku pājīk  
 15 pā'pāsān onisān, mī'i'dāc pāpāngī ācāṅgāwāgubānān īnī'ū pā'pāsān.

'A'awīdāc u'gīmā<sup>a</sup> īmā<sup>a</sup> āyād nī'j udānisa<sup>a</sup> tāwa<sup>a</sup> nī'jī'kā nī'i'sā-  
 dcīwān. Ningudingīdāc nibinādīt 'a<sup>a</sup> wācīmā'imīnd, mī'i'ū  
 wābāmād ānicinābān āgwindcininid nībīng; ōdōndcīgānōnīgōn:  
 "Kāwīnīna kīdā'ō'jī'tōsīn māḁōdwān? Kīgīgī'tōyaṅidāc pīndīg  
 20 ōdābāctījn." Mīdāc kīwīndāmāgut kā'i'jīwābīstt, kīpā'kīnāgut  
 ī'nī' kwā'kwāwigānānīt. "Ā'pīdci nīndōnicinābān. Kīcpīn dāc  
 māḁōdōyān mī'i'we mīnawā kādicināgusiyān, kīgawīdigāminīdāc,"  
 Wāwānī ogīwīndāmāgōn. Mēdāc kāgā't 'a<sup>a</sup> mādcī'kī'kwāwis  
 kī'ū'jī'tōd māḁōdosun. A'pī'i'dāc wayābamīgut umīsā'yaṅ ogā-  
 25 nōnīgōn: "Wāgonān ujī'tōyaṅ?" u'dīgōn.

Thereupon (the hunchback) said: "Here is where we will camp; not till to-morrow shall we arrive where dwell the people." And then said the hunchback: "My friend, I will relate a story." Whereupon truly he told stories throughout the whole night. And then at last, when the dawn was appearing, asleep fell the youth. Finally he heard the voice of him by whom he was addressed saying: "Come, my friend, let us be going!" And so, when he looked upon himself, truly, indeed, was he ugly; as the other had previously looked, so in the same way he now looked; and as he had formerly appeared, so in like manner the other now looked. Truly, indeed, was he ashamed; yet nevertheless he accompanied him. And when they came to a town, then said he that was previously the hunchback: "That the small boys may laugh at him, is the only reason why I have come along with him."

So then truly they made fun of him, and in the end they killed him. And as for the man himself, he was turned over to a woman, that he might marry her. And after the (youth) had been slain, he was thrown into the water, whereupon (his body) went floating away.

And as for him who had married, he was not successful in hunting; frequently but a single woodpecker would he kill, and rarely he provided a woodpecker for food.

Now, there was a chief at the place, (and) he had two daughters dwelling alone down the stream. Now, once when for water went the younger sister, then she saw a person floating on the water; by (the dead) was she addressed, saying: "Can you not make a sweat-lodge? When you have finished it, then within do you drag me." And then she was given the news of what had happened to him, how he had been overcome by him who was the hunchback. "Very handsome was I before (it occurred). Now, if I have a sweat-bath, then shall I appear as of yore, and I will then make you my wife." Rightly was she told (concerning what had happened to him). And so truly the foolish maiden built the sweat-lodge. And when she was observed by her elder sister, she was addressed in the words: "What are you making?" she (thus) was told.

“Maḍōdison i’sa,” u’digōn ucimāyan.

Mīdāc ānād, “Awānāna<sup>1</sup> a wāmaḍōdōd?” udigōn.

“Pīdcīnāgi’sa kīgawābamā.” A’pī-i-dāc kā’kiji’tōd maḍōdosan, ašinīn kayā kākijāpi’kisonīd kā’a-sād maḍōdosaning, mī-i-we  
5 ājinādcidābānād i’ni<sup>a</sup> tcībayan.

A’pī-i-dāc wayābamād ‘a<sup>a</sup> maḍci’ki’kwāwis oḡanōnān ojīmā-  
yan: “Ji’ji! Ānin wā’tōdawāḍ’a<sup>a</sup>? Ningudci ijiwic!”

Kāwindāc ugīpizindawāsīn umisāyan, mānōgu ogīpīndigānān  
maḍōdosaning. Wīnidāc ‘a<sup>a</sup> i’kwā kīsīgā’a-dān kāga’pī-i-gu  
10 maḍwānōndāgusi, “U·u·u·u·u.”

Maḍci’ki’kwāwisi-i-dāc oḡanōnān ucīmāyan, “Mīna awe kāpīn-  
digānād kāmaḍwānōndāgusid?”

Kāwindāc oḡanōnāsīn omisāyan.

Nāḡatcidāc kīmaḍwāgīgido ‘a<sup>a</sup> inini, mī’sa-i<sup>u</sup> ijpā’kinan  
15 maḍōdosan. A’pī-i-dāc kā’pā’kinang maḍosan, mī-i-we wābamā-  
wād zāzāgā-i’niniwan.

Maḍci’ki’kwāwis onawādinān umāḍāḍāsān odapāḡitawān ucī-  
māyan. “Kinābāminān ugada’a-gwacānan.”

Awīdāc i’kwā uḡinawādinan maḍadāsān ogī-a’-pāḡidawān omī-  
20 sāyan maḍadāsān. “Kimi’kawina? Ma’cina kīgīji-ā’a<sup>a</sup> maḍā-  
dās.”

Mīnawadāc gī-a’-pāḡisu gīskāpāḡ maḍci’ki’kwāwis. Mīdāc  
pimidā unāma’kwān u’minān ucīmāyan.

“Kimi’kwina? Kinama’kwān gu’ca i<sup>u</sup>.”

25 Mī-i-dāc kīsāga-a-ng, aḡwadcing kī-i-gād.

Mī-i-dāc māḡwā uskinawāwt, pāḡigwānāns udayānāban ōmā<sup>a</sup>  
ugudāḡaning. Mī-i-dāc<sup>1</sup> kīwigwātcidōt; mī-i-dec ājipōdāḡang,  
“to-no-no-no!”<sup>2</sup> nībiwa mīsīḡāḡ pījāwāḡ. Nī’biwa ogīpō’kuwḡā-  
binān.

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<sup>1</sup> Sound of clearing the throat.

"A sweat-lodge, of course," she was told by her younger sister. Accordingly to her she said: "Who expects to take a sweat-bath?" she was told.

"Presently, indeed, will you see (who it is)." So when she had finished the sweat-lodge, and had placed inside the lodge a stone which had been heated, then she dragged the dead body into it.

Now, when the foolish maiden beheld it, she said to her younger sister: "Horrors! What do you intend to do with that? Take it away!"

But she did not listen to her elder sister, and in spite of her she took it into the sweat-lodge. And when the woman herself had sprinkled water upon the stone, then it was heard uttering the sound, "U-u-u-u-u!"

Thereupon the foolish maiden said to her younger sister: "Is it the one you fetched in who can now be heard making that sound?"

But she did not reply to her elder sister.

Before long was heard the man speaking, whereupon he opened the sweat-lodge. And when he opened the sweat-lodge, then they beheld a handsome man.

The foolish maiden seized her robe (and) flung it to her little sister. "Our husband shall have it to cover himself with."

And the other woman seized the robe (and) threw it back to her elder sister. "Are you in your right mind? Not yet have you finished making this robe."

Then next outside of (the limit of the barren ground of) the yard the foolish maiden flung herself. So then the oil she used for her hair she gave to her younger sister.

"Are you out of your wits? Why, that is your own hair-oil."

Thereupon she went out, out of doors she went.

Now, while he was yet a youth, a flute (-like tone) he used to have here in his throat. Thereupon, "Ahem!"<sup>1</sup> (he did) as he tooted it; and so "Ahem!" (he went) as he blew, "to-no-no-no!"<sup>2</sup> Many turkeys came. He broke the necks of many of them.

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<sup>1</sup> Imitation of the sound of the flute.

Ā, mīdāc mādcī'kī'kwāwīśag āji·u·ci·ā·wād!

Ningudingidāc 'a<sup>a</sup> mindimoyā<sup>a</sup> wādānisit i'kido: "Ningadija nindānisag, ningatawipnā'kwāwag." Tcibwa·u·disād idāc udā-nisa<sup>a</sup> nī'biwa mīgwana<sup>a</sup> owābāmā<sup>a</sup>. Kīmayagāndamidāc 'a<sup>a</sup> 5 mindimoyā<sup>a</sup>. A'pīdāc wā'pīdigād owābāmān ininiwān ā'pitci unīciciwān. Mī·i·dāc ājikiwāba'tōd mindimoyā<sup>a</sup> ōdawīndāmawān unābāmān. Mī·i·dāc māmawi mī·i·dāc kīwābāmāwād uningwāniwān, ā'pitcisasāgā·i·nini.

Mīnawādec āgwādcīng kī·i·ja 'a<sup>a</sup> inini, mīdāc mīnawā kīpōdā- 10 dāng pipigwānāns. Mīdāc kāgā't nībiwa kīnisāt mizise. Mī·i·dāc kā·i·jikiwāwināwād mizise kī'kī'tcipimiwānāwag. Nībawadac ugī·ā·cāmāwān anicinābā ājini'tāgānit uningwāniwān.

Ningudingidāc 'a<sup>a</sup> nā·ā·ngic mīnawa pājānit usi'kwāsān ugīmīnān mīdācīcān,—kābō'kwāwigānāt udācīcin. "Ogābīdōnān 15 nīnda·i·mān!"<sup>1</sup>

A'pī·i·dāc mānīnd udaya·i·mān kāwīn udōdā'pinazīnān. "Nīn ūnuw<sup>a</sup> bīzi'kiganān, kāwīn wīmīgiwāsi."<sup>2</sup>

Tāpi'kādīnīgidāc kī·i·ja, Wāmīsisā'kunā māgwa nībānit. Mī·i·dec kī'pīdigāt wīgiwāming āndānit, mī·i·dāc kā·i·ji·o·dā'pināng 20 odā·i·mān māskudīdāc imā<sup>a</sup> ugī·a·tōnān udā·i·mīni. Mēdāc kā·i·jipō'kwāwigānānād. Kayā dāc ugī·ā·nzagīgwānān ā'pitci a'kiwā<sup>a</sup>ziying tci·i·cināgusīnit. Mēdāc kī'kiwād 'a<sup>a</sup> Wāmīsisā'kunā.

A'pī·i·dāc kīgījāp kwāskuziwād, kwā'kwāwigānād mī·i·u wābā- 25 migud wīwān ā'pitci mānādisīd, ā'pitci gayā a'kiwā<sup>a</sup>zī·i·we. Mī·i·dāc 'a<sup>a</sup> i'kwā kā·i·ji·u·niskāba'tōd; ugī·o·dā'pinān gī'tci-mī'tig wīnīśād a'kiwā<sup>a</sup>jīcān, wīnidāc kābō'kwāwigāng kīśāgīdci-ba'tō. Gīgī'tcisāsā'kwā kī·i·'kido: "Mīśāna gānāgā kā'todawāgwā i'kwāwag." Mīya'pānā gīmādcī'pa'tōt.

<sup>1</sup> Said by the youth.

Ah, how the foolish maidens began preparing them!

Now, once the old woman who was mother (to the girls) said: "I am going to my daughters, I will go comb their hair." Before she came to where her daughters were, many feathers she observed. And astonished was the old woman. And when she went indoors, she beheld a man who was very handsome. Whereupon back home ran the old woman to tell her husband. Thereupon together they saw their son-in-law, a very handsome man.

Now, another time out of doors went the man, whereupon once more he blew upon his little flute. Thereupon truly many turkeys he slew. And so, when the (old folks) carried home the turkeys, very big were their packs. So, many people they fed upon what their son-in-law had killed.

Now, once the son-in-law, on another visit of his mother-in-law, gave her some old leggings, — old leggings that had belonged to the hunchback. "Let him bring my own garments!"<sup>1</sup>

So, when his things were given to him, he would not take them. "These are my garments, I will not give them away."<sup>2</sup>

And when night came on, then over went Clothed-in-the-Garb-of-a-Turkey while the other was asleep. Thereupon he went into the wigwam where the other was asleep, upon which he took his own garments, and there in their stead he left the garments of the other; whereupon he then broke the other's back. And he held him so fast by the nape of the neck, that he looked like a very old man. Thereupon back home went Clothed-in-the-Garb-of-a-Turkey.

Now, when in the morning they awoke from their sleep, then was the hunchback beheld by his wife as a very homely being, and a very old man. Whereupon the woman leaped out of bed; she picked up a big club to kill the old man, but the hunchback by that time had fled out of doors. He cried with a loud voice, saying: "This, nevertheless, was precisely what I had done to the women." Then off he started running.

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<sup>1</sup> Said by the hunchback.



Winidac Wāmisā'kunā, ninguding udinā<sup>a</sup> wī'wā<sup>a</sup>: "Taḡa·i·jādā nimisa<sup>a</sup> āndāt!" Mī·i·dāc kīmādcāwād, pājik gayā uwi' tāt owitci-wāwān. A'pī·i·dāc wādisāwād umisāyan, mē·i·dāc ānād wī' tāt: "Mīsānā a<sup>a</sup> gayā gīn kāwidigāmād 'a'a<sup>a</sup> nimisā<sup>a</sup>."

- 5 Mī·i·dāc kā'gā't kīwidigāmād 'a'a<sup>a</sup> inini. Mī·i·dāc mō<sup>a</sup>jag kī'ki'o·sāwād, ānōdc awāsiyan ogīnsāwān. Nī'biwa mīdclm ugī·a·yānāwa. Nīngudingidac kī·i·kidōwag: "A'mbāsā'na, ijādā nōstnān āndād!"
- "A<sup>a</sup> i'sa, ijādā!"
- 10 Mēdāc kā'gā't kīmādcāwād. A'pī·i·dāc kā'tagwicinowād ōsiwān āndā·i·nīt, mī·i·we kīwābāminind wī·i·wān; mīnawādec kīgī'tci-wī'kūndim, nī'biwa ānicinābāg kīwī'kumāwag. Kā·i·ckwā'kāmīgā'k idāc mī·i·we kā·i·jimāmawiptmādisiwād. Ā'ckām idāc gī·ā·nīpā'ta·i·nowag.
- 15 Mī'sa ā'kosid.

## 20. CLOTHED-IN-FUR (Wāmīsā'kwā).

- Nīnguding ayāwag pājik kīwīwizāns omisā<sup>a</sup>yan oni'tāwīgī·i·gōn; Wāmīsā'kwa ijini'kāso 'a'a<sup>a</sup> kīwīwisāns. Ā'pitci nī'tanandawān-dcīgā; a'pī·i·dāc ānimindidot unisā<sup>a</sup> wāwāckāciwā<sup>a</sup>, pīmawād adi'kwa<sup>a</sup> gayā. Mīdāc kī·ā·nōnād omisāyan opāpīsi'kawāgan,—
- 20 mīsā'kwayānan,—tcipāpīsi·i'kawāganigād. Mī·i·dāc kāgā't kī·u·ji'tōd 'i'i<sup>a</sup> papīsi'kawāgan 'a'a<sup>a</sup> uskinīgī'kwā.

Nīngudingidac apī kīnwā<sup>a</sup>j āyāwād oḡānōnān omisā<sup>a</sup>yan: "Taḡa, nīmīsā<sup>a</sup>! Nīngabābāmādes." Mēdāc kāgā't kīpāgītinīgūt omisā<sup>a</sup>yan. Mī kīmādcād 'a'a<sup>a</sup> Wāmīsā'kwā.

- 25 Nīngudingidac odōditān ōdāna, mīdāc kīpīndigāt wīgīwāmānzīg mindimō<sup>a</sup>yā<sup>a</sup>yan imā<sup>a</sup> tāwān. Mīdāc wīndāmāgut: "Oḡowā ānicinābāg mō<sup>a</sup>jag oḡāminōwag. Kayā gīn kīgawījāmīgō. Ānōdc

Now, as for Clothed-in-the-Garb-of-a-Turkey, he once said to his wives: "Come, let us go to my elder sister!" Whereupon they started away, and one of his brothers-in-law accompanied them. And when they came to where his elder sister was, this he then said to his brother-in-law: "This shall you likewise do, that you marry my elder sister."

Thereupon truly the man married her. And so always, when they went to hunt, various kinds of game they killed. Much food they had. So once on a time they said: "Come, now, let us go where our father lives!"

"Very well, then, let us go!"

Whereupon truly they set out. And when they arrived where their father lived, then were their wives seen; and so once more there was great feasting, many people were invited. And after it was all over, then they lived together. And as time went on, they continued to multiply.

That is as far as (the story) goes.

## 20. CLOTHED-IN-FUR.

Once on a time there lived a boy and his elder sister, by whom he was reared; Clothed-in-Fur was the name of the boy. He was a very good hunter of game; and when he was growing up, he killed deer, and he shot caribou also. Accordingly he had his elder sister make a coat, — a coat of fur, — that he might have it to wear. It was true that the maiden made the coat.

Now once, after they had been continuing there for a long while, he spoke to his elder sister, saying: "I say, my elder sister! I am going off on a journey." Whereupon truly was he granted leave by his elder sister. So away went Clothed-in-Fur.

Now, once he came to a town, whereupon he entered into a small wigwam where an old woman was abiding. And this was what he was informed: "These people are often playing at games.

igitcigāwag: pāgā·ā·dowāwag, i'kwāwag gayā pasi'kawāwag;  
nāningutinō<sup>a</sup> māmawi udāminōwag."

Wayābaninig idac nīj uskinawān ki'pījāwān ki'pikānōnigut:  
"Ambā nīdci! Wīdci·i·cinām odāminoyāng!"

- 5 Mēdāc kāgā't ki'·ā·niwīdciwād; ijād kayāwīn āndāci·o·daminung.  
Kābāgicig ki'·u·dāminōwag. Nīj idac uskinigi' kwā<sup>a</sup> umi' kidci·i·gō<sup>a</sup>,—  
mādciki' kwāwisa<sup>a</sup>; kāwīndac ominwānimāsīn. Mīdāc gī'kiwād  
wānāgucig ō'kumisān āndānit. "Tāga, nō'kumis! kidāšap kiwi'tā-  
yābigin omā<sup>a</sup> āndāyan! māgija tabījāwag mādcī'kikwāwisag; nin-  
10 gimī'kidci·i·gōg," i'kido Wāmīsā'kwā. Tābi'kadinik ki'pījāwag  
igi'·u uskinigi' kwāg. Ā'pidci unīcici 'a<sup>a</sup>·u' Wāmīsā'kwā. Kāwīn ogi-  
kaskitōsīnāwa tcipindigāwād, āšābīn kibābīgāmōnid; gāgādāc  
weyābang ki'kiwāwag igi'·u uskinigi' kwāg.

- Kāwābangidāc mīnawā ki'pināndomā a<sup>a</sup> skinawā; kābāgījik  
15 mānawā ki'·o·daminum. Mīgu mīnawā kā·i·jimī'kidci·i·ngut 'i'·i<sup>a</sup>  
mādciki' kwāwisa<sup>a</sup>. Mīnawā gī'kiwā wānāgucig ō'kumisān āndānit.  
Mīnawā ugī·i·nān ō'kumisān: "Kidāšap kiwi'taiyābigin omā<sup>a</sup>  
āndaiyan!"

- Mī gāgā't kā'tōdāng 'a<sup>a</sup>·u mindimōyā<sup>a</sup>.  
20 Mīnawā ki'pi·i·jāwag igi'·u i'kwāwag; kābādibi'k kīnāgāyābī·i·  
cinōg āšābīng igi'·u i'kwāwag. Wayābaninig kāgā kimādwākiwāwag.

Mīdāc ānād ō'kumisān: "Nīdawā! nīngamādcā," i'kido 'a<sup>a</sup>·u  
Wāmīsā'kwā.

- Mēdāc āgut ō'kumisān: "Kīgidimāgis nōjis. Kāwīn kitānāgā-  
25 nāsīg, ā'pidci kiji'kāwag."

"Mānu nīngamādcā," i'kido 'a<sup>a</sup>·u uskinawā. Mēdāc kāgā't  
kīmādcād 'a<sup>a</sup>·u inini, kābāgījik pimibā'tō. Nīnguding unōndawān  
awīya pigāgigidōnit udānāng. Mī ini'·u mādcīgi'kwāwisa<sup>a</sup> ubidā-

You too will be asked (to join in play). All kinds of things they do: they play ball, and the women play the double-ball game; sometimes all play together."

And on the morrow by two youths who came over he was addressed: "Come hither, my friend! Join with us in the games we play!"

Whereupon truly he went, joining in with them; he too went to where the play was going on. All day long they played. Now, by two maidens was he annoyed, — by the Foolish Maidens; and he did not like them. Thereupon back he went in the evening to where his grandmother lived. "I say, my grandmother! coil your net about this place where you live! for perhaps hither may come the Foolish Maidens; I was annoyed by them," said Clothed-in-Fur. When it was night, then hither came the maidens. Very handsome was Clothed-in-Fur. They were not able to enter, for the net was in their way; and when it was nearly morning, back home went the maidens.

And on the morrow they came again to invite the youth; all day long again they played at games. Thereupon again he was annoyed by the Foolish Maidens. Again back he went in the evening to where his grandmother lived. He repeated to his grandmother: "Coil your net about this place where you live!"

That truly was what the old woman did.

Again hither came the women; all night long were the women bothered with the net. When it was nearly morning, they could be heard going away.

Thereupon he said to his grandmother: "Confound it! I am going (back home)," said Clothed-in-Fur.

Whereupon he was told by his grandmother: "You are to be pitied, my grandson. You could not leave them behind, so exceedingly fast do they walk."

"But nevertheless I am going," said the youth. It was true that away started the man, all day long he went running. Suddenly he heard the approaching sound of somebody talking behind him.

jimigōn. "Kidimāgizi Wāmīsā'kwā 'nīndānagajiwā' ānādang. Kā-wīn mī'tcāsinōn owā a'ki."

Ānigu'k ānupimibā'tō; āckam pācu' pigāgīgidiwā\*. Mī'i·dec  
 5 āji·a'·kwādawābā'tōd kistciwigwāsing ā'pidci pāgwāpāgadinig. Pā-jikidac ānībīc ugī·o·dā'pinān; mīdāc i·i·mā<sup>a</sup> kī·ā·nimindcimīt  
 ānībīcing, wāsa'dac kījiwābāsin ānībīc. Mīdāc mīnawā kī·ā·ni-  
 ·u·ndcimādcād.

Mīnawādec mādcigi'kwāwisag, tāgucinowād imā<sup>a</sup> wīgwās pāda-  
 'kidānig i'kidōwag: "Mī omā<sup>a</sup> a'pānā kī·a'·kwādawād kinābā-  
 10 minān." Mē'i·dac ā'kidōwād: "Kawā·ā·ndā owā wīgwās!"  
 Pepājik wāgā'kwādōzan udaiyānāwān. Mī'i·dec kawā·a·mō·o·wād  
 'i'i'w wīgwās. A'pī·i·dac kāwisag 'i'i'w wīgwās kī·a'·pa·i·diwag,  
 kāwīndac ugīmī'kawāsiwān. Mī'i·dac āndawābandāmowād tci-  
 pimi'kawānit, kāwīndec ōmī'kawāsiwāwān. Mī'i·dac ānād ucimā-  
 15 yan: "Taga, nicimā! āgīndadā āndasobāga'k o·o· wīgwās!" Kāgā-  
 'tidac kā·ā·gīndāmowād, pājik kāwīn gāgō ānībīc. Mī'i·dec kīnan-  
 dawābandāmowād 'i'i'w ānībīc; nawādc wāsa<sup>a</sup> mī·i·dac kīmī'kamo-  
 wād ānībīc. Mīdāc imā<sup>a</sup> āni·ō·ndcipimi'kawād 'a'a<sup>a</sup> Wāmīsā'kwā.  
 Mī·i·dac mīnawā nō'pinanāwād.

20 Ninguding mīnawā onōndawān pigāgīgīdōnit, ānigu'k ānupīmi-  
 ba'tō; āckam pācu' pī·a·yāwa\*. Mēdāc mīnawā kī·a'·kwāndawāt  
 kistcimīna·i·gūn.

Mēdāc ā'kidot sāzī'kizit a<sup>a</sup> i'kwā: "Nicimā, mī·o·mā<sup>a</sup> a'pānā  
 kī·a'·kwāndawāt kinābāminān."

25 Wīndac Wāmīsā'kwā, pā·jik cingobā'kwāndak ogīmanībidōn;  
 mī·i·dac kīpōdādang. I·i'·mā<sup>a</sup> kī·ā·nimindcimīt; wāsa'dac kī·i·jiwā-  
 bāci 'a'a<sup>a</sup> cingupā'ti'kōns.

Wīnawādec mādcī'kī'kwāwisag, i'kidōwag: "Kawawādā wā'a<sup>a</sup>  
 mīna·i'·k!" A'pī·i·dac gāwisād 'a'a<sup>a</sup> mī'tig kī·a·ba'tōwag, kī·ā·n-  
 30 dawābāmāwād; kāwīn idēc awīya ayāsiwān. Mīnawā ugī·ā·gīmā-

It was the Foolish Maidens who came talking about him. "To be pitied is Clothed-in-Fur if 'I can leave them behind' he thinks. Not large is this earth."

All the faster he then tried to run; yet nearer still they came talking. Thereupon he climbed a tall birch which was very thick with foliage. Now a single leaf he took; whereupon away he went clinging to the leaf, and a long way off was the leaf wafted by the wind. Thereupon from there he again started on his way.

And as for the Foolish Maidens, when they came to the place where the birch was standing, they said: "It is up here where our husband has climbed and disappeared." Whereupon they said: "Let us cut down this birch!" Each had a small axe. So then they cut down the birch. And when down the birch fell, they ran to it at the same time, but they did not find him. And then they looked to see if he had left any tracks, but they did not find any trace of him. And then (the elder) said to her younger sister: "Come, my little sister! let us count how many leaves there are upon this birch!" And truly, after they had counted them, there was one leaf missing. Whereupon they started looking for that leaf; farther on the way was where they found the leaf. Thereupon from there was where Clothed-in-Fur began leaving the sign of his trail. Whereupon once more they pursued him.

Once more he heard the sound of them as they came talking, with all his speed he tried to run; closer were they coming. So then next he climbed a tall spruce.

Thereupon said the woman who was older: "My little sister, up here is where our husband climbed and disappeared."

And as for Clothed-in-Fur, after he had taken the stem of a spruce-leaf, he pulled it off; thereupon he blew upon it. Yonder he went clinging to it; and far away by the wind wafted the stem of the spruce-leaf.

Now, as for the Foolish Maidens, they said: "Let us cut down this spruce!" And when down fell the tree, they ran to it, they looked to see where he was; but no one was there. Again they

wān āndəswāndəgizinit. Kă'gă't kăwīn ayāsīnōn pā'jik jingobān-  
dāg. Mī'i'dec mīnawā kīnāndawābādcigāwād, wāsa ogīmi'kānāwa  
'i'i' cingobāndāg. Mīdāc mīnawā wābāndāmowād pimi'kawānit,  
mīdec mīnawā nō'pīnānāwād.

- 5 Mīnawāgu ninguding onōndawān pigāgīgīdōnit odānāng. Mīci-  
gwa ā'pidci ayā'kuzid. Mīnawā kī'a'kwāndawā kistciāzādīng; mī  
mīnawā kā'tōdāng; pājik ānībīc kīpā'kibitōd; mī'i'mā kī'ā'nimin-  
dcimid wāsa' kī'a'niwābāsīninig. Nawādc wāsa kī'pāngisīnīni;  
mēdāc mīnawā kī'ā'nimādcīpā'tōd.
- 10 Mīnawādec mādcigī'kwāwisāg ogīkawawāwān īnī'u āzādīn;  
mīnawā kīnāndawābādcigāwāg, kăwīn ogīmi'kawāsiwāwan imā<sup>a</sup>  
ānībīcī'kāng. Mīnawā ogī'ā'gindānāwa āndəsoṗāgizit; pājik  
ānībīc kăwīn gāgōn ayāsīnōn. Mīnawā kīnāndawābādcigāwāg;  
ā'pidci wāsa' ogīmi'kānāwa ī'i'u ānībīc, mēdāc mīnawā wābān-  
15 dāmowād pimi'kawānit īnī'u uskinawān. Mī'i'u mīnawā nō'pīna-  
nāwād.

Ninguding mīnawā onōndawān pigāgīgīdōnit, ubīdājīmīgō. "Kīdi-  
māgizi Wāmīsā'kwā 'nindānāgajiwā' ānāndāng. Ānīndi mistcāg a'ki  
kīnāgajiwād?" pī'i'kidōwag.

- 20 Ā'pidci cigwa ayā'kuzi Wāmīsā'kwā. A'pī pācu' payānit, owā-  
bāndān kwaya'k ājād pī'kwā'kwāt. Mī'i'dāc kā'i'nāndāng  
Wāmīsā'kwā: "Mī'i'mā pigwā'kwādung tēgāsōyān." Ogīptmōdān  
'i'i'u pigwā'kwāt odasawān, mīdāc imā kīpīndcisāt, pigwā'kwādung  
kī'kāzut.
- 25 A'pī'i'dāc mādcigī'kwāwisāg tāgucīnowād. "Mī'o'mā āgū-  
zugwān kīnābāminān," i'kido 'a'a' sāzī'kizit. Mēdāc mīnawā kīkā-  
wa'ā'mowād; icpīmīng īnā'ka kāyā imā pigwā'kwādung ogīkīska-  
'a'nāwa, a'pīdāc pāngīsing. Kāpāngīsing wīgwāsāns kī'i'jāwāg  
imā ānībīcān ayānīg; kăwīn awīya ayāsīwān. Mīnawādec  
30 ogī'ā'gindānāwān ānībīcān, ka'kī'nagu ayāniwān. Mēdāc kā'i'ki-  
dowād: "Kānābāt c omā pī'kwā'kwādung ayādug." Mī'i'dāc

counted the number of (leaves) it had. Truly, there was missing one spruce-leaf. Thereupon again they sought (everywhere), a long way off they found the spruce-leaf. So then again they saw the sign of his footprints, whereupon they continued their pursuit after him.

And another time he heard them as they came talking at his back. Now, by this time he was very tired. Next he climbed a tall poplar; and he did the same as he had done before, a single leaf he plucked; and as he went clinging to it, a long way off was it wafted by the wind. Still farther away it alighted; thereupon again he started running as he went.

So again the Foolish Maidens felled the poplar; again they made a wide search, but they did not find him there among the leaves. Again they counted the number of the leaves (of the tree); one leaf was not there. Again they made an extended search; very far away they found the leaf, whereupon again they saw the footprints of the youth. Accordingly they continued their pursuit after him.

Another time he heard them as they came talking, they came talking about him. "To be pitied is Clothed-in-Fur if 'I can flee away' he thinks. Where is the earth so large as to make it possible for him to get away?" (thus) they came saying.

Very tired now was Clothed-in-Fur. When near by they were come, he saw a ball straight where he was going. And this thought Clothed-in-Fur: "In that very ball will I hide myself." He shot at the ball with his arrow, whereupon he then flew into it, in the ball he concealed himself.

And when the Foolish Maidens arrived, "Up here must be the place where our husband has climbed," said she that was the older. Thereupon again they felled (the tree); up over the top of the ball they had cut it, and that was where it fell. After the little birch had fallen, they went to where the leaves were; but there was no one there. And again they counted the leaves, and they were all there. Whereupon they said: "Perhaps here in this ball he may be."



äjıtcıgıga·a·mowād wāwāni 'i'i'u pikwā'kwat. A'pī'i·dāc pābā'pı-  
 dāsāg wāgā'kwādōns ogıpōdādān Wāmīsā'kwā. Mī'i·dec kīpō-  
 'kwīsāg 'i'i'u wāgā'kwādōns wıbidāwāng. "Nyā! nicimā, kīpō-  
 'kwısin niwāgā'kwād! Tağa pidōn kiwāgā'kwādōns!" udinān  
 5 ucimāyan. Mıdāc kiminigut, mıdāc mınawā tcıgıga·a·nk i'u pi-  
 gwā'kwat. Mınawā ogıpōdādān Wāmīsā'kwā, mī mınawā kā·i·ji-  
 pō'kwābidāsāninig.

Mēdāc äjıkcıcmawıwād ıgi'u i'kwāwāg. Mī'i·dāc äjısınıguska-  
 muwād 'i'i'u pigwā'kwat pınicıgu gımıskwıcinōg. Kāga'pī'i·dāc  
 10 gı'kiwā 'a'a'u wācimā·i·mind i'kwā, wınidāc sızıkızıt pānimā wı'kā  
 gı'kiwā.

Mıskwıdāc kımōskınā i·i·mā ayād 'a'a Wāmīsā'kwā. Mī'i·dāc  
 kīsāga·a·ng imā pigwā'kwādung, ā'pidci kımıskwıwānıni ubābizi-  
 'kawāgān. Mī'i·u kī·a·nimādcād, kınāndawābandāng sāga·i·gāns;  
 15 a'pī'i·dāc mādābid sāga·i·gānsing ogıgızıbıgınān ubābizi'kawāgān.  
 Kımıskwıwāgāmın dāc 'i'i'u sāga·i·gāns. Mınawā pājık ogınānda-  
 wābandān sāga·i·gān; mınawādec i·i·mā ogıkısıbıgınān ubābizi-  
 'kawāgān. Mī'i·dāc kī'pınādinig, mıdāc kī'pāsāng. Mēdāc  
 kī·a·nimādcād mınawā.

20 A'pī'i·dāc mınawā ānıbābāmādzıt, ınguding ugı·a·tōn obımi-  
 wānān wı'kabājıt. Cıgwa ānıgōni'kāni; mī·i·u awıya kıtāgıwıcinınit  
 imā wı'kabācit, i'kwāwān. Cıgwa ugı·u·ji'tōn wıgıwām 'a'a'u  
 i'kwā. "Awānāndāc a?" ināndām Wāmızā'kwā. A'pī'i·dāc  
 pāndıgāt wıgıwāming i'kwāwān owābāmān nāmādıbınit. Mıdāc  
 25 kī·o·nābı'tawād; zazākā·i'kwāwān. Āmı'kwān ogıpınān. Mıdāc  
 'a'a'u i'kwā kī·o·dā'pınād āmı'kwān kīpa'kunād; mī·i·dāc tcıbā-  
 'kwād. A'pī'i·dāc kīgıjisā'kwād kıwısıniwāg. A'pī'i·dāc wā'ka-  
 wıcimōwād Wāmısākwā kī·i·nāndām mānū tcıwıdıgāmād. Kā'ka-  
 wıcimōwād ıdāc ogāgwādcımigōn: "Mınāgu wābāng tcıgōziyang?"  
 30 udıgōn.

"Āye," udıgōn, "mısāgo wābāng tcıguzıyang."

Thereupon they carefully hewed the ball. Now, when the little axe had cleaved into it, then upon it breathed Clothed-in-Fur. Whereupon broken was the little axe at the edge. "Ah, me! my little sister, broken is my axe! Do fetch your little axe!" she said to her younger sister. And so, after it was given her, she thereupon continued hewing the ball. Again upon it breathed Clothed-in-Fur, so again was (the axe) broken at the edge.

Thereupon aloud began the women to cry. And then they began rubbing themselves upon the ball, till at last they were bleeding. And then finally back home went the woman who was younger, but she that was older did not go back till a long while afterwards.

Now, blood filled up the place in which was Clothed-in-Fur. Thereupon out he came from the place in the ball, very bloody was his coat. Therefore, as he started on his way, he went seeking for a little lake; and when he came out upon a little lake, he washed his coat. Then bloody became the pond. For another lake he went seeking, and there again he washed his coat. Thereupon it became clean, and he dried it. Whereupon he started on his way again.

And when he was on his journey again, he once put down his pack to go into camp. At the time, snow was on the ground; whereupon some one arrived there where he was going to camp, (it was) a woman. Already had the woman put up the wigwam. "Who is she?" thought Clothed-in-Fur. And when he went into the wigwam, a woman he saw seated (there). Accordingly he went and sat beside her; she was a handsome woman. A beaver he had fetched home. Accordingly the woman took the beaver (and) skinned it; thereupon she cooked a meal. And when she had finished cooking, they ate. So when it came time for them to go to bed, Clothed-in-Fur thought that he might just as well marry her. And after they had gone to bed, he was asked by her: "Do we, then, on the morrow move away?" he was told.

"Yes," she was told, "it is on the morrow that we move camp."

"Kīmādcāyan kīgamaḍwāḡaṇōnin; kaṇōjicin kaṇōninān."

Mi·i·dec ānād wiḡaṇ: "Āye\*, kīgakanōnin kaṇōjiyaṇ."

Kigijābidac ki·a·nimādcā Wāmīsā'kwā. Nāḡā\* wāsa' ka·a·ni·  
 ā·yāt omāḍwāḡaṇōnigōn wiḡaṇ. "Hwō!" Kāwīndac oḡaṇōnāsīn.  
 5 Kīnwānj odānopibāginigōn, kāwīndac oḡikaṇōnāsīn. Ki·a·nimādcā  
 'a\*a'u inini omāckimud opīmōndān. Mi·i·dac ki·o·nābandaḡ  
 tcigabāciwād, mī·i·mā kī·a·'tōd omāckimud. "Mē·o·mā\* tcigabā-  
 cid niwīdigāmāḡaṇ," kī·i·nāndaḡ. Mi·i·dac ki' pābāṇandawāndci-  
 gāt. A'pī·i·dac pāḍaḡwicing imā\* kī·a·'tod omāckimud, kāwīn awiya  
 10 wiḡaṇ imā\* ayāsīwāṇ. Mē·i·dac ājināṇdawābāmād wiḡaṇ; a'pī·i·  
 dac āni·u·dī'taḡ imā\* kigābāciwā'paṇ, owābāmān wiḡaṇ i·i·mā\*  
 ayānit. Kāyābi uwī'kwādcidōn wī·u·mbiwaṇāt, kāwīndac oḡa-  
 skitōsīn. Mē·i·dac Wāmīsā'kwā ḡi·o·dā'pināḡ mi'tig wīpaḡi'tā-  
 wāt. "Kāḡā'tidug kuca i'kwādug nindināṇdānābāṇ!" Cīḡwāḍac  
 15 pā'kitāwād ma·i·ṇḡaṇaṇ undcikwāskuniwaṇ. "Wāci' ma·i·ṇḡaṇ  
 kīḡatigo tci·a·nia'kīwang."

Mi·i·dac mīnawā ḡi·a·nimādcād 'a\*a\* Wāmīsā'kwā niḡi'kā.  
 Ningudingidac mīnawā oḡiṇaḡaḍān omāckimud i·i·mā\* wī'kabācid.  
 A'pī·i·dac pāḍaḡwicing mīnawā i'kwāwāṇ kidāḡwicinūn imā\*  
 20 wī'kaḡācid. Oḡi·u·ji'tōn wīḡiwām 'a\*a'u i'kwā. Ā'pidci paska-  
 ā·bi paska·ā·bāsowaṇ udāḡimaṇ. A'pī·i·dac wayābāmād ā'pidci  
 wānicicinini mānidōwāḡin wāḡōdāsīt 'a\*a'u i'kwā. Mīnawā-  
 dec amī'kwāṇ oḡi'pīnān 'a\*a'u inini. Mīdec āḡipa'kunād  
 'a\*a'u i'kwā, mī'kingwāṇaṇ odābādcī·ā·n pa'kunād āmī'kwāṇ.  
 25 Mēdac tcībā'kwād; kāwīn ā'pidci pīnitcigāsī tcībā'kwād,  
 ānawī ā'pidci unīcininī skudā. A'pī·i·dac kā'kījizā'kwād  
 kīwīsiniwāḡ. Mīdec ānāṇdaḡ Wāmīsā'kwā: "Kāwīn ā'pidci·o·

"When you have gone, You will hear me speaking to you; you shall speak to me when I speak to you."

At that he said to his wife: "Yes, I will speak to you when you speak to me."

So in the morning on his way started Clothed-in-Fur. Some time afterwards, when he had come afar, he heard the voice of his wife calling to him: "Halloo!" But he did not answer her. For a long while she tried in vain to call to him with a loud voice, but he did not answer her. On his way went the man, carrying his bag upon his back. And now he sought for a place where they would camp, and so there he put down his pack. "Here is where my wife will put up the camp," he thought. Thereupon he wandered about, hunting for game. Now, when he came back to the place where he had put his bag, nothing of his wife was there. Accordingly he started out to look for his wife; and when he came to the place where they had previously camped, he saw that his wife was there. Still yet was she trying to lift her pack upon her back; but she was not succeeding. Whereupon Clothed-in-Fur took up a stick with the intention of beating her. "Really, in very truth, a woman I took her at the time to be!" And the moment that he struck her a wolf leaped up from the place. "Behold, a wolf shall you be called till the end of the world!"

Thereupon again on his way started Clothed-in-Fur, alone. Now, another time he had left his bag at the place where he was going to camp. And when he came back, another woman was already there where he was to camp. The woman had put up the wigwam. Very large was the netting of her large, netted snowshoes. And when he looked upon her, very pretty was the mystic cloth which the woman had for a skirt. Now, another beaver the man had fetched. Whereupon the woman skinned it, a shin-bone (skinner) she used when she flayed the beaver. And then she cooked a meal; not very tidy was she when she cooked, even though very good was the fire. And after she had finished cooking, they ate. Thereupon thought Clothed-in-Fur: "Not very good is she at

wīngāsīsī tcībā'kwād," ināndam. Mī'i'dac mīnawā kawicimowād wīnībāwād, mī mīnawā āgut: "Mīnag<sup>u</sup> wābāng tcigwazīyāng?" udigōn.

"Āye<sup>†</sup>, mīsagū i<sup>u</sup> wābāng tcigwasiyāng."

5 "Kīmaḍwāgānōnin kī'a·nimādcāyān, nā'kumicin kādininān!"

Mēḍac kāgā't weyābāng kī'a·nimādcād awinini. A'pī'i'dac āniwā'k wāsa āni'a·yād umāḍwāpīpāgimigōn: "Ē'!<sup>i</sup> nindānawīgwa-dciwānā!" maḍwā'i'kidōwan. Kāwīndac ogīkaḅnāsi. Kī'a·nimādcāgu. A'pī'i'dac mīnawā kāwābāndāng tcigabāciwād, mī'i'mā<sup>a</sup>  
 10 kī'a'·tōd umāckimut. Kīpapānāndawāndcigādac; a'pī'i'dac paḍagwicing imā<sup>a</sup> kī'a'·tōd umāckimut, kāwīn awiya ayāsīwān wīwān. Mīnawā kī'kīwe nāndawābāmād. A'pī'i'dac āni'u'dī'tāng āndāwā'paḅ owābāmān wīwān ka'kī'na ogīsiswāwābinānān odaya-i·miwān; kāwīn ogaḅkitōsīn gī'a·jī'tōd obimiwānān, ā'pidcigu  
 15 wīnināmā'tō.

Mēḍac mīnawā gī'o·dā'pināng mī'tig wīpa'kitāwād, mī'i'·<sup>u</sup> kāgāgiwān imā<sup>a</sup> undcipāzigwa'o·nit. Mēḍac ānād: "Uci', kāgāgi kīgātigōg ānicinābāg. Mī'i'·<sup>u</sup> kāḍucināmā'tōyān ningudci ānicinābāg kī'u·ndcigusiwād maḍugānā'kung."

20 Mēḍac mīnawā kī'a·nimādcād 'a'a'·<sup>u</sup> Wāmīsā'kwā, nīci'kā mānawā paḅāyeyāt. Mīnawā ninguding kī'a'·tōd umāckimud imā<sup>a</sup> wī'kabācid; mīnawā kīpaḅānāndawāndcigāt. Paḍagwicing wānāgucininig, awiya kī'tāgwoicinōn imā<sup>a</sup>, i'kwāwān; wīgiwām ogī'u·jī'tōn; ā'pidci saḅwa·ā·bāsōwan udāgima<sup>†</sup>, ā'pidci gayā wawāgama·i  
 25 ta'ku'kid. Mīnawā ami'kwān ogībīnān 'a'a'· inini. Mēḍac pa'kunād 'a'a'· i'kwā īnī'·<sup>u</sup> ami'kwān. Mīḍac tcībā'kwād 'a'a'· i'kwā, kāwīn ā'pidci unīcī'zinōn skudā.

"Taḅa, pōḍādān i<sup>u</sup> skudā!" Mīḍac pōḍādāng skudā 'a'awi'kwā.

knowing how to cook," he thought. So then again, after they had gone to sleep, he was also asked by her: "Is it, then, to-morrow that we move camp?" he (thus) was asked.

"Yes, it is really to-morrow that we move camp."

"When you hear me speaking to you after you have gone, promise me that you will do what I shall ask of you!"

So then truly on the morrow upon his way started the man. And when some distance away he was come, he heard her calling to him with a loud voice. "Hey! I am trying in vain to put the pack upon my back," was what he heard her say. But he did not answer her. And he kept right on his way. And when he had seen another place where they were to camp, then there he laid down his bag. Then off he went on a hunt; and when he came back to the place where he had placed his bag, his wife was not there. Again he went back to look for her. Now, when he reached the place where they had been stopping, he saw that his wife had scattered all their goods about; she was not able to make up her pack, and a very great mess she had made of it.

Thereupon again he seized a club to strike her, upon which a raven flew up from the place. And then he said to her: "Behold, a raven shall you be called by the people. Such will be the mess you will make among the poles and leavings wherever people have moved from camp."

Thereupon again on his way started Clothed-in-Fur, alone again was he roaming about. Another time he put down his pack at a place where he was going to camp; again he went off on a hunt for game. When he came back in the evening, somebody had arrived there, (it was) a woman; a wigwam she had put up; very small netted were her snowshoes, and very much turned in (were her feet) as she stepped. Another beaver the man had fetched. So then the woman flayed the beaver. Whereupon the woman cooked a meal, (and) not very good was the fire.

"I say, do build up the fire!" Whereupon the woman built up the fire.

“Pōdādu’n pōdādu’n tcibiskānād!” Mīdāc uniskimān.

“Pudādan!” i’kido i’kwā, niskādizi awi’kwā. Kīgijizā’kwā idac kā’iskwa wīsiniwād, kīkawicimōwag. Mīnawā ogāgwādcimigōn wīwān: “Mīnagu i’ wābāng tcigusiyang?” udigōn.

- 5 “Äye\*,” udinān. Mīdecigu mīnawā āgut: “Kīmādwāgānōnin kī’ā·nimādcāyān. Kānōjicin kādininān; kāgu pabāni’ tawici’kwān.”

Weyābāngidec kī’ā·nimādcā ‘a’a’u inini. Mīnawādec ogi’a’·tōn omāckimut i’i·mā<sup>a</sup> tcigabācinit wīwān. Mīnawā kī’ā·ndawāndcigā ‘a’a’u inini. A’pī pādagwicing i’i·mā<sup>a</sup> kī’a’·tōd umāckimud, kāwīn  
 10 awiya ayāsīwān wīwān. Mīnawā gī’kiwe nāndawābamād; a’pī·i·dāc āni’o·di’tāng āndāwā’pān, owābamān wīwān wī·u·biwānānit; kāwīn ogāskitōzīn tcibimiwānāt a’u i’kwā. Ānōmbiwānā mēdāc ājipāngisininig obimiwānān; ozām wāgāwigānā. Mīnawādec mī’tig odōdā’pinān wipagi’tāwād. Kī’ā·nimādcāwidāc kāgwān ogi’ā·ni-  
 15 papa’kitāwān ucigānāning, mī’i·dāc kī’ā·nipīndigānit asīni’kāng. Mēdāc ānād: “Kāg kīgātigōg ānicinābēg. Mī’i·mā<sup>a</sup> mōjāg kātai-  
 yān asīni’kāng.”

Mēdāc mīnawā kī’ā·nimādcād nīci’kē. Ningudingidāc mīnawā awiya kīdagwicinōn i’i·mā<sup>a</sup> wī’kabācit, mēg<sup>a</sup> mīnawā ‘i’i’u  
 20 kā·i·jiwābizit; pādagwicing ayāwān i’kwāwān imā<sup>a</sup> wī’kabācit. Ā’pidci ta’kwāgādinī ogōdās ‘a’a’u i’kwā, ā’pidci gayā pāpīwigādā, ā’pidci gayā wābickīngwā. Mīnawā ami’kwān ogībinān awinini. Mīdāc oda’pinād ‘a’awi’kwā īni’u āmi’kwān. Mīnawā ‘a’a’u mī’kin-  
 gwānān odābādcī·ā·n pa’kunād ami’kwān. Mī’gu ājipapa’kudcī-  
 25 gānāmāt, mīgu āni’u·ndcimīdcīt ‘i’i’u āmi’k unāgic. Owīnānimā ‘i’i’u tōdāminīt, wī’kādec kīgijizā’kwā. Mī’i·dec wīsiniwād. Mīdāc

"Work with the fire, work with the fire till it blazes!" Whereupon he angered (the woman).

"You kindle the fire!" said the woman, angry was the woman. And after she had finished cooking, and they had done eating, they lay down to sleep. Again he was asked by his wife: "Is it to-morrow that we move camp?" he was told.

"Yes," he said to her. And then again he was told: "You will hear me speak to you after you have gone away. You must speak to me when I speak to you; do not fail to answer me."

And then on the morrow away started the man. And again he put down his bag at the place where his wife was to camp. Again off went the man on a hunt. When he came back to the place where he had put down his bag, his wife was not there. Again back he went to seek for her; and when he came to where they had been living, he saw his wife trying to lift her pack, but unable was the woman to lift her pack. She would get it upon her back, and then off the pack would fall; too much of a hump she had on the back. So again a club he seized to strike her. And as he was about to go, (there was) a porcupine (which) he began clubbing on the small of the back, whereupon it went into a rocky place. And then he said to it: "Porcupine shall you be called by the people. In that place among the rocks shall you always live."

So again on his way he started alone. And another time somebody came to the place where he was to camp, whereupon the same thing happened to him as before; when he came back, a woman was at the place where he was going to camp. Very short was the dress of the woman, and very small-legged was she, and likewise very white was she at the face. Another beaver the man had fetched home. Whereupon the woman took up the beaver, and likewise a shin-bone (skinner) she used in flaying the beaver. And when she opened the belly of the beaver by hitting it, she then began to eat the beaver-entrails. He became disgusted with what she did, and it was a long while before she had finished cooking. Thereupon they ate. And again, after they had eaten, they lay



mīnawā āckwāwīsinīwād kī'kawicimowād. Mīnawā oḡawādcimi-  
gōn: "Wābāngina kaḡusimīn?"

"Āye<sup>†</sup>," udinān.

"Kimādwāganōnin, kaḡōciji-i' kaḡ kādīdinān."

- 5 "Āye<sup>†</sup>," udinān. Mīdāc ānāndāḡ Wāmīsā'kwā: "Kāwīn nīn-  
dāganōnāsī namāntc kādīgidogwān." Mēdāc weyābānīnig kī'ā·nī-  
mādcā 'a'awinini. A'pī'i·dāc wāsa' āni'a·yāt, mādwābībāḡiwaḡ:  
"Ē! nīndānawīkwaḡciwaḡā!"

Kāwīndāc oḡi'kaḡnōnāsīn. Kī'ā·nīmādcā, mīnawā oḡi'ā·nī'a·'tōn  
10 umackimut tcīgabāciwād. Kipābānāḡdāwāndcīḡā, mīnawā ami-  
'kwān oḡīntśān. Pādagwicing imā<sup>a</sup> kī'ā·'tōd umackimut kāwīn  
ayāsiwaḡ wīwaḡ. Mīdāc mīnawā kīnāḡdāwābāmād; cīḡwa pācu'  
āni'a·'tād onōḡdāwān mādwānāḡamunīd: —

"Nīnābām! taḡa pidawicin kīdātcāb kāzi sōḡātāpizoyān!

- 15 Anīndcādcāḡisā, ānīndcāḡisā, ānīndcādcāḡisā, ānīndcādcāḡisā!"

Mīdāc wābāmād pōpō'kwīḡātānit, mīdāc kīmīnād udā'tcāp. Udā-  
nāḡīta'kūbītōnāḡ u'kāḡān 'a'a' u' i'kwā, kāwīndāc oḡāskītōsī tct-  
bīmīwaḡāt, pō'kuskāniwaḡ u'kāḡān. Mēdāc nīndawā mī'tig  
odā'pīnāḡ wīpāḡi'tā'wād mī-i' u' kwīḡwīciwaḡ undcīpāsigō'o·nit.  
20 Mēdāc ānād: "Kwīḡwīci kīkaḡtigōḡ ānicinābāḡ. Kāwīḡāḡō  
kīḡatīnāpātīsī."

Mēdāc mīnawā kī'ā·nīmādcāḡ 'a'a' Wāmīsā'kwā. Mīnawādec  
nīḡudīḡ kī'ā·nī'a·'tōd umackimut. Mīnawā papāḡdāwāndcīḡā.  
Pādagwīḡīḡidāc, mīnawā wīḡiwām owābāḡdān imā<sup>a</sup> wī'kabācīd;  
25 ā'pidci nībawa mī'sāḡ a'tāniwaḡ imā<sup>a</sup> āḡwādcīḡ skwāḡdāming.  
Mīdāc wābāmād i'kwāwaḡ imā<sup>a</sup> pīndīḡ nāmāḡābīnit. Mīdāc  
īnī' u' kāwīdīḡāmād mīnawa. Āmī'kwān oḡi'pīnān, āwīdāc i'kwā  
oḡi' u' jī·ā·n īnī' u' āmī'kwān tcībā'kwād. Ā'pidci owīḡāzi tcībā-

down to sleep. Again he was asked: "Is it to-morrow that we move camp?"

"Yes," he said to her.

"When you hear me speaking to you, then you must give answer to what I shall tell you."

"Yes," he said to her. And then thought Clothed-in-Fur: "Not would I answer her, no matter what she might have to say." And so on the morrow upon his way started the man. And when afar he was come, he heard her calling with a loud voice: "Hey! I am trying to put on my pack!"

But he did not answer her. On his way he continued, again he went and put down his pack where they were to camp. He went off to hunt for game, another beaver he had killed. When he came back to the place where he had put his bag, his wife was not there. And so again he went to look for her; and now, when he was near, he heard the sound of her singing a song:—

"O my husband! do fetch me your bow-string, that I may bandage my leg!  
I am lame, I am lame, I am lame, I am lame!"

And then he saw that her legs were broken, whereupon he gave her his bow-string. Even after the woman had bandaged her legs, she was yet not able to lift her pack, for broken were her legs. So then at last a club he seized to strike her, whereupon a Canada jay flew up. And then he said to it: "Canada jay shall you be called by the people. In nothing will you be of use."

And then on his way continued Clothed-in-Fur. And another time he went and put down his pack. Again he went off on a hunt for game. And when he returned again, a wigwam he saw at the place where he was to camp; a very great heap of fire-wood was outside by the door. And then he saw a woman seated there inside. And she too was another whom he married. A beaver he had fetched home, and the woman prepared the beaver for cooking. Very good at knowing how to cook was the woman. And after

'kwäd a<sup>a</sup>wi'kwä. Kā'kijizä'kwädidäc ogī'a<sup>a</sup>'tōn mīdcim onāgā-  
ning. Kiwisinidäc 'a<sup>a</sup>'u inini, awidäc i'kwä kāwīn wisinisi. "Wisi-  
nin!" odānu'i'nān.

"Kāwīn niwīwsinisi," i'kidō 'a<sup>a</sup>'u i'kwä. Mīgu i<sup>u</sup> mōjag  
5 kǎ'tōdang 'a<sup>a</sup>'u i'kwä.

Ningudingidäc 'a<sup>a</sup>'u inini kī'ā'ndawāndcigäd; mi'tig ogīpabāta-  
'kunāng pīnicigu ogīpidōn imā<sup>a</sup> āgwādcīng skwādāming; mē'i'däc  
imā<sup>a</sup> kī'pāda'kidōt āgwādcīng, azādīnsang.

A'pī'i'däc āgwādcīng ājād 'a<sup>a</sup>'u i'kwä, mādwāgigitō: "Nyā<sup>a</sup>,  
10 mīsa' tcfwīsinian!"

Mēdäc nōndawād mādwādcigānit, "Tcāk, tcāk, tcāk, tcāk, tcāk!"  
Awidäc inini kīpāsigwī, kīta'pābi kīmōdc wīwābāmād; mīdäc  
wābāmād amī'kwān tānāndcigānit. "Mināngwāna a<sup>a</sup> amī'k wādi-  
gāmāk!" ināndam. A'pī'i'däc pābīndigāt 'a<sup>a</sup>'u i'kwä, minawā  
15 anicinābāng icināgusi. Mīdäc i<sup>u</sup> mōjag kǎ'tōdang 'a<sup>a</sup>'u inini,  
mō<sup>a</sup>jag āsādīnsan ogīpīnān ācamād wīwān. A'pī'i'däc nā<sup>a</sup>jinit  
unītcānisiwān, udigōn wīwān: "Kīcpīn kuziyang māmāngitawā-  
'kwāg ānī'i-jān!"

Mī'i'däc āniguziwādin nīgān ānibimosā 'a<sup>a</sup>'u inini. Mī'i'däc  
20 i'ku nōndawād wīwān pīgīgitōnit: "Māmāngitawā'kwāng ānī'i-jān,  
māmāngitawā'kwāng ānī'i-jān!" Mēdäc kǎ'gā't āndōdang awi-  
nini. Mīgu a'pānā nōndawād pīgīgitōnit, mīdäc kī'ā'ni'a<sup>a</sup>'tōd  
opīmiwānān awinini imā<sup>a</sup> tcfgabācinit wīwān; minawā kī'pābā-  
nāndawāndcigā. A'pī'i'däc padāgwicing imā<sup>a</sup> kābāciwād, mīgu i<sup>u</sup>  
25 kāyābi āndawād kǎ'pidōt 'a<sup>a</sup>'u i'kwä. Kǎ'gā't mīnwāndam  
'a<sup>a</sup>'u inini. Mīgu i<sup>u</sup> mō<sup>a</sup>jag kǎ'tōdang 'a<sup>a</sup>'u i'kwä. Ningudingidäc  
udigōn wīwān: "Tāga, kīcpīn zībīns wābāndamān ānī'i-jaiyan,  
mō<sup>a</sup>jag mi'tig ānī'a<sup>a</sup>-jawā'kwisitōn."

Mī'i'dec 'i'i<sup>u</sup> mō<sup>a</sup>jag kǎ'tōdang 'a<sup>a</sup>'u inini. Ningudingidäc  
30 owābāndān ānijāgo pasa'kāmīgānig; ānawī'o-gīmi'kwādān kǎ'i-

she had finished with the cooking, she put the food into a vessel. Now the man ate, but the woman did not eat. "Eat!" in vain he told her.

"Not am I anxious to eat," said the woman. Thus always was what the woman did.

Now, once the man went away on a hunt for game; a stick he carried about with him, and he fetched it home to a place outside, by the doorway; and then there he stuck it into the ground out of doors, (it was) a small poplar (stick).

So, when out of doors went the woman, she was heard to say: "Ah, me! now, then, will I eat."

Thereupon he heard her make the sound, "Tçak, tçak, tçak, tçak, tçak!" Thereupon the man rose to his feet, he stealthily peeped out of doors to see her; thereupon he beheld a beaver busily eating away. "And so it was a beaver that I married!" he thought. And when the woman came back indoors, again like a person she appeared. And so this was what the man always did, a little poplar he always fetched home on which to feed his wife. And when she had two children, he was told by his wife: "When we move, to open places in the forest do you go!"

And so whenever they moved camp, on ahead went walking the man. And then always he heard his wife come, saying: "To an open place in the forest do you go, to an open place in the forest do you go!" Thereupon truly that was what the man did. So always, when he heard his wife come speaking, then straightway down would the man lay his pack at the place where his wife would make the camp; again off he would go on a hunt for game. And when she came to the place where they were to camp, still would the woman bring along her home. Truly pleased was the man. And that was always what the woman did. And once he was told by his wife: "Now, when you see a brook, wherever you go, always put a (foot) log over it."

And that was always what the man did. Now, once he saw the bed of a brook; even though he remembered what he had been told

go'pan wīwan, kāwīndac ogī·q·'tōsīn mi'tig imā<sup>n</sup> paša'kamigāng;  
 ki·q·nimādcā. Mī·i·dec kī·a·ni·a·'tōd ubimiwanān imā<sup>n</sup> tcigābācīnit  
 wīwan. Kipābānāndawāndcigā mīnawā; paḍagwicingidac imā<sup>n</sup>  
 ki·q·'tō'pan obimiwanān, kāwīn awiya ayāsiwān wīwan. Mīdec  
 5 ki'kiwēd naḍawābāmād. Ogīmi'kwāndān 'i'i'w paša'kāmigāns  
 kā'piwābandang; a'pī·i·dac pācu' āni·a·iyād onōndān kitcizibi  
 maḍwādcīwaninig. Ānimadābīt imā<sup>n</sup> sībīng owābandān piba-  
 'kupī' kawānit wīwan, nīj gayā onīdcānisān. Mīḍac kīgīstcīmawit.  
 Mēḍac kī·a·nimādcād nīsādcīwan. Nāningudnō oḍaniwābandān  
 10 agwā'kawānit wīwan gayā, mīḍac 'i'i'w wābandang kīckīckāndcigā-  
 nit. Ningudingidac oḍōdi'tān sāgā·i·gan, āmi'kwa<sup>8</sup> imā<sup>n</sup> tāwa<sup>8</sup>.  
 Owābandān kistcīwīc, ami'kowīgiwām a'tānig nāwagām; mīḍac  
 imā<sup>n</sup> maḍwānaḡmaḍabīnit wīwan imā<sup>n</sup> wīcing. Mīḍac kī·i·jād  
 tibickō a'tānig 'i'i'w wīc, mēḍac kaḡnōnād wīwan: "Ōndās, ṭaga  
 15 pij ōmā<sup>n</sup> aḡinōtcīyaḡ!"

Kāwīn gaḡagaḡ oḡaḡnōnigōsīn. Nībiwatāsing oḍāḡaḡi kaḡnōnān, kā-  
 wīndac oḡaḡnōnigōsīn. Maḍwāpinā'kwā·u· 'a'awī'kwā; ḡaga'pī  
 kīmaḍwāpīndigā 'i'awī'kwā.

Mīḍac wābāmād pā·jik unīdcānisān pīḍāḍaḡā·e·nit; cīḡwadac  
 20 wā·u·dā'pinād, kī·q·jāwī'kupinā, 'a'a'w aḡbīnōdcī sāgā'pini'kāsut.  
 Kāwīndac ogī·o·dā'pināsīn. Mīḍac kī·q·nikiwād 'a'a'w abinōdcī.  
 Mīnawā bā·jik pīḍāḍaḡā 'a'a'w aḡbīnōdcī; a'pī·i·dac o·o·mā<sup>n</sup> māja-  
 ḡānit nīndawā ogīpīmwān, mī·i·'w ḡinīsād. Kāwīn sāḡa'pīsōsiwān.  
 Mēḍac kī·o·dā'pinād nībunit, nō'pīmīngidac i·i·jā māwit. Awiya  
 25 onōndawān pīḡaḡnōnigut nō'pīmīng: "Ṭaga bizān! Ningudcī 'a·'pa-  
 ḡic 'a'a'w tā'kunat aḡbīnōdcī! Kībīnā<sup>n</sup>si'kawin," udigōn. Cīḡwa  
 maḍwāḡigito 'a'w i'kwā nāmaḍaḡbīt iwīdi wīcing: "Ṭa, ta, ta, ta!  
 Pōnīm. Nīn 'a'a'w nīnābām!" Mēḍac kī'kāndīwaḡ iḡi'w i'kwāwag;

by his wife, yet he did not place a log over the place of the dried-up water-course; he continued on his way. And then he put down his pack at the place where his wife would make the camp. He went off again to hunt for game; and when he came back to where he had put down his pack, his wife was not there. Thereupon he went back to look for her. He thought of the small, dried-up water-course; and when near by he was come, he heard the sound of a great river flowing along. When he came out upon the view of the river, he saw signs of the footprints of his wife leading into the water, and likewise of his two children. Thereupon he wept aloud. And then he set out down the course of the river. And sometimes he would also see the footprints of his wife coming out of the water, and there he would see where she had been gnawing (upon the poplars). Now, once he came to a lake, (and) a beaver was living there. He beheld a great dwelling, it was a beaver wigwam far out on the water; and now there he saw his wife seated upon the dwelling. Thereupon he went over opposite to where the dwelling was, and then he spoke to his wife: "Come hither, and fetch over here the children!"

But no answer at all was he given. Many a time he tried in vain to speak to her, but he was not answered. Her hair was the woman combing; finally then in went the woman.

Thereupon he saw one of his children come swimming towards him; and just as he was about to take it, back was it withdrawn, for the child was bound to a cord. And so he did not get (his child). And then back home went the child. Another child came swimming towards (him); and when it arrived at the place where he was, he took a shot at it, whereupon he killed it. It was not tied to a cord. And then he took it up dead, and into the forest he went weeping. Somebody he heard come speaking to him in the forest: "Stop crying! Throw away the child you are holding! I am coming to get you," he was told. Just then the woman was heard speaking, as she sat there on the dwelling: "Ta, ta, ta, ta! Let him alone! That is my husband!" Thereupon with each other the women

anōdcinā' pināndiwag. "Plsān abin taga!" inā 'a'a'u wicing nāma-  
dābit. "Apickāmuning ācināgwa'k kizō."

"Plsān abin kayā gīn, cwāskutiyāyan."

Anōdc kī'i·diwag ājināgusiwād.

- 5 Mī'i·dac kī·ā·nimādcinigit ini'u i'kwāwan kā'pitagwicininit.  
Mēdac nōndawāt maḍwāmawinit ini'u wīwan, mī'i·dac kī·ā·nimādcā-  
wād. Mī'i·dac ā'kidōnit ini'u mayādcinigit i'kwāwan: "Ōdā\*na  
ayāmaḡat imā<sup>a</sup> wāndciyān, mī·a·'u nōs wāgimāwit."

Cigwādac wādi'tamowād ōdā\*na owābamān mi'tigōn pāda'ki-  
10 zonit nāwaya·i' ōdānāng. "Mī-i·wādi nōs āndāt. Udānāng pimo-  
sān," udigōn. "Kāgu' miziwā inābi'kān. Ājitu'kiyān ijitaku-  
'kin."

A'pī'i·dac pāndigāwād oḡanōnigōn ōsān 'a'a'u: "Tawa't, tawa't,  
tawa't! Kā\*ḡatināgunā anicinābāng kidiciwābis ō wī·a·i'ndiyan!"

- 15 Nāḡadcidac kā'pindigāwād, kī'pindigā pā\*jik ozāwima'kwa.  
Kī'ō·nābi. Nīskādizi, ānāḡināḡutāmāḡā ini'u i'kwāwan wīdidiḡā-  
mād; kāwindac kīmināsi, mī·i·'u wāndcintskādizit. Pa'kābit; ozām  
a'kiwā<sup>a</sup>zi. Mēdac ōdā'pinād oḡaskipidāḡaḡan; onāskina·ā· wīḡā-  
ḡaswāt; wāwībidac kisāḡaswā; kā·i·skwāsāḡaswāt, oḡipīnawān  
20 ōdō'pwāḡaḡan imā<sup>a</sup> oḡaskipidāḡaḡning. Kipāsigwī oḡināsi'kawān  
ini'u mi'tigōn pāda'kizonit imā<sup>a</sup> āpi'tawind. Mīdac kī'pīgubinād,  
mīdac kī·u·nābit iskwāndāng. Oḡimā<sup>a</sup>ma'kwa ḡaḡugimāwāḡandōnān  
ini'u mi'tigōn; oḡipōdānān mīdac nāyāp kimisiwāzit 'a'a'u mi'tig.

- Kayā wīnidac Wāmīsā'kwā oḡi·u·dā'pinān umi'tigwābin. "Nāḡ-  
25 kāsa kādi·ā·mbān ānāma'kāmigō·i·nini wī·ā·ngoma'k!"<sup>1</sup> Mīdac  
kī'pīmwād ini'u mi'tigōn. Wāwīngā ḡipigiskisā 'a'a'u mi'tig.

<sup>1</sup> Referring to the Brown Bear.

began quarrelling; all sorts of things they said to each other. "Do keep quiet!" was said to the one seated on the dwelling. "Like a mat (spread on the bottom of a canoe) is the appearance of your tail."

"You keep quiet too, you without a tail!"

All sorts of things they said to each other about how they looked.

And then he was taken away by the woman, who had come to (where he was). Thereupon he heard the sound of his wife weeping, whereat they set out on their way. And then said the woman by whom he was taken away: "There is a town over there from whence I came, and my father is the chief."

And as they were coming to the town, they saw a staff standing in the centre of the town. "It is over there where my father dwells. Behind me do you walk," he was told. "Don't be looking about everywhere. Where I step do you step."

And when they entered in, she was addressed by her father saying: "Tawat, tawat, tawat! Truly, indeed, like a human being you are, to have this happen to you!"

Now, some time after they had entered, in came a Brown Bear. He sat down. He was angry, for he had once asked in vain for the woman to be his wife; but she was not given to him, and that was why he was angry. He was jealous; he was too much of an old man. And then he took up his tobacco-pouch; he crumpled (his tobacco) to smoke; in a little while he was smoking; after he was done smoking, he put his pipe back into his tobacco-pouch. He rose to his feet to go to the pole that was standing there in the centre of the lodge. And then he broke it in pieces, whereupon he sat down by the doorway. Chief Bear gathered up the pieces of the pole; he breathed upon them, and then back again was the pole made whole.

And so in like manner Clothed-in-Fur took up his bow and arrow. "See what I would do if I should wish to eat up an underground person!"<sup>1</sup> Thereupon he shot at the pole. Every part of the pole



'A'a'wīdec uzāwima'kwa kī'ā'gātcī; wāwīp ogī'o'dā'pinān aḡaski-  
pidāḡaṇaṇ, mīdāc kīsāḡa'ang.

Minawādec a'kiwā<sup>2</sup>zi ogīmāwāndōnān īnī'u mī'tigōn; mēdāc  
kī'pōdānāt nāyāp kimiziwāzi 'a'a'u mī'tig.

- 5 Minawā bā'jik kī'pīndigā, wābima'kwa, kayā wīn ntskādizi.  
Kayā wīn kigāḡwādwābān īnī'u i'kwāwān, kāwīn dāc kīmīnāsī.  
Kayā wīn kī'u'nāskina-ā; kā-i'skwāsāḡaḡswād kīpāsigwī. "Nāskā  
kāti-āmbān ogitā'kāmī'k tājī-i'nini wī-ā'ngumāḡ!" Mēdāc nāsī-  
'kawād īnī'u kistcī-ā'sīnīn; mēdāc kā-i'jipīgubīnād, mēdāc kī-ā'wi-  
10 ō'nābit iskwāndāḡ.

Minawādec a'kiwā<sup>2</sup>zi ogīmāwāndōnān asīnīn, mī-i'u minawā  
kimiziwāzit 'a'u asīn.

- Kayā wīndāc Wāmīzā'kwā ogī'o'dā'pinān omī'tigwābīn oḡasawān  
ḡayā, mīdāc ā'kidot: "Nāskāsa kayā nīn kātiyāmbān ānāma'kāmī-  
15 ḡōwīnīnī wī-ā'ngumāḡ!" Mēdāc ājipīmawāt īnī'u asīnīn owīngā  
kīpīgīskīsā 'a'a'u asīn.

Mī-i'dec kīcāḡiskikwānī 'a'a'u wābima'kwa, āḡādcit. Mī-i'u  
kā-i'jī'o'dā'pinād oḡāskīpidāḡaṇaṇ, mī-i'u kī-ā'nisāḡa'a'ng.

- Mī-i'dec āḡut īnī'u ujijā<sup>2</sup>yaṇ: "Ayāḡwāmīsīn! Kāḡā yānawī  
20 kībā'kinawāḡ. Mīdāc ā'ta mīdāsogun kāḡu' nībā'kān! Kīcpln  
'i'i'u mīnī'k nībāsiwān, mī-i'u tcībā'kinawādwā."

- Kā'ḡā'tīdāc kāwīn wī'kā kīnībāsī 'a'a'u īnīnī;<sup>1</sup> kāḡāḡāc māḡāsā-  
ḡuṇāḡāḡīnīḡ ā'pidcī kī-a-ā'kuzī wīnībād. Kāḡāḡāc wēyābānīnīḡ  
mī-i'u kīnībāt. A'pī-i'dāc kwāskuzit kāwīn awīya ayāsiwān imā<sup>n</sup>  
25 oḡānāḡ; nīwīn mī'tigōn kīpada'kidcīḡātāwān, mī-i'mā<sup>n</sup> mīndcī-  
ma'pizut. Mī-i'dāc kīwī'kwādcīwut. Wī'kādec kīkāski'o' kīpa-  
'kīpidōt ta'kupīdcīḡaṇaṇ. Mīdāc wābāḡāḡāḡ mī'kāna kā-ā'mī-i'-

<sup>1</sup> Such is the rendering of the text, but the story goes on to say that he did  
fall asleep.

was shattered into splinters. Whereupon the Brown Bear became ashamed; at once he took up his tobacco-pouch, and then out of doors he went.

So once more the old man gathered up the pieces of the pole; and after he had breathed upon them, the same as before was the pole made whole.

Another came in, a White Bear, and he too was angry. Now, he also had asked for the woman, but she was not given to him. He also filled up his pipe; after he had finished smoking, he rose to his feet. "See what I could do if I wished to dispose of a human being who dwells upon the earth!" Whereupon he went up to a huge rock; and after he had broken it in pieces, he then went and sat down by the doorway.

So again the old man gathered up the pieces of the rock, whereupon again was the rock completely restored.

And in the same manner Clothed-in-Fur took up his bow and arrow, and then said: "See also what I could do if I wished to dispose of a person of the underground!" And so when he shot at the rock, thoroughly was the rock pulverized.

Whereupon down the White Bear bowed his head, for he was ashamed. And so after he had taken up his tobacco-pouch, then out of doors he went.

Thereupon he was told by his father-in-law: "Be on your guard! Almost, indeed, are you prevailing over them. Therefore for the period of ten days don't go to sleep! If in that space of time you do not go to sleep, then will you prevail over them."

And truly never did the man go to sleep;<sup>1</sup> and when the tenth day was nearly at an end, he had become so very tired that he wanted to sleep. So when it was nearly morning, then he fell asleep. And when he woke from his sleep, no one was there in the town; there were four poles standing, and there he was bound with cords. And so he tried to get loose. And after a long while he was able to loosen himself from the cords. And then he saw the paths by which the Bears had gone away, whereupon

jāwād igi<sup>u</sup> ma'kwag, mīdac kinōpñanāt pīnic kīstcikitcigāmīng  
 kī·a·nimāḍāpīwād. Mīdac wābandang pīmaṇa'kwāning ijināgwā-  
 tini ānābigigwāndānig. Kāwīn ḍac oḡaskitōsi imā<sup>a</sup> tciptmosāt.  
 Mīdac nōndawād aḡāma'king maḍwāmawinind wīwān. Mī·i·ḍac  
 5 kā·i·ji·o·dā'pinād omi'tigwābīn odasawān kayā, mīdac kī·i·na·ā·t,  
 mīdac imā<sup>a</sup> udasawāning kī·a·nimindcimīd. Mī·i·ḍac aḡāma'king  
 kipāngicing. Mīdac imā<sup>a</sup> kī·u·disāt wīwān pināmaḍapinit.

Mēḍac minawā kī·a·nipīndigāwād ōṣan āndānit 'a'a' i'kwā.  
 Ā'pitci minwāndamōn ucijā·yan wābamigut taḡwicing 'a'a' inini.  
 10 Mīdac minawā āgut: "Na·ā·ngic, mānawa mīdāsogun kāgu'  
 nibā'kān."

Kāḡātidac kāwīn mīnawā kī·u·ndcinibāsi; pīnicigu mīnawā kāḡā  
 kimidāsugunaḡadini, mīnawa ā'pidci·a·yā'kuzi wīnibāt. Cigwadac  
 kāḡā tcibīdābāninig mī·i·<sup>u</sup> tcimidāsagunaḡa'k; kāḡā pīdābānini  
 15 mī·i·<sup>u</sup> mīnawa kīnibāt. Nawāḍcidac ānawī kīgijāp kikuckwāzi.  
 Ājaminawa ka'kina kimādcāwa<sup>†</sup> ma'kwa<sup>†</sup>. Mī·i·<sup>u</sup> mīnawā ājitci-  
 gāzud mī'tigōn pāḍa'kidādiwān, imā<sup>a</sup> ta'kupizud. Nawāḍcidac  
 maṣkawapizu. "A'pāḡic wāwīp kaski·o·yān!" ināndam. Wāwīpidac  
 kiwī'kwāḍci·u·. Aḡāwā oḡikāski'tōn kīpa'kibidōt ta'kupidcigāṇan.  
 20 Mī·i·<sup>u</sup> mīnawa wābandang mī'kāna kā·a·nī·i·jānit ma'kwa<sup>†</sup>.  
 Wāwīpidac oḡīnō'pinanā. "A'pāḡic atimagwā tcibwāḡabāciwād!"  
 ināndam. Mīdac nō'pinānād mēḍac uḍi'tang kījā'pī'kānig; a'ki  
 pāpāngī·i·ḍac kā'kātcidā'pikāni mī·i·mā<sup>a</sup> a'pānā kā·a·nī·i·jāwād  
 ma'kwag. Kāwīndac oḡikaski'tōsīn imā<sup>a</sup> tciptmosāt. Menawādec  
 25 uḡi·o·dā'pinān omi'tigwābīn odasawān gayā. "A'pāḡic nānī'tam  
 taḡwicinān iwidi nīsā'ki!" ināndam. Mīdac kī·i·ji·i·na·ā·t 'i'q<sup>u</sup>

he followed after them as far as the great sea out upon which the Bears had come. Thereupon he saw an object like the form of a string floating on the water. He was not able to walk over to the place. Thereupon he heard on the farther shore the sound of his wife crying. At that he then seized his bow and arrow, and then shot straight away from him; and so there upon his arrow he clung as it sped along. Accordingly on the other shore he alighted. And so there he came to his wife, who was seated facing him.

Thereupon once more (he and his wife) came entering into the home of the woman's father. Very much pleased was his father-in-law when the man was seen arriving. And then again he was told: "Behold, son-in-law, for another ten days don't go to sleep!"

And truly for that reason not again did he fall asleep; (he kept it up) till the ten days were nearly ended, when again he became so very tired that he wanted to sleep. And now nearly was the dawn to appear which would mark the end of the ten-day period; almost was the dawn about to appear, when again he went to sleep. In the morning, earlier than before, it was true that he woke. By that time again had all the Bears gone away. And in the same way as before was he bound fast to the posts that were standing, there he was tied. But tighter than ever was he bound with the cords. "I wish that I might quickly get loose!" he thought. And quickly he tried to get free. After some difficulty he was able to loosen the cords. So again he saw the paths along which the Bears had gone. And speedily he went in pursuit of them. "I wish that I might overtake them before they go into camp!" he thought. Accordingly, as he followed after them, he then came to a steep cliff; and only in places here and there did the earth offer a foothold, and it was along by such a way that the Bears had passed. Now, he was not able to walk by that way. So once more he took his bow and arrow. "Would that I might first reach the foot of the hill!" he thought. And so after he had shot his arrow, and

udasawān, a'pī·i·dāc kā'pāngicing īwidi nīsā'ki, kawīn māci  
 ma'kwāg pīmosāsīwāg. Mēdāc imā<sup>a</sup> kī'pī'āt; cīgwa owābāmā<sup>a</sup>  
 pīdāsāmosānit. Wiwan pīnigāniwān nibawadec nābāma'kwag  
 pī·ā·yāwāg. Mēdāc nāntawādc kā·i·jipīmwād wīwān, ka'kina gayā  
 5 ma'kwa<sup>a</sup>ogīpābimwā<sup>a</sup>; niyā'ta ā'pīdci āgāci<sup>a</sup>·i·nit ma'kōnsa<sup>a</sup> kāwīn  
 ogīnīsāsīn. Mēdāc ānād: "Mī o" kātayāniginiyāg tci'a·ni'a·  
 'kīyūng ozām kidābānādcī·ā·wāg ānicinābāg ozām mānān-  
 didoyāg." Mēdāc kī·o·dā'pīnāng mīnān, mānidōnsa' kayā, ānībīcān  
 kayā, mīdāc kī·ā·cāmād. "Mī o" kādināndcigāyāg tci·ā·ni'a·'ki-  
 10 yūng," odīnā<sup>a</sup>.

Mēdāc kī'pīgīwād, kīmi'kwānimād īni'<sup>u</sup> wīwān nāmādapini'pān  
 imā<sup>a</sup> wīcing. Mī·i·dāc i·i·mā<sup>a</sup> minawā kīwīdciwād īni'<sup>u</sup> wīwān.  
 Ojijāyān gayā imā<sup>a</sup> ayāwān, ozīguzān gayā, wī'tā<sup>a</sup>, wīnimō<sup>a</sup> gayā;  
 mī·i·mā<sup>a</sup> na·ā·ngabtt. Wājāck kayā imā<sup>a</sup> nāmāḍābi iskwāndāng.  
 15 Ningudingadāc ināndām Wāmīsā'kwā: "A'pāgic āmwāg!" odīnāni-  
 mān wīnīmūn.

Pāpīgādāc kīgito wajask: "Nāskā ānāndāng Wāmīsā'kwā!  
 'A'pāgic āmwāg nīnīm,' īnāndām."

Kī·ā·gādcidāc 'a'a'winini. Mēdāc ā'kidot 'a'a'<sup>u</sup> a'kiwā<sup>a</sup>zi:  
 20 "Ānīj, mānū udaiyāmwān!" Mēdāc kīnīsāwād īni'<sup>u</sup> i'kwāwān,  
 ugīgījizwāwān. Mēdāc kī·ā·cāmīnd. "Kāgu' ningudci gidiskamā-  
 'kān!" Kā·i·ckwāwisinit idāc kī·o·dā'pīnigādāwān u'kānān; nibī-  
 'kāng idāc kī·ā·wībāgidcigādāwān u'kānān. Nāgādcidāc kīpīpīn-  
 digā 'a'a'wī'kwā mānawā; kī'pīmādizi. Mīgu 'i' mō<sup>a</sup>jāg kā'tōta-  
 25 wīnd 'a'a'<sup>u</sup> īnini kīcīpīn mīsawānimād wī·ā·mwād; nāningudīnō  
 uzīgusān, nāningudīnō gayā wī'tān og·i·āmwān. Nīngudingidāc ugī-  
 kuzīgupidōn uztt a'pī·i·dāc pāpīndīgāt 'a'a'<sup>u</sup> kā·ā·mwānd kīnī'jiwa  
 ucka<sup>a</sup>jīn. Mī a<sup>a</sup> Wāmīsā'kwā kā'tōdāwād.

Nīngudingidāc kī·i·'kido wajack: "Wābāng wā'kāyābidāsi ka-  
 30 wadisīgūnān." Wayābāngdāc cīgwa ānicinābā pīdāsāmosā. Kī·ā·-

by the time he had alighted at yonder foot of the cliff, not yet had the Bears walked by. And so there he waited for them; at last he saw them come walking along. His wife came on ahead, and many he-Bears were coming along. Thereupon against his will he shot at his wife, and at all the Bears he began shooting; save only the very small cubs he did not kill. Thereupon he said to them: "Such shall be your size till the end of the world, because too severely might you ill-treat the people if you were too large." Thereupon he took up some blueberries and some insects and some leaves, and then he fed them. "Now, that is what you shall eat for food till the end of the world," he said to them.

Thereupon he came back home, he thought of his wife that was sitting there on the dwelling. And so at that place he lived again with his wife. Now, his father-in-law was there, likewise his mother-in-law, his brothers-in-law, and his sisters-in-law; so there he lived as a son-in-law. Now, Muskrat was seated there at the doorway. So once thought Clothed-in-Fur: "I wish that I might eat her!" such was the thought he had of his sister-in-law.

At once up spoke Muskrat: "See what Clothed-in-Fur has in mind! 'Would that I might eat my sister-in-law!' he thinks."

Now ashamed became the man. Whereupon said the old man: "Well, let him go ahead and eat her!" Thereupon, after they slew that woman, they cooked her. And so he was fed. "Don't break the joints at any place!" After he had eaten, then the bones were gathered up; to the water then were the bones taken and thrown in. And after a while in came the woman again; she was alive. And that was always what was done to the man whenever he had the desire to eat them; sometimes it was his mother-in-law, and sometimes it was his brother-in-law, he ate. And once he pulled apart the foot (of the one he had eaten). So when the one he had eaten came in, it then had two nails. That was what Clothed-in-Fur had done to it.

Now, once said Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit." And on the morrow, sure

'kwāndowā wicing, mīdāc kəṇawābāmāwād ka'kina ājināguzinit. Kīpā'piwāg iḡi'ū āmi'kwāg ānigīwād 'a'a'ū anicinābā. Kī'kəṇōnā-Kīpā'piwāg iḡi'ū āmi'kwāg ānigīwād 'a'a'ū anicinābā. Kī'kəṇōnāwa: "Wajāck, taga iḡān, awinōndawi kāti'kitogwān 'a'a'ū  
5 anicinābā!"

Wajāckidāc ogīti'tipāndawāsitōnan uzitān, mīdāc kimādcād. Tāgucingidāc oḡagwādcimāwa ojackwān: "Ānīn kā-i'kidot 'a'a'ū anicinābā?"

"'A'pidci sənagətini āndāwāt āmi'kwāg, i'kido."

10 "Āye", i'kidōwāg. Wānāgucigidāc a'pwāḡaṇān pīndigā-ā'kwa-ckāwān āndāwād.

Mī-i'dāc ānād wīwān 'a'a'ū a'kiwāzi āmi'k: "Taga, odā'pin 'a'a'ū a'pwāḡaṇ!"

Oḡi-o-dā'pinānidāc 'a'a'ū mindimōyā; ogīmīnān onābāmaṇ;  
15 mī-i'dāc ka'kina wī'kumāwād īni'ū a'pwāḡaṇān. Kī'a-nikiwācka 'a'a'ū a'pwāḡaṇ kā-i'ckwāwī'kwāmāwād.

Wayābāḡidāc kī'tagwicinōḡ anicinābāḡ, pīnōdci-ā-wād āmi'kwān.

Ka'kinadāc kī'pāḡidīnimāḡāwāg wī-a-wiwān tcinisindwā. Ka'ki-  
20 nadāc kimādcināwāg wīnā'ta Wāmīsā'kwa; kāwīn kīnīsāsi. Wānā-gucigidāc mīnawā ka'kina kī'tagwicinōḡ pīmādisiwād. Mīnawā ninguding kidtpādcimō wajāck: "Wābāḡ wā kāyābitāsi ka-u-disi-gunān."

Wayābāḡidāc kā-gā't anicinābā pīdāsāmosā. Ā'pidci āḡāsibi-  
25 yāni āndāwād. Mīnawā kī'a-'kwāndawā imā<sup>n</sup> wicing 'a'a'ū anicinābā. Mīnawā ogīpā'pī-ā-wān ājināguzinit. Kī-ā-nigīwā 'a'a'ū anicinābā, mīnawā kī-ā-nōna 'a'a'ū wajāck: "Taga iḡān, awinōnda-ā kādī'kidogwān!"

Kā-gā'tidāc kī-i-jā wajāck. Tāgucingidāc wajāck kīḡāḡwā-  
30 dcimā: "Ānīn kā-i'kidot 'a'a'ū anicinābā?"

"'A'pidci āḡāsibiyā āndāwād āmi'kwāg, mīyātagu tcinā'si'ka-wāḡwa āmi'kwāg, i'kidō."

Kīnīskādizi dāc a'kiwāzi āmi'k. "Nīndawādc kāzōdā!" Mīdāc kī-i-jāwād u'kunimīḡ. Oḡiwī'kubidōnāwa pā'e-jik kistcimi'tig

enough, a human being came walking hitherward. He climbed upon the dwelling, whereupon they all gazed upon him to see how he looked. Laughed the beavers when the human being started on his homeward way. They addressed (Muskrat), saying: "Muskrat, do go and listen to what the human being may have to say!"

So Muskrat slid on his feet off the log, and then started away. And when Muskrat came back, they asked him: "What did the human being say?"

"Very troublesome is the dwelling-place of the Beavers," he said.

"Yes," they said. And when evening was come, (the stem of) a pipe moved into where they lived (as a sign of invitation to smoke).

Thereupon to his wife said the old Beaver: "Come, receive the pipe!"

The old woman then received the pipe; she gave it to her husband; and then all drew a puff from that pipe. Back moved the pipe after they had all drawn a puff.

So on the morrow came the people, they had come to get some Beavers.

And all gave themselves up to be killed. And all were taken away except Clothed-in-Fur; he was not slain. And in the evening they all returned alive. On another occasion up spoke Muskrat: "To-morrow by a being with a full set of teeth shall we be given a visit."

So on the morrow, sure enough, a man came walking hitherward. There was very little water where they lived. Once more climbed the man upon the dwelling. Again they laughed at how he looked. After the man had gone back home, again Muskrat was commanded: "Do go and hear what he may say!"

And truly Muskrat went. And when home Muskrat was come, he was asked: "What did the man say?"

"There is very little water where the Beavers dwell, and all we have to do is simply to go to the Beavers," he said.

Then angry became the old Beaver. "Therefore let us hide!" Thereupon away they went for the dam. They drew along a great



imā<sup>a</sup> u'kunimīng ā'tānig, mīdāc imā<sup>a</sup> kā'i-jāwād. Mīnawā ugī-kibā'a-nāwa. Kī'a-wikāzōwād ogī'a-jī'tōnāwa uwājiwā mī'i-mā<sup>a</sup> kī'pīndigāwād.

Wayābāng kī'pījāwāg ānicinābāg wīpinisāwād āmi'kwān, kāwīn  
5 ogīmi'kawāsiwāwān. Kī'kiwāwāg.

Mīnawā wānāgucig a'pwāgān pīndigāskāwān, kāwīn odā'pī-nāsiwāwān.

Mīnawādec wayābāng kī'tāgwicinūg ānicinābāg. Kābāgīcig ānāgī'a-no'kiwāg wīnisāwād āmi'kwa<sup>8</sup>, kāwīn ogīmi'kawāsiwāwān  
10 ayānit ānawī obināwā udaiwā nātānāndawāndcigānit ānimō<sup>8</sup>, ānawikī'i-jāwāg imā<sup>a</sup> ayāwād āmi'kwa<sup>8</sup>. Āmi'kwāgidāc ogīkānō-nāwān ānimōn, "Gutci, gutci, gutci!" Kāwīndāc ugīmiginigusiwān. Wānāgucig ka'kina kī'kiwāwāg, kāwīn ogīnisāsiwāwān āmi'kwān.

Mīnawā a'pwāgān ānāgīpīndigāskāwān, kāwīn mīnawā ogī'o-dā-  
15 'pīnāsiwāwān u'pwāgānān. Mīgu i'<sup>u</sup> a'pānā kā'tōdāmowād kāga'pī kīgī'timiwāg ānicinābāg wāni'ā-wād āmi'kwān. Mīnawā pīndigāskāwān u'pwāgānān. Ogānōnān dāc wīwān 'a'a'<sup>u</sup> a'kiwā<sup>a</sup>zi āmi'k: "Tāga odā'pīn 'a'a'<sup>u</sup> u'pwāgān!" Ogī'o-dā'pīnān a'pwāgānān mēdāc ā'kidōt: "Kīdinigā'a-nānig kuca' ānicinābēg," i'kido.  
20 Mīdāc ka'kina kīwā'kwamāwād īni'<sup>u</sup> u'pwāgānān.

Wayābāng kī'tāgwicinōg ānicinābēg obināwā udaiwā. Ānawī ka'kina kī'pījāwāg ānimōg imāyāwād āmi'kwāg, mīnawā, "Nīngutci, gutci, gutci!" ugī'i-gōwān. Mēdāc nīngutci kī'i-jāwād ānimōg.

25 Pā'jik idāc ānimuc ā'pidci mādāndāguzit; ānimuc gayā wīn kī'pījā imā<sup>a</sup> ayāwād āmi'kwāg. Ogānōnāwān īgī'<sup>u</sup> āmi'kwāg: "Wāgunān i'k<sup>a</sup> ājāmigōyān nāsīgōyāng?"

Mīdāc ā'kidōt: "Kī'kuniwā."

"Āwisa'! mīgicnām."

30 Mēdāc kā'gā't mīgit 'a'a'<sup>u</sup> ānimucic: " 'A<sup>u</sup>, 'a<sup>u</sup>, 'a<sup>u</sup>!"

Mēdāc ā'kidōwād ānicinābāg: "Nāckā guca' 'a'a'<sup>u</sup>! Māgijā imā<sup>a</sup> ayāwān āmi'kwān." Kāga'pī'i-dāc kī'i-jāwāg, mēdāc imā<sup>a</sup> kīmi-

tree that was there at the dam, and to that place was where they went. Furthermore, they closed it up. After they had concealed themselves, they made a beaver-hole, into which they went.

On the morrow came the people for the purpose of killing some Beavers, but they did not find them. Back home they went.

On the next morning a pipe came moving in, but they did not receive it.

So on the following day back came the people. All day long they worked in vain to kill the Beavers, but they did not find where they were, even though they had fetched their dogs, that were good at hunting, and even though they went to where the Beavers were. And the Beavers spoke to the Dogs: "Away, away, away!" Yet (the Beavers) were not barked at. In the evening all went back home, they did not kill a beaver.

Even though the pipe came moving inside again, yet they did not receive the pipe. So that was what they always did, till at last the people grew negligent on having lost the Beavers. Once more in came the pipe. To his wife then spoke the old Beaver, saying: "Do take the pipe!" After she had received the pipe, then she said: "The people surely ill-use us," she said. And all took hold of the stem of the pipe.

On the morrow back came the people bringing their dogs. Although all the dogs came there where the Beavers were, yet again, "Away, away, away!" they were told. And so elsewhere went the dogs.

But there was one dog that was of no use at all for the hunt; now, this dog too came there where the Beavers were. Him the Beavers asked: "On what do they by whom we are killed usually feed you?"

Thereupon he said: "Your livers."

"All right! then bark at us."

Thereupon truly bayed the old worthless dog: "'A', 'a', 'a!'"

Thereupon said the people: "Well, listen to that (dog)! Perhaps some Beavers are there." And so by and by hither they came,

'kawāwād ayānit ami'kwa<sup>8</sup>. Ka'kina ogīnsāwān, winā'ta Wāmī-sā'kwā kāwīn kīnsāsī.

Misa pīnāwidis kiwagōdā.

## 21. FLOATING-NET-STICK (Aḡwāṇdcōnāḡaṇ).

Ningudingisa kiwā<sup>a</sup> anicinābāḡ ṍdātōwag tciḡibig kistciḡamīḡ,  
5 mī'i-mā<sup>a</sup> wā'u'ndciwād kī'o'sāwāt winisāwāt awāsī<sup>a</sup>yaṇ; ānind  
gayā ki<sup>a</sup>gō<sup>a</sup>yaṇ unōdci-ā-wān. 'A'a'widac ugimā<sup>a</sup>, Aḡwāṇdcōnāḡaṇ  
ijini'kāzu; mī'i-'u ga'kina tābanimāḡubāṇān īni'<sup>u</sup> anicinābā wādā-  
'tōnit. Wīnigu ga'kina āni-i-'kidot, āni-i'nād īni'<sup>u</sup> anicinābā tābāni-  
māt mī-i-'u āndōḡaminit.

10 Ningudingidac kāwīn ā'pidci kāḡō uni'tōsīnāwa kāmīdciwāt,  
mī-i'dac ājikanōnāwāt īni'<sup>u</sup> ugimān: "Ānīn, Aḡwāṇdcōnāḡaṇ,  
kādiwābisiyāḡ? Kāwīn ḡāḡō nīmī'kazimin. Kībaḡusānimigō kāḡō  
tci-i'jitciḡāyaṇ tci'mī'kamāḡ wāḡōnān kā'u'ndcipimādisiyāḡ."

'A'a'widac ugimā kī-i-'kido: "Ckumā sāḡa-i'ḡāns uji'tōyu'k  
15 tciḡibig kistciḡamīḡ. Mānūdac paḡḡitājibaiya kistciḡamīḡ ina-  
kakāyā."

Mīdāc 'i'i' kāḡā't kā-i'jitciḡāwāt kā-i'ḡōwāt īni'<sup>u</sup> ugimān.  
A'pī-i'dac kā'kīci'tōwād 'i'i' sāḡa-i'ḡāns, "Mī'u-mā<sup>a</sup> ayāyu'k,  
imā<sup>a</sup> jībaiyā'k." Pā'jik idac uḡi-u'ji'tōn aḡwāṇdcōnāḡaṇ, mīdāc  
20 kā-i'nāt anicinābā<sup>8</sup>: "Ānāmīndīm niḡḡatijā tci'nāsī'kawāḡwā kī<sup>a</sup>-  
gō<sup>a</sup>yaḡ, mī-ō-mā<sup>a</sup> kādiwīnāḡwā sāḡa-i'ḡānsing. A'pī-i'dac wāba-  
māḡwā mōckināwāt imā<sup>a</sup> sāḡa-i'ḡānsing, mī-i-'u kādijikibā'ḡ-māḡ  
imā<sup>a</sup> cībaiyāḡ."

Mī-i'dac ci'ḡwa kā'ḡā't owābāmāwān pīndigānit kī<sup>a</sup>gō<sup>a</sup>ya<sup>8</sup>. Ka-  
25 'kina āṇḡaswāwanagisiwāt kī<sup>a</sup>gō<sup>a</sup>yaḡ kī'pīndigāwag imā<sup>a</sup> sāḡa-i'-  
ḡānsing. Apī-i'dac mōckināwāt kī<sup>a</sup>gō<sup>a</sup>yaḡ ugīkība-ā-nāwa imā<sup>a</sup>  
cībaiyāḡ. Mī-a-'u Aḡwāṇdcōnāḡaṇ kā'pīnāt kī<sup>a</sup>gō<sup>a</sup>ya<sup>8</sup>. Mīdāc  
imā<sup>a</sup> a'paṇā kā'u'ndināwāt nībiwa kī<sup>a</sup>gō<sup>a</sup>yaṇ.

whereupon they found that some Beavers were there. All of them they killed, save only Clothed-in-Fur they did not kill.

And so the gizzard of the ruffed grouse now hangs aloft.

## 21. FLOATING-NET-STICK.

Now, once they say that the people were living in a town by the shore of the sea, and so from that place they set forth when they went on a hunt to kill game; and some also obtained fish. Now, one was chief. Floating-Net-Stick was his name; for it was he who ruled over all the people that lived in the town. And since he had the say in all matters, what he would command the people under his charge, that would they do.

Now, once on a time they were not killing very much of anything to eat, whereupon they spoke to the chief: "What, Floating-Net-Stick, will become of us? Nothing are we finding. We beg of you to do something so that we may find what we are to live upon."

And the chief said: "Then make you a small lake by the shore of the sea. And let there be a small (underground) passage out towards the sea."

Now, it was true that they did what they had been told by the chief. And after they had finished the little lake, "Now in this place do you remain, in this (underground) passageway." And one floating-net stick he made, whereupon he said to the people: "Under the water will I go to fetch the fish, for by this very place will I bring them to the little lake. And when you see that they are filling up the little lake there, then shall you close up the place of the (underground) passageway."

And so at last they truly beheld the fish going in. And the various kinds of fish went into that little lake over there. And when the fish had filled up the place, then they closed up the underground passageway. It was Floating-Net-Stick who fetched home the fish. And so it was from that place that they always obtained abundant fish.

Ningudingidac mägwä ödä'towäd kīkistci'ijiwābat, animi'kīg  
 ugīpānādcī'tōnāwa i' ödāna; wīnāta Aḡwāndcōnāḡan kāwīn kīni-  
 busī. Kinickādizi. Mī'i'dac kā'i'jimādcāt ʔnōdc mānidō ugīpabā-  
 ḡḡwādcimān tēnādamāgut, kāwīn awiya ugīmi'kawāsīn; ḡa'kina  
 5 asīnīn pīwābi'k ḡayā āndaswāwāḡa'k ugīḡḡwādcindān. Ka'ki-  
 na dac ugī'i'ḡūn: "Kāwīn ḡayā nīn nimpizwāḡanāmīḡusī."

Ḡḡa'pī'i'dec pā'jik wāgutugwān ma'kadāpīwābi'k ā'pidciswān-  
 ḡanugwān mī'i'ḡ kātāpwā'tāgut. Mēdac kā'i'dāḡk mīcīḡnābigunk  
 tēi'jināḡwādinīḡ. Mēdac kā'ḡā't kā'i'jināḡwāk 'i'i'ḡ ma'kadāpī-  
 10 wābi'k. Mīdac imā' apīmāyā'i'kī'kāsut. A'pī'i'dac ānimi'kīkāk  
 ānimi'kīg ogīwābāmāwān mīcīḡnābigōn cīḡicīnīnīt, mīdac pāḡinā-  
 wāt. Kāwīndec pīḡwisāsīnōn 'i'i'ḡ ma'kadāpīwābi'k. Pīnic kāwīn  
 kwātē owābandazīn wāsāmowīn, ogītēḡḡinān 'i'i'ḡ ickodā ānimi'kī.  
 Kāḡa'pī ugīkwāckunadānāwa 'i'i'ḡ pīwābi'k, kāwīn obīḡwābitō-  
 15 sīnāwa.

A'pī'i'dec Aḡwāndcōnāḡan weyābāmāt ckudā ayāsīnīnī'k, īnī'ḡ  
 animi'kīn ugīmawīnānān; ugīsāḡizitānān pā'jik. "Kīnīna kābānā-  
 dcī'tōyān nidōdāna?" Mīdac imā' pīwābi'kunk kīpa'kitācīmāt  
 pīnic kīnīsāt. A'pī'i'dac kānīsāt kī'i'jā iwīdī udūdāna ayānīḡibān;  
 20 mīyā'ta u'kāḡan ā'tānīḡ. Mēdac kā'i'jīmī'tīḡwābi'kāt nīswī  
 asawānān ugī'u'jī'tōnān. Mī'i'dac kā'i'jī'a'yānī'kawīḡānācīmāt  
 anīcīnābā<sup>1</sup>, kā'kina āndacīnīpān, mī'i'dac tēpīmīḡ īnā'ā't. Mīdac  
 ā'kidot: "Ā'ā' anīcīnābātug! unīckaiyu'k, kēbītēnōnīm."¹ A'pī  
 kāpāḡīsībīnī'k udasawān kāḡā mīziwāsīwāḡ anīcīnābāḡ. Mīnawā

<sup>1</sup> It is a bit troublesome to make this sentence clear without use of the text.  
 "With an aim undirected" is a free rendering of what in Ojibwa would be better  
 rendered with something like "by chance" or "by accident;" the idea being,

Now, once on a time, while they were dwelling at the place, there arose a great storm; Floating-Net-Stick was the only one not to die. He was angered. And so afterwards he went forth, going about asking all the various manitous to help him, but no one did he find; all the rocks and the various kinds of metal there he asked. And by all was he told: "I am also beyond destruction from the power of a blow."

Then at last there was one unknown kind of black metal that must have been very strong, and it was by it that he was promised help. And so what he said to it was that it should look like a great serpent. And so truly that was what the black metal looked like. Thereupon over there at one side he hid himself. And during a thunder-storm the Thunderers beheld a large serpent lying there, whereupon they struck at it. But the black metal did not shatter into pieces. (He watched it) till he could scarcely see any lightning, for all their fire had the Thunderers used up. At last (the Thunderers) sprang upon that metal, but they could not make an impression upon it.

And when Floating-Net-Stick saw that (the Thunderers) had no more fire, he then made an attack upon the Thunderers; he seized hold of one by the foot. "Are you the one who destroyed my town?" And so there upon the iron he flung it till he slew it. And after he had slain it, he then went over to the place where his town used to be; there were only bones at the place. And so after he had made a bow, he then made three (spear-pointed) arrows. And then, after he had placed the bones together in their natural order, all that had been in the body, then into the air he sent (an arrow). And then he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected."<sup>1</sup> When the arrow had fallen, nearly whole were the people. Another arrow he sent into

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that, no matter where the arrow falls, the result will be the same for one as for all, and that the shooting of the arrow is not designed for any individual in particular.

päjik udasawān kī·i·na·ä· cpłmīng, mī·i·'u mēnawā ä'kidot: "Ä'a\*,  
 ąnicinābātug! anickaiyu'k, kibł'tcinōninim." Mī·i·'u anāwi ki-  
 māmiziwāziwāt ąnicinābāk. Mīdąc kăyābi pă·ji'k udasawān  
 icpłmīng gī·i·na·ä·. Mīgu mīnawā i' kă·i·'ki'tut: "Ąnicinābātug!  
 5 unickaiyu'k, kibł'tcinōninim." Mīdąc ka'kina kă·i·jipązigwiwāt  
 năyăp; mīnawā kī'płmădisiwąg äjipłmădisiwă'pān.

Mī·i·dąc 'i'·'u miziwă äjinăgwa'k kī'tcigāmīng: sāga·i·gāns  
 ayāmağa'k tcigibig pąngi cībaiyă kistcigāmīng ina'kakăyă. Mī·i·mă"  
 ayăwāt mō"jag kī"gō"yag. Mī·i·'u wīn Ağwāndcōnăgān kă·u·ji'tō-  
 10 gubānān. Mī·i·mă" mō"jag ąnicinābăg wāndinawāt ąnōdc kī"gō"ya'.

Misai.

## 22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE STURGEONS

(Uskinawă pabāmădcīnigut ugimānamăwan).

Ninguding pă·jik ąnicinābă kī·a·yă imă" Ma'kadānămăzībīng  
 nōdci·ă·wăd nămăwa' zīgunk. 'A'awidąc a'kiwă"zi odayăwān  
 ogwisān, uskinawān. Mō"jag pągizō a" skinawă. Ninguding ogi-  
 15 wāni·ă·n ugwisān, ka'kina ogimi'kănān odaya·i·mini, ogidcaya·i·  
 a'tănig odaya·i·mān, mī·a·'pānă kiwāni·ă·t ogwisān.

'A'awidąc uskinawă ogimădcīnigōn nămăwān, kayă wīn nămăng  
 kījīnăgusi. Miziwă ogi·i·jiwinigūn gistcigāmīng; ka'kina kī"gū"yān  
 owăbāmăwān; mō"jag kī'păbăwīdcīndiwağ. Miziwă kayă sībiwān  
 20 kī'păbă·i·jăwăg, wīdcīwăwăd kī"gū"yān; kăwin ningudci pwăna-  
 wi·u·sīwag, miziwă omi'kănăwa jăjībaiyămi'kăni'k. Mīdąc kīmă-  
 dcăwăd, miziwă kī'tcigāmīng kī'păbă·i·jăwăd; tibickō măckudănk  
 ijinăgwădini păbă·i·jăwăd, pīnic kistciki'tcigāmīng kīpăbă·i·jăwāt.

<sup>1</sup> Lake Superior.

the air. Whereupon he said: "Yea, O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon truly were the people all made whole. And then the remaining arrow into the air he sent. Whereupon again he then said: "O ye people! rise up, for I am shooting at you with an aim undirected." Whereupon all then rose to their feet, as they had done in the past; again were they alive, as they used to be.

Now, therefore, that is the way it looks along the sea: there is (always) a little lake by the shore, with an underground passage leading towards the sea. In that place are always fishes. And now it was Floating-Net-Stick himself who had caused it. And from that place do the people always obtain all kinds of fish.

That is all.

## 22. THE YOUTH WHO WAS LED ABOUT BY THE CHIEF OF THE STURGEONS.

Once a certain man was staying at Black-Sturgeon River when (the people) were hunting sturgeons in the springtime. Now, the old man had a son, a youth. Often in swimming went the youth. Once he lost his son, but he found all his clothes; upon land were his clothes, but he had lost his son.

Now, the youth had been carried away by a sturgeon, and he had taken on the form of a sturgeon as well. Everywhere in the sea<sup>1</sup> was he led; all the fishes he saw; always were (he and the sturgeon) together in their wanderings from one place to another. And into every river they wandered, going in company with the fishes; nowhere did they find it difficult to go, everywhere they found sunken places on the floor of the sea. And so they went, round-about everywhere in the sea they went; like a plain was how it looked to where they had strayed, even (so did it continue) till they wandered into the great sea.<sup>2</sup> Thereupon they journeyed

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<sup>1</sup> The ocean.



Mīdāc kī'kiwitāskāwāt kistciki'tcigāmīng. Pā'jik idāc kī'tcizībi  
ogīmi'kānāwa, mīdāc i-i'ⁿ kā'pini'ta'a'mōwād; mačkudāng pījiti-  
gwāyā i-i'ⁿ zībi. Ninguding idāc ā'pidci kī'i'ska'tāwān zībiwān.  
Ninguding ogañōnigōn ini'ⁿ wādciwād: "Pā'piniziwāgañ, nīdci!  
5 mīsa gañabātcī pā'tāwininān. Anicinābēg pācu' pī'a'yāwag."

Mēdāc kā'gā't anicinābēg sāgēwa'ō'wād; ā'pidci iska'tā i-i'ⁿ  
zībi. A'pī'i'dāc imāⁿ pāyāwād anicinābēg, owābamāwa nī'j nāmā-  
wān ayānit. Mēdāc ā'kitowād: "Naskā kuca' ogōⁿ namāwag cāngi-  
cinuwāt! Kā'gā'tigunā kīgawīsinimin." Mēdāc adā'pināmowād  
10 odāni'ti'wān.

Mī'i'dāc igi'ⁿ nāmāwag kā'i'jimādcī'tāwād kīpa'kwābīkickāmo-  
wāt i-i'māⁿ pañgi wānāmi'kānig.

Kāwīn dāc ogiwbāmāsiwāwa nāmāwān igi'ⁿ anicinābāg, ā'pidci  
kība'kwābīgāt i-i'ⁿ wānāmi'kā. Kāga'pī kīmādcāwag anicinābēg  
15 kīwāni'ā'wad ini'ⁿ nāmāwān.

Mī'i'dāc 'a'a'ⁿ nāmā kā'i'nād ini'ⁿ wādciwādin: "Anic, mīsa  
nīndawa tctgīwāwininān, māgij ā kāga'pī nīndugci kañisigōmin."

Mī'i'dāc kī'pimādcī'i'nigut. Miziwā cācībāyāmi'kā o'ō'wā a'ki;  
mī'i'māⁿ kā'pī'a'i'jiwinigut, pīnicgu imāⁿ Ma'kadānāmāzībīng  
20 ogī'pitāgwićimigōn.

'A'a'widāc a'kiwāⁿzi kawāni'ā'pañ ugwiśāñ mōⁿjağ i-i'māⁿ  
kī'i'nābitasing pāmiskādin. Ningudingidāc 'a'a'ⁿ nāmā ugīkanōnān  
ini'ⁿ anicinābān wādciwād: "Ambā, mī-i'ⁿ iji'ā'gwā'tān! Nāmāda-  
bin imāⁿ ugīdcaya'i' asīnīng!" Mīdāc kī'ā'gwā'tād. A'pī'i'dāc  
25 paśāgāwa'u'd 'a'a'ⁿ a'kiwāⁿzi owābamāwān anicinābān nāmāda-  
binit imāⁿ asīnīng. Mīwani'ⁿ ogwiśāñ kāwani'ā'pañ, nāyāp ogī'ō'  
disigōn!

Ningotwāświbibōn ogīpapāwidciwād ini'ⁿ nāmāwan 'a'a'ⁿ uski-  
nawā. Mīdāc kī'tibādcimud 'a'a'ⁿ uskinawā kā'pabā'a'i'jiwā-

about the limits of the great sea. Now, a certain great river they found, and so up that stream they went; out over a plain came the course of the river. Now, once very dry were the rivers. Once he was addressed by his companion saying: "Alas, my friend! perhaps I have now led you into danger. Some people are approaching not far away."

Thereupon, sure enough, came some people paddling into view (round a point); very shallow was the river. And when the people were come at the place, they saw two sturgeons there. Thereupon they said: "Why, look at those sturgeons lying there! Verily, now we shall have something to eat." Accordingly they reached for their spears.

And so the sturgeons set to work roiling up the place where there was but a (shallow) pool of water.

And the people did not see the sturgeons, so exceedingly muddy was the pool. At length away went the people, after they had lost the sturgeons.

Thereupon the Sturgeon said to his companion: "Well, it is perhaps time that I should be conducting you back home, lest perchance we might at last in some place be slain."

And so he was headed for home, being led by (the Sturgeon). Everywhere were caverns in under the shore; it was by such a route that he was conveyed, (keeping on) until at length he was fetched home again to Black-Sturgeon River.

Now, the old man who had lost his son always looked at the place every time that he passed by (in his canoe). Now, once the Sturgeon spoke to the human being he was with: "Therefore do you now go forth from the water! Do you sit on the top of yonder rock!" Accordingly out of the water he went. And when (round the point) came the old man (in his canoe), he saw a person seated on yonder rock. It was his son whom he had lost, back to him again had come (his son)!

For six winters the youth had wandered from place to place with the Sturgeon. Thereupon the youth related what had hap-

biziwād. Ugimā nāmāwān ini<sup>u</sup> kā'pabāwīdcīwigut 'a<sup>a</sup>'<sup>u</sup> uskinawē miziwē kayā zībing kī'pābāwīdcīwāwād kī<sup>a</sup>gō<sup>a</sup>yān.

Misa<sup>1</sup>.

23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR  
(Mā'ku'kāsut Anicinābā).

Mīnawa kīgō nindibātcīm kā'i·jitcīgāgubānān pā'jik anicinābā:  
5 umā<sup>a</sup> kistcigāmīng<sup>1</sup> taji'ā·nicinābā. Mōjag<sup>a</sup> icābānīg anicinābāk  
iwidi Micinīmā'kinīng, kī'a·wināsi'kamuwāt āgwi'·diwin. Kāgō-  
dac kī'i·jintcki'·tiwag ānind anicinābāg. A'pī'·dāc pāgīwāwād  
kī'i'·kido a<sup>a</sup> anicinābā: "Ayāngwāmizin! ninguding kīgābimawati-  
zin," ugī'·nān ini<sup>u</sup> anicinābān. A'pī'·dāc kā'tāgwicīnuwād umā<sup>a</sup>  
10 āndana'kiwāt, mī'i'·<sup>u</sup> kīmādcī'tād; mō<sup>a</sup>jag kīmidā<sup>1</sup> nāgamu 'a<sup>a</sup>'<sup>u</sup>  
anicinābā; mī'i'·<sup>u</sup> cī'gwa kī'i·nāndānk wī'a·wimādisāt ini<sup>u</sup> kāni-  
ckī'·gut.

Ninguding wānāgugik pā'jik anicinābān ogīwījāmān, wī'a·wi-  
ma'kukāzut.<sup>2</sup> Pājik idāc minis ayāmagāt imā<sup>a</sup> Anīmibīguwī'kwā-  
15 dunk, Pānūsānūminis ājini'kādā; mī'i·mā<sup>a</sup> gī'a'·tōwādugubānān  
omādcimāckimudāwā<sup>3</sup> anicinābāg; mī'i·mā<sup>a</sup> kā'·cāwād nībādtb'·i'k.  
Anāmadā·u·nk a'·tāni i<sup>u</sup> māckimut, mī'i·mā<sup>a</sup> kā·u·ndināt kistcīma-  
'kwāiyān, kackībīdāgānān.<sup>4</sup> Mīwānini<sup>u</sup> kāpisi'kawāt, mādcimācki'ki  
kayā. Mīdāc kā'·jikīwi'tāskāt i'·i·mā<sup>a</sup> ayāwāt. "Niwī'·jā iwidi  
20 Bāwī'·ting,<sup>5</sup> awāswādi. Kānawābāmicin tci'a·nimādcāiyān! Kāgu  
gayā nībā'kān! Nandawābāmicin kāgā pīdābānk." Mīdāc kīnāgā-  
mut 'a<sup>a</sup>'<sup>u</sup> anicinābā.

<sup>1</sup> North shore of Lake Superior, at Kaministiquia.

<sup>2</sup> The usual form which a man assumes as a witch.

pened to them on their wanderings. It was by the chief of the Sturgeons that the youth was accompanied on the journey, and here and there in every river were they with the fishes.

That is all.

### 23. THE MAN WHO TRANSFORMED HIMSELF INTO A BEAR.

About something else am I going to tell, concerning what a certain man did; he dwelt over here by the sea.<sup>1</sup> Often of old did the people use to go to yonder Mackinaw (Island), they used to go to obtain clothing. Now, for some cause part of the people became displeased with one another. And when starting on their way back home, said the man: "Be on your guard! for some time shall I come to visit you," he said to the people. And when they reached the place here where they abode, then he began doing (magic); often was the man singing songs of the mystic rite; it was then that he planned to go visit the one who had angered him.

One evening he asked a certain man to go with him, for he intended transforming himself into a bear.<sup>2</sup> There was an island over there in Nipigon Bay, Dangerous Island it was called; for at that place was where the people used to put away their baneful pouches;<sup>3</sup> it was there they went during the silence of the night. Down in under the ground was the pouch; it was from there that he drew forth a large bear robe, a tobacco-pouch.<sup>4</sup> That was the thing which he put on, and some evil medicine too. Thereupon he walked in a circle roundabout the place where they were. "I intend to go to yonder Sault,<sup>5</sup> and farther beyond. Do you watch me, that I may start on my way! And do not go to sleep! Look for me when the morning is nearly come." And then sang the man.

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<sup>1</sup> Pouches containing magic.

<sup>4</sup> Pouch used in the mystic rite to shoot magic.

<sup>5</sup> Sault Ste. Marie.

Kă'gă'tigu ma'kunk ijināguziwañ. Mēdāc kă'i·ckwā nāḡamut  
 kī·ā·ninōndāguzi: "Hwi' ho ho ho ho!"<sup>1</sup> Skudānk<sup>2</sup> ijināḡwāḡini  
 paḡidañāmut. Mēdāc kī·ā·nimādcād kwaiya'k, kī·ā·nipa'kubī  
 a'panā kwaiya'k Bāwi'ting; mīḡu ānī·i·jiwāwāsa'kunāt, ckudānk  
 5 ijināguzi, pīnic kiptckunāguzi.

'A'widāc anicinābā imā<sup>a</sup> kă·a·yāt kăwīn kīnfbāsi. Cigwa kăḡā  
 tclwāḡaninig mī·i·'u cigwa wāḡandānk ckudā piwāwāsa'kunanik;  
 āckam pācu' pyāyāwāñ. A'pī·i·dāc padāḡwicininit ugīpadāḡucka-  
 wāñ. Mēdāc nōndāguzinit, " 'Ā' 'ā°," inwāwāñ. Mīdāc kīmi'ka-  
 10 winit, menawā anicinābānk ijināguziwañ. Nī'jin ānicinābā udā-  
 nāniwañ<sup>3</sup> ugīpīdōñ; mī·i·'u nī'j ānicinābān kī·a·wīpanādcī·ā·t.  
 Wīpadāc kīnōndam nī'j ānicinābāk kīnibōwāt māḡwā nfbāwāt.

Mī·i·'u kă·u·ndcikusidiwāt māwica anicinābāk. Wī'ka kăḡō  
 kă·u·ndcimādcī·i·disiḡwā anicinābāk. Kāyābi ānind udayānāwa  
 15 mādcimacki'ki, māmīndāḡā āñami·ā·sigok ānicinābāk.

Ānic, misai.

#### 24. THE WOMAN WHO MARRIED A BEAVER (I'kwā kăwidigāmāt āmī'kwāñ).

Ninguding pā'jik uckinīḡi'kwē kī'tcīkī·i·ḡwī·i·cimūḡubāñ ma-  
 'kadā'kāt. Wāsa' ningudci pāḡā·i·jā. Ninguding ininiwañ owāḡā-  
 māñ nīḡawinit, oḡāñōnigōñ: "Kăwīnīna kīdāwīdcīwīsi āndāyāñ?"

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<sup>1</sup> Sound of one in the ceremony of the mystic rite when about to shoot magic  
 from a pouch.      <sup>2</sup> A witch is said to breathe fire.

And, sure enough, like a bear was his look. And when he had finished singing, he then went off, making the sound: "Hwí ho ho ho ho!"<sup>1</sup> Like fire<sup>2</sup> was the sight of the breath that he gave forth. And then off he started in a straight direction, down into the water he went as he made straight for the Sault; for, as he went, he flashed light along the way, like fire he looked, (continuing thus) till he was out of sight.

Now, the man who remained there at the place did not sleep. When it was nearly time for the morning to come, then he saw fire flashing hitherward; nearer was the other coming. And when the other arrived, he lay on top of him. Whereupon the other was heard to exclaim, "He-hey!" such was his cry. Accordingly he recovered his former self, and like a person again was his look. Two human tongues<sup>3</sup> he had fetched along; they were of two people whom he had gone to destroy. And in a little while it was heard that two people had died while they were asleep.

That was the reason why people long ago used to fear one another. Never in any way, therefore, did the people speak ill of one another. Still yet do some possess evil medicine, especially people that are not Christians.

Well, that is all.

#### 24. THE WOMAN WHO MARRIED A BEAVER.

Once on a time a certain young woman went into a long fast, blackening (her face). Far off somewhere she wandered about. In course of time she beheld a man that was standing, (and) by him was she addressed, saying: "Will you not come along with me to where I live?"

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<sup>1</sup> It is a common belief that witches do their baneful work in or through the mouth of a person.

Mīdec ki·q·niwīdcīwād anicinābānk ujināguziwaṇ. A'pī·i·dāc  
 k̄a·u·di'ṭamowād āndānit ā'pidci unīcinini āndāt 'a'a'winini; ga-  
 'kina k̄agō udaiyān aḡwiwin mīdcīm gayā. Ā'pidci wānātizi  
 'a'a'winini. Mīdāc āgut: "Kāwītna kīdāwīdigāmīsi? Mī umā"  
 5 kādājiptmādiziyaṇk," udigōn.

'A'a'widāc i'kwā kī·i·'kito: "Māgijā tākackāndamōg nōs nīnga  
 gayā."

"Kāwīn tagackāndāziwāḡ," udigōn.

Mīdāc k̄a·ḡa't k̄a·i·jina'kumāt m̄anū<sup>a</sup> tciwīdigāmāt, mīgu i'  
 10 kiwānānimāt unīkī·i·gō<sup>a</sup> 'a'a'wi'kwā. A'pidci wānīcīcīnk aḡwiwin  
 ugīmīnigōn īnī'u wāwīdigāmīgūt. Mī·i·mā<sup>a</sup> k̄a'ṭājiptmādiziwāt  
 p̄a·jik zāga·i·ḡaṇ ayānīik. Kīnwāj<sup>a</sup> uḡiwīdigāmān īn'<sup>a</sup> īniniwaṇ.  
 A'pī weyābāmāwāt<sup>1</sup> ābīnōdcīyaṇ, kīnīwiwaṇ. Kāwī'k̄a k̄agōn ugī-  
 mānāsīsīn 'a'a'wi'kwā. Ka'kina āndāswāwāḡizīnīt kī·gō<sup>a</sup>yan  
 15 ūnisān 'a'a'u īnini; ānīnd gaya awāsī<sup>a</sup>yānsān ūnisān; kīstcīnībawa  
 umīdcīmīwā a'tānī. Aḡwādcīng āndāwāt mīsaṇ gayā. Wīnīdāc  
 'a'a'u i'kwā mō<sup>a</sup>ḡaḡ udōci'tōṇaṇ ānā'k̄aṇaṇ māsīdmudān gayā;  
 ā'pidci mīnwā'tānī pīndīg āndāwāt. Nānīgūtfnū anicinābān  
 udūtīsigowān; mīyā'taḡu aḡwādcīng pabāmūsānīt īnī'wanīcinābān;  
 20 kāwīn pīndīgāsī 'a'a'wānīcinābā. 'A'a'widāc i'kwā ogīkī'kānī-  
 mān īnī'u amī'kwān k̄awīdigāmāt.

Nānīgūtfnū anicinābān pī·o·disīgōwāt oḡanīkīwāwīdcīwāwān  
 īgī'<sup>a</sup> abīnōdcīyaḡ; nānīgūtfnū kayā 'a' īnini uḡanīkīwāwīdcīwān  
 īnī'u ānīcinābān. Mīnawāḡāci'ku nāyāp ṭaḡwīcīnōḡ. Ānōdc k̄agōn  
 25 upīdōnāwa—a'kī'kōwunāḡaṇaṇ gayā, mō'kumānaṇ, āsāmān, mīnī-  
 'kīgu k̄agōn ayābādcī'tōṅ āmī'k āmundfn;<sup>2</sup> mīwanīnī'u pādōwād.  
 Āckam kīstcīwānāḡīziwāḡ. Kīstcīnībīwa unīdcānīsiwān ogīwābā-  
 māwān; tasingīdāc ānīsīgwaṅīn mī·i·wa'pī mādcānīt unīdcānīsiwā

<sup>1</sup> "To see or behold young" is an idiom for "to be parents" or "to have young."

Whereupon she went along with him who was in the form of a human being. And when they got to where he dwelt, very pretty was the home of the man; every kind of thing he had in clothing and food. Very well provided for was the man. And this she was told: "Will you not become my wife? In this place will we spend our life," she was told.

And the woman said: "Perhaps sad might be my father and my mother."

"They will not be sad," she was told.

Thereupon, in truth, she freely consented to marry him, whereat the woman lost the memory of her parents. Very beautiful was the clothing given her by him to whom she was married. It was where there was a certain lake that they passed their life. A long while did she have the man for her husband. When they beheld their (first) young,<sup>1</sup> four was the number of them. Never of anything was the woman in want. Of every kind of fish that was, did the man kill; besides, some small animal-kind he slew; of great abundance was their food. Outside of where they dwelt (was) also some fire-wood. And the woman herself was continually at work making flag-reed mats and bags; in very neat order was it inside of where they dwelt. Sometimes by a human being were they visited; but only roundabout out of doors would the man pass, not within would the man come. Now, the woman knew that she had married a beaver.

From time to time with the person, that had come to where they were, would the children go back home; frequently, too, would the man return home with the person. And back home would they always return again. All sorts of things would they fetch, — kettles and bowls, knives, tobacco, and all the things that are used when a beaver is eaten;<sup>2</sup> such was what they brought. Continually were they adding to their great wealth. Very numerous were the young they had; and as often as the spring came

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<sup>2</sup> Referring to the objects given as offerings to the souls of the slain beavers.



nānījiwān, pā'jik inini pā'jik gayä i'kwä. Midäc ānāwāt: "Nin-  
gutci awigābāciyu'k. Nibiwa ni'tāwigi'i'gu'k kinīdcānisiwāg  
äckam tclbā'ta-i'nowāt ami'kwag." Miyä'ta agāci'yinit unīdcā-  
nisiwān kāyābi oḡanawānimāwān ningublōn; pānimā<sup>a</sup> mīnawā  
5 ānisigwāngin mādcāwān ini'<sup>u</sup> unīdcānisiwān.

Ayā'a'pī anicinābān udōducigowān; ānawi ijāwag anicinābān  
ānānit mī-i'⁴ ami'kwān kinisāwāt anicinābēg, kāwīn kā'gä't  
onisāsiwāwān; nāyābigu pīgīwāwag. 'A'a'widäc i'kwä kāwī'kā  
kī-i'jāsī anicinābān āndānit; ugīkī'kino'ḡmāḡōn unābāman. Mī-i-  
10 wa'pī kīkistcimānāwāgubānān āmi'kwag, igī'widäc ami'kwag ā'pi-  
dci ugīsāgi'ā'wān anicinābān; mīgu tibickō anicinābāk kiwābandi-  
wād mī-i'⁴ kā-i'nāndāmowād anicinābān. Ānunisiguwāt, kāwīn  
kā'gä't nībusiwag. Ā'pidci ugīsāgi'ā'wān asāmān mīnigūwād an-  
icinābān; nāningutlō kayä ḡwiwin ominigōwān anicinābān.

15 A'pī-i'dac āniki'kāwāt ugīkānōnigōn uwīdigāmāḡāḡān 'a'a'⁴  
i'kwä: "Ānīc, mīsa cigwa indawā tclgīwāyān. Kayä nīn ningamā-  
dcā ningudci pa'kān a'king. Mī'o-mā<sup>a</sup> ayān āndaiyān. Pānimā  
ninguding anicinābā'ḡ tagwicinowāt kidāḡānōnāḡ."

Awidäc i'kwä pāḡagu kāyābi kī'ḡno'kī micipī'kāt. Ā'pidci  
20 minwa'tāni āndāt. Ningudingidäc kā'gä't anicinābān pīḡagwici-  
nōn; ugīdcaiya-i' wīcing kīwāḡābinit ini'⁴ anicinābān. Midäc nōn-  
dānk awiya mādwābōdcigānit imā<sup>a</sup> nāma'a-i' wīcīnk, mādwā-i'ḡā-  
wān. 'A'a'wi'kwä pā'jik mīci kā'u-dā'pīnānk, māmadwā-i'ḡā tcl-  
gi'kānimigut ini'⁴ anicinābān. 'A'a'widäc ugīdcaiya-i' nāmāḡābit  
25 ugī'kānimān awiya ayānit imā<sup>a</sup> pīndcaiya-i' wīcing. Mēḡac  
ājigīgitot: "Awānān ḡīn?"

round, then was when off went their brood two by two, one male and one female. And this they said to them: "Somewhere do you go and put up a shelter. Do you rear a numerous offspring, to the end that greater may be the number of beavers." Save only the smaller of their young would they watch over for still another year; not till the following spring would their young go away.

Now and then by a person were they visited; then they would go to where the person lived, whereupon the people would then slay the beavers, yet they really did not kill them; but back home would they come again. Now, the woman never went to where the people lived; she was forbidden by her husband. That was the time when very numerous were the beavers, and the beavers were very fond of the people; in the same way as people are when visiting one another, so were (the beavers) in their mental attitude toward the people. Even though they were slain by (the people), yet they really were not dead. They were very fond of the tobacco that was given them by the people; at times they were also given clothing by the people.

And when they were growing old, the woman was addressed by her husband saying: "Well, it is now time, therefore, for you to go back home. I too am going away to some other land. But do you remain here in my house. Eventually, as time goes on, there will arrive some people, (and) you should speak to them."

And the woman all the while continued at her work, making twine. In very beautiful order was her home. Now, once, sure enough, (she saw) a man arriving there; on top of the beaver dwelling the man sat down. Thereupon he heard the sound of some creature sawing in the beaver-lodge beneath, the sound of some one pounding. When the woman picked up a piece of wood, she made a tapping-noise, so that her presence might be found out by the man. And he that was seated out on top learned that some creature was down inside of the beaver-lodge. And so up he spoke, saying: "Who (are) you?"

"Nin," pimaḍwä·i·'kido 'a'a'u i'kwä. "Taḡa, pagwunä·a·n u'u wïc! Nîwisäga·a·m," maḍwä·i·'kido.

'A'a'widac anicinäbä ugîkusân. "Māgicā maḇidō," kî·i·nāḇam. Wāwānidac ogîmaḍwāwindamāgōn: "Mā·wija ami'kwag ningî·o·-  
5 dā'pinigobaḇnig. Kayä nîn nindaḇnicinābāwinābān. Mānū paḡunä·a·n 'u'u·wä wïc!"

Mîḍac kă·gä't indawä äjipaḡunä·a·nk i·i·wä ami'k wîgiwām. A'pî·i·dac paḡunä·a·nk, "Wāwāni kigapi'taḡanām!" A'pî·i·dac ānipaḡunä·a·nk, kî'pindcini'kāni 'a'a'u anicinäbä; mî·i·dac mî-  
10 'kōdcinād kă·gä't anicinābāwinit; miziwä ugîgaḡwādinān,—ustigwāning; u'tawagaḇn gayä nîbiwa nābijābisonaḇn umi'kunānaḇn. Ā'pî·i·dac kāmangi paḡunä·a·nk i·i·'u wïc, kî'pizāga·a·m 'a'a'u i'kwä; ā'pidci wābickāni ustigwān. Ga'kina gayä wānicicink maḇidōwāḡin udōḡōdāsin; miziwä manidōmināsa' agwa·i·ḡāsowaḇn  
15 u'kunāsink; uma'kizinaḇn gzyä ā'pidci uniciciniwān; utitibinin·dcipizonān gayä ugîgickānaḇn; ā'pidci mino'kwanaiyā.

Mî·i·dec wāwāni kitibātcimut kă·i·jiwābisit māḡwä kîwîdcîwāt ini'·u ami'kwān. Kāwî'kā ugî·a·mwāsîn. Kāyābi kînwā'j kîpî·mādisi 'a'a'u i'kwä. Kāyābi pîmādzibānîn pā·jik ucimā·yaḇn;  
20 mîwānini'·u kă'kanawānimigut. Kayāḍac mō·jag kî'tibādcîmu: "Kāḡu wî'kā maḍci·i·nā'kāḡun ami'k! Kîcpln maḍci·i·nāk kāwîn kiganisāsiwāwä."

Mî·i·'u mō·jag kă·i·jitcigāwād anicinābä·g; kāwîn wî'kā omāḍci·i·nāsiwāwān ami'kwān, māmindagä a'pî winōdcî·ā·wād. Mîḡu·i·'u  
25 kă·gä't äjiki'kāḇamuwād anicinābä·g. Kîcpln awiya uzām mānānimāt, maḍci·i·nāt ami'kwān, kāwîn ḡaḇaḡä unisāsîn. Tîbic·kūḡu awiya cîḡānimint, mî·i·'u ānānimut 'a·u ami'k. Awiyadec wî'kā maḍci·i·nāsig ami'kwān, ā'pidci uzāḡi·i·ḡōn; tîbickū anicinā·bä·g nānîḡutîḇnū äjisāḡi·i·tiwād mî·i·'u ānānimigut ini'·u ami'kwān;  
30 māmindagä uni'tānîsān ami'kwān.

"(It is) I," came the voice of the woman speaking. "Come, do you force an opening into this beaver-dwelling! I wish to get out," was the sound of her voice as she spoke.

Now, the man was afraid of her. "It might be a manitou," he thought. Then plainly he heard the sound of her voice saying to him: "Long ago was I taken by the beavers. I too was once a human being. Please do break into this beaver-dwelling!"

Thereupon truly then did he break into that beaver-wigwam. And when he was making the hole into it, "Be careful lest you hit me!" (she said). And when he was breaking an opening, in the man reached his hand; whereupon he found by the feel of her that she was a human being; all over did he try feeling her, — on her head; and her ears, having on numerous ear-rings, he felt. And when he had forced a wide opening, out came the woman; very white was her head. And beautiful was the whole mystic cloth that she had for a skirt; worked all over with beads was her cloak; and her moccasins too were very pretty; and her ear-rings she also had on; she was very handsomely arrayed.

Thereupon she plainly told the story of what had happened to her while she lived with the beavers. She never ate a beaver. A long while afterwards lived the woman. There still lived after her one of her younger sisters; it was she who used to take care of her. And she was wont to say: "Never speak you ill of a beaver! Should you speak ill of (a beaver), you will not (be able to) kill one."

Therefore such was what the people always did; they never spoke ill of the beavers, especially when they intended hunting them. Such was what the people truly know. If any one regards a beaver with too much contempt, speaking ill of it, one simply (will) not (be able to) kill it. Just the same as the feelings of one who is disliked, so is the feeling of the beaver. And he who never speaks ill of a beaver is very much loved by it; in the same way as people often love one another, so is one held in the mind of the beaver; particularly lucky then is one at killing beavers.

25. NOW GREAT-LYNX  
(Mī·i·we Pecipejī).

Māwija anicinābāk mō<sup>a</sup>·jag ogīwābandānāwa māmīndagā i<sup>u</sup>  
tīnunk kīnī·tāpīmidciwānk nibi. Ugīku·tānāwa anicinābāk. Mī·i·  
dāc i<sup>u</sup> kā·u·ndcitōdāmōwād nāningudinōng kā·u·ndci pāgīdināma-  
wāt nībī·kāng asāmān gayā. Ningudingidāc imā<sup>a</sup> Pāgwācing<sup>1</sup> kī·i·  
5 dāming mī·i·mā<sup>a</sup> ninguding pimickāwāgubānān i·kwāwag. Mī·i·dāc  
ājiwābādīning kistcīpīmidciwāninik nī·bī, kāgā kunābickāwag;  
ā·pidci sāgiziwag. Māgwā pimickāwāt ānigu·k owābandānāwa  
pījīpījī·o·su pa·kidcisānig; ga·kina nīgān tcīmāning kī·ā·pāgi-  
zōwag sāgiziwāt. Pā·jīkidāc i·kwā imā āyāt owābandān tcīmān  
10 wī·ā·nikuzābickānit; mē·i·dāc kā·i·jī·i·jāt imā<sup>a</sup> udā·kāning udābwi  
ogī·u·mbibān wīpa·kitā·ā·nk ‘i·i·<sup>u</sup> mīcīpījī·o·su. Mēdāc ā·kidot:  
“Māgwa kī·u·ckinīgiyān mō<sup>a</sup>·jag ningīma·kadā·kā. Mīdāc iwa·pi  
animī·kīg kīmījiwāt upāgamāganiwā.” Mī·i·dāc pa·kitā·ā·nk  
pīcīpījī·u·su, mīdāc kā·i·jīpō·kwuganāndānk ‘i·i·<sup>u</sup> pījīpījī·u·su.  
15 Mīdāc kīmō·kisāg ‘i·i·<sup>u</sup> tcīmān, mī·i·<sup>u</sup> kā·i·jīmādcīkwājiwāwāt;  
mī·i·<sup>u</sup> kīpīmādisiwāt.

Pā·jīkidāc kayā i·kwāgubān ogī·u·dā·pinigōn ini·<sup>u</sup> pīcīpījīn.  
Mī·i·dāc ‘a·a·<sup>u</sup> tābādcīmōgubānān iwīdī āndāwāgubānān ‘a·a·<sup>u</sup>  
mīcīpījī mō<sup>a</sup>·jag ogīmī·kindci·ā·n anicinābān. ‘A·a·wīdāc a·kiwā<sup>a</sup>-  
20 zimīcīpījī ānawī mōjā<sup>g</sup> ogīkānōnān ogwīšān: “Kāgu ‘i·i·<sup>u</sup> tōta-  
wā·kān anicinābāk tcīmī·kindci·ā·twā.” Kāwīn ugīptzīndawāsīn  
ōšān.

Ninguding i·i·mā<sup>a</sup> Pā·u·ting māmāwī tāgwābān anicinābāk.  
Ninguding pā·jīk wīgiwāming āswā·kwīcinugubān ābinōdcī ta-  
25 ‘kupisut ti·kināgāning; mīdāc ‘a·a·<sup>u</sup> kā·u·ndciwanīcīnk awabinodcī.  
Ugīwābandānāwa ani·ā·nadawāngīsing ti·kināgan mī·tāwāngānk.  
Mīwīdāc nōndawāwāt mādwāmāwīnit ini·<sup>u</sup> abinōdcīyān anāmaya·i·  
pī·kwadināng. Ānawī kīpāgīdāsowag ānicinābāk tcīpāgīdnāt ini·<sup>u</sup>

## 25. NOW GREAT-LYNX.

Long ago people often used to see something in places, especially where the current was swift. The people feared it; and that was the reason of their practice of sometimes throwing offerings to it into the water, even tobacco. Now, once yonder, at what is called Shallow-Water,<sup>1</sup> was where some women were once passing by in a canoe. Accordingly there happened to rise a mighty current of water, nearly were they capsized; exceedingly frightened were they. While they were paddling with all their might, they saw the tail of a Great-Lynx come up out of the water; all flung themselves up into the forward end of the canoe in their fright. Now, one of the women that was there saw that the canoe was going to sink; accordingly, when she had gone to the stern, she raised the paddle in order to strike the tail of Great-Lynx. And this she said: "While I was young, often did I fast. It was then that the Thunderers gave me their war-club." Thereupon, when she struck the tail of Great-Lynx, she then broke the tail of Great-Lynx in two. Thereupon up to the surface rose the canoe, after which they then started on their way paddling; and so they were saved.

Now, one of the women was seized by Great-Lynx. Therefore she it was who had told at home that Great-Lynx was continually harassing the people. And though the master of the Great-Lynxes would always speak to his son, saying, "Do not plague the people," yet he would never listen to his father.

Once, yonder at the Sault, together in a body were the people living. Once against a certain wigwam was leaned a child bound to a cradle-board; and then the child was missed from that place. They saw the sign of the cradle-board where it had been dragged along in the sand. Thereupon they heard the voice of the child crying beneath a rugged hill. Even though the people made offer-

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<sup>1</sup> The name for Ross Port.

abinōdciyan 'a'a'u mīcīpljī, kabāya-i' ānawi ugīkagā<sup>a</sup>zumāwān, kāwīndec ugīpaḡidināsīn. Kāga'pī-i'dac anicinābāḡ kī-i'kidōwāḡ nindawātē tcīnīsāwāt īnī'u mīcīpljīn. Mī-i'dac kā-i'jimādcī'tāwāt kīmūnī'kāwāt kwaya'k imā<sup>a</sup> abinōdci āndānī'tāḡusit. Wī'kādec  
 5 ugīpaḡwanā'a-nāwa 'i'i'u mīcīpljīwāc. Owābandānāwa nī'bi pāpīdā-gamickānig. Mīdāc imā<sup>a</sup> kā'gā't wāwānī ānukānōnāwāt īnī'u mīcīpljīn, kāwīndac opāḡidīnāsīn abinōdciyan. Kāyābi unōnda-wāwān maḡdwāmawīnit. Mīdāc ā'kidōwāt: "Nindawā mōnawātā tcīnīṣānk."

- 10 Kā'gā't ugīnōswānī'kānāwān. Ninguding pīdāpōtā tī'kināḡan, abinōdci ḡayā ta'kupisut. A'pī-i'dac nāwadināmuwāt tī'kināḡan owābamāwān abinōdciyan pō'kindipācīnk; kīnīsāḡwān a<sup>a</sup> mīcīpljī. Mīdāc kā-i'jinōswānī'kānāwāt; pā'jikidāc anicinābā māckawāndā-guzit kī-i'kido wīn wīnīsāt mīcīpljīn. A'pī ādimānī'kānāwāt,  
 15 pigwā'kī'tā 'a'a'u mīcīpljī. Mīdāc kīpa'kī'tā'wāt 'a'a'u kā-i'kidot wīnīsāt. Kā'gā't ugīnīsān.

A'pī-i'dac wā'kubināwāt ugīwābamāwān kīckānowānit. Mī-a-'u Pāḡwācing kāpa'kidā wāwindibānān; i'kwāwān ābwi kāpa'tā'u'gut.

- Mī-i' u kā-i'jiwāba'k. Kāyābi nānūmaya kī-i'nāḡwāt ī-i'mā<sup>a</sup>  
 20 kīmūnī'kāwāḡubānān anicinābāk; Ketcimō'kumāna'kīng<sup>1</sup> ina-'ka'kāyā imā<sup>a</sup> Pāwī'ting.

Mīsai.

ings in the hope that Great-Lynx might set the child free, even though for a long while they besought him with prayers, yet he would not let it go. So at length the people said that therefore they might as well slay Great-Lynx. Accordingly they began digging straight for the place from whence the sound of the child could be heard. And after a while they had a hole dug to the den of Great-Lynx. They saw water coming in and out (like the tide). It was true that even then they spoke kindly to Great-Lynx, yet he would not let the child go. Still yet they could hear the voice (of the child) crying. Accordingly they said: "Therefore let us dig to where he is, that we may kill him."

Truly they dug after him, following him up. By and by out came the cradle-board floating on the water, together with the child that was bound to it. And when they caught hold of the cradle-board, they observed that the child had a hole crushed into its head; Great-Lynx must have slain it. Thereupon they followed him up, digging after him; and one man that was famed for his strength said that he would kill Great-Lynx. When drawing upon him, as they dug after him, round towards them turned Great-Lynx. Thereupon him struck he who said that he would kill (Great-Lynx). Sure enough, he slew him.

And when they pulled him out, they saw that his tail was cut off. That was the one that had been struck at Shallow-Water; by a woman with an oar had he been struck.

That was what happened. Only not long ago was seen the place where the people had once dug the hole; (it is) over toward the Big-Knife country,<sup>1</sup> over by the Sault.

That is all.

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<sup>1</sup> The United States.



## 26. BOBTAIL

(Pō'kidi).

Ninguding kiwā<sup>a</sup> tāwag anicinābā<sup>g</sup>. Āniwā'kigu ōdā'tō<sup>a</sup>siwag. Kāwin gāgōn piwābi'k udayāsīnāwa, kāwin wāgā'kwat,<sup>1</sup> kāwin gayā mō'kumān;<sup>1</sup> kāwin gayā kīgō ano'kātcigan; miyā'ta kijigini-gā'kwan wā'kunāsiwāt, kayā awāsiyā<sup>a</sup>sawayānan udō'kunāsinā-  
 5 wān; kayā piwānagōn ugī'u'mō'kumāniwag; astnīn ogīwāgā'kwā-dōwag. Āniwā'k kīgōn ogī'u'ji'tōnāwa wānicicininik,—sagā'kwa-u'nan ugī'u'ji'ā'wan, āsag ki'tcigamīng kāyāwāt, pīmāskutisig kayā, kīsazāgāwāt.

Ningudingidac pā'jik uckinawā pō'kidi kā'i'nint ugīkanōnān  
 10 wīdcickinawān: "Āmbāsānōnā, mādcdād! Kāgu kayā gīn awiya wīndamawā'kān!"

Mīdac kā'gā't kā'i'jitcigāwād. Kāwin ōmā<sup>a</sup> ayāsigwāban. Wābanung kitci'agāming mī'i'widi āndana'kiwāgubānān. Mī'i'-  
 dāc kā'i'jimādcāwād kwaya'k āpāngicimut ki'i'jāwag. Kīnwā<sup>j</sup>  
 15 kīpīmosāwag. Nāningudinū kāwin kīgō kāmīdciwād ugī'a'yāsi-nāwa; nāningudinū pīnāwan unīśāwān; nāningudinū kayā ānōtc kīgōn nā'tāwigink a'king<sup>2</sup> umi'kānāwa mādciwād. Kāwin ā'pidci kīkījī'kāsiwag, wāwānigu kīpīmusāwag; pīnic kīmadāpīwād kiscti-ki'tcigamīng. Mīdec imā<sup>a</sup> kīnwā<sup>j</sup> kīpābāmusāwād; ānōtc kīgō  
 20 owābandānāwa kīstcigamīng inābiwād, kīstcīkī<sup>a</sup>gō<sup>a</sup>yan sāgibisānit owābamāwān. Pā'kicigu mā'kadā'kāgwāban īgī'u uckinawāg. Mī'i'dac nāningudinū onā<sup>a</sup>gucing ānwāting, ā'pidci minunāguzi kīzīs anipāngicimut. Mēdac ā'kidōwāt: "A'pāgic ijā<sup>a</sup>yan k iwidi! Nāmantc ājināgwatogwān!"

25 Ninguding pācu' owābamāwān kī<sup>a</sup>gō<sup>a</sup>yan mō'kibīsānit, kī'pimi-pimisā a<sup>u</sup> kī<sup>a</sup>gu. Mēdac kā'i'jikanōnāwāt īnī<sup>u</sup> kī<sup>a</sup>gō<sup>a</sup>yan pācu'

<sup>1</sup> Of metal.

## 26. BOBTAIL.

Now, once on a time, they say, there lived some people. Hardly even a town did they have. Nothing of metal did they use, no axe,<sup>1</sup> and no knife;<sup>1</sup> and nothing in the way of goods; of cedar-bark only did they make blankets to wear, and the skins of the small animal-folk did they also use for robes; and of flint were their knives; stones did they use for axes. A few things they made that were nice, — brooches they made; shells that were in the sea, and shells with spirals, they fixed in a pleasing way.

Now, once a certain youth, who was known by the name of Bobtail, spoke to his youthful comrade, saying: "Pray, let us go away! And tell it not to any one!"

Thereupon truly such was what they did. Not at this place did they belong. Eastward, on the farther great shore, was their native place. And so, when they started out, straight toward where the sun sets was the way they went. A long while were they travelling. Sometimes they had nothing to eat; sometimes a ruffed grouse they killed; and sometimes the various things that grow upon the ground<sup>2</sup> they found to eat. They did not walk very fast, comfortably they travelled along; at last they came out upon the great sea. And so roundabout the place for a long while they wandered; all sorts of things they saw in the sea while they were looking, a great fish that leaped up out of the water they saw. And at the same time did the youths blacken (their faces and fast). And then frequently in the evening-time, when it was calm on the water, very beautiful was the sight of the sun when it was setting. And so they said: "Would that we might go over there! Wonder what it may be like!"

Once near by they saw a fish come quickly up to the surface of the water, up in the air and back into the water leaped the fish.

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<sup>2</sup> Berries.

tcibijānit. Mēdāc ānāt a<sup>u</sup> pō'kidi ini'<sup>u</sup> kī'gō<sup>a</sup>yan: "Kāwīnina  
kīdā'i·ji·u·wijisinām kwaya'k kīsis ā'pāngicimut?"

Awidac kī'gō<sup>a</sup> kī·i'·kido: "Kāwīn nīndākackitōsīn nī'j tcīmā-  
dcīninagu'k. Pā'jik nīnganāzi'kawā kāwidciwāg." Mīdāc kīmā-  
5 dcād 'a'a'<sup>u</sup> kī'gō<sup>a</sup> pāmīsāt; ugīnāzi'kawān pā'jik kī'gō<sup>a</sup>yan. Mī·i-  
dāc nī'j kī'pījāwād īgi'<sup>u</sup> kī'gō<sup>a</sup>yağ. Mē·i·dāc kā'gā't kīmādcīnigō-  
wād, pāpā'jik ini'<sup>u</sup> kī'gō<sup>a</sup>yan. "Wāwāni mindcimīyu'k," udigū-  
wān, "sānagāt māmāngāskāt kitcigāmi. Nānīngudinū kayā  
mī'kwām ayā kitcigāmīng kayā; nānīngudinū kayā a'kipīg ayā-  
10 mağāt. Kīcpīn mī'kwām ayāt ānāmīndīm nīngatījāmīn," i'kidō-  
wāg īgi'<sup>u</sup> kī'gō<sup>a</sup>yağ. "Kīcpīn gayā a'kībīk ayāmağā'k nīngapīmisā-  
min. Wāwāni mindcemīyu'k nīnīndcīgānāng!"

Mīsa kā'gā't mādcīnīguwād kwaya'k ā'pāngicimut kīsis. Ānic-  
wāsugunāğatīnik kī'taşwīcinōg īgi'<sup>u</sup> kī'gō<sup>a</sup>yağ i·i·mā<sup>a</sup>, a'ki kī·u·di-  
15 'tāmūwād sī'bi ayāmağatīnīg. Mī·u·wā Sāgi'tawābī'kāng ājīni-  
'kātag ozībi. Āniwā'k wā'sa' ugīdādcīwān ugī·i·jiwinīgōwān  
ini'<sup>u</sup> kī'gō<sup>a</sup>yan. "Mī·o·mā tcībāğidīnīgōyāğ," ugī·i·gōwān. Mī·i·  
mā<sup>a</sup> kī'kabāwād; kī'gō<sup>a</sup>yağ dec kī·ā·nikīwāwāğ nāyāp kitcigāmīng.

Mīnawādec pō'kidi kāwīn ugīki'kāndāzīnāwā tībi i<sup>u</sup> a'kīng  
20 ayāwāğwān. Ānōdc kī·i'·kidōwāğ. "Āmāntc ājīnāğwātogwān  
'o'o' a'ki wādi 'tāmānk!" Mī·i·dāc mānōgu a'pānā ājāwād kī·i-  
jāwāğ. Kīsağagīzīwāğ kāmīdcīwād; mīnawā kāgō ugīmī'kānāwa  
a'kīng nā'tāwīgīnīnīg, mīnān kāmīdcīwād. Mī·i·dāc kīmādcāwād  
kwa'ya'k nīngābī·ā·nunk; nānīngutīnū sāga·i·gān ogīmāđābīnāwa;  
25 nānīngutīnō kayā sībīng kīwī'kwādcī·ō·wāğ āgāmīng kī·i·jāwād.  
Mīnawā ogīwābāmāwān nānīngutīnū pīnāwa<sup>a</sup> mīzīsā<sup>a</sup> gayā, mī ini'<sup>u</sup>  
kā·ā·mwāwād. Kīpīskānāpōtcīgāwāğ skudā ujī'tōwād; kīnwā'j  
kī'pīmōsāwāğ.

Accordingly they spoke to the fish, telling it to come nigh. And then Bobtail said to the Fish: "Would you not bear us straight to the place where the sun sets?"

And the Fish said: "I would not be able to carry both of you together. I will go fetch one with whom I may go." Thereupon away departed the Fish, flying through the air; he went to fetch a certain fish. Accordingly two were the fishes that came. Thereupon, to be sure, were they borne away, each by a fish. "Carefully do you hold on," they were told, "for it is difficult when the sea is rolling high. And frequently there is ice in the sea, too; and sometimes there is a small floating island. When there is ice, then underneath will we go," said the fishes. "When there is a small floating island, then into the air will we fly. Carefully hold you on to our fins!"

Thereupon truly by them were they conveyed straight to where the sun sets. On the eighth day arrived the fishes at the place, to a land they came where there was a river. Now, this was Projection-out-over-the-Water, which was the name of this river. At some distance up the stream were they conveyed by the fish. "Here is where you shall be left," they were told. Accordingly they stepped ashore there; while the fishes went their homeward way, back over the sea.

Now, Bobtail and his companion did not know in what part of the land they were. All manner of things they said: "Wonder what sort of country this is to which we have come!" However, without tarrying they continued toward the place whither they were bound. They had a hard time obtaining food to eat; something else they found that grew upon the ground, blueberries was what they ate. Thereupon they continued straight on toward the west; frequently out upon a lake they came; sometimes they tried crossing a river to get over to the other shore. Furthermore, they sometimes saw ruffed grouse and turkeys, and them they ate for food. By boring with a drill they obtained fire; a long while were they travelling.

Ninguding anicinābān ugī·o·disāwān; kāwīn ogīnisitotawasi-  
wāwān ānwānit; ogīcamigūwān mizisā wiyās. 'A'a'u gayā anici-  
nābā kāwīn kīgōn odayāsīn pīwābī'k ābādcītcigān. Awāsīwayānān  
udō'kunāstwāwān. Ogītā'tānga·a·mawāwān uzitāwān pīguzitāci-  
5 nuwāt, mīdāc kīmīniguwād ma'kizinān.

Mīnawā kī·a·nimādcāwāg, mīgwa'pānā ānigininit kizisōn. Nin-  
gudingidāc wābāndānāwa māckudāwāninig a'ki. Kīmīnwāndamōg  
wāsa·i·nābiwād. Ninguding udābābandānāwa wādcī'u pīmađīn-  
ānig, tibickō āna'kwadunk ijināgwāđini; āckām pācu' nāgwāđini,  
10 mī·i·dāc kāga'pī kī·u·di'tāmowād asīniwādcī'u. Nibiwa mīnā'sā-  
gānjīn pada'kizō kīpabāta'kicinōg. Kōnān kāyā ayāwān ogīdādcī'u.  
Wī'kā ugī·a·nī·u·di'tānāwa mīnawā nīsā'kīwāwād. Ninguding  
ogīwābāmāwān ānicinābān. "Ānīndi ājāyāg, nicīmāyitug?" udi-  
gōwān.

15 "Wāsa nindajāmin," udināwān.  
"Kawīdcīwininim," udigowān.  
"Awānān gīn?" udinān 'a'a'u pō'kidi.  
"Nīnguca kā·u·jī'tōyān 'o'o'wā a'ki. Nīn Nānabuju āgōyān."  
Mī'tigwābīn uda'kunān 'a'a'u Nānabujū. "Mīnawā kīstcigāmi  
20 ayāmağat iwidi ājāyāg; ā'pidci sānağat; anōdc kīgō ayāmağat,  
kīstcīkī"gō"yağ, mīcipījik ayāwāg; ma'kwāg gayā nībī'kāng  
āyāwād, wābima'kwāg."

Mēdāc kī·a·niwīdcīwāwād Nānabujūn. Ninguding ogīmađā-  
bīnāwa mīnawā kīstcigāmi. "Mī·o·mā mō"jağ ayāyān," i'kidō  
25 Nānabujū. "Anōdc awāsīyağ nīnīśāg."

Kīnwā'j i·i·mā kī·a·yāwāg. Kāga'pī ugīpa'kāwīniguwān Nāna-  
bujūn, wīnawādec kī·o·wānāndāmōg. Ninguding owābamāwān  
wābimāngwān tcīgibīg āgumunit; ugīkānōnāwān: "Kāwīnina  
kidāmādcīwīnīnām gwaya'k ā'pāngicimut kīsīs?"

30 Awīdāc wābimāng kī·i·kido: "Kāwīn nīndākācki'tōsīn nījīyāg  
tcīmādcīnīnāgu'k. Pā'jik nīngānāndawābamā kāwīdcīwit." Awī-

Once to where some people were they came, but they did not understand the language they spoke; by them were they fed upon turkey-meat. And those people, too, possessed nothing in the way of metal tools. With the skins of game-animals were they clad. (Bobtail and his comrade) touched their feet (to show) that they were foot-sore, whereupon they were given moccasins.

They continued on their journey, and all the while of the same size remained the sun. And by and by they saw a land of plains. They were pleased to see far away. Once they came into view of a range of mountains, like clouds was their aspect; nearer it kept getting, till at last they came to a rocky mountain. Numerous thorns stood in the way, with which they were pricked. And there was snow upon the mountain. A long while were they going before they got down to the foot of the mountain. By and by they saw a man. "Whither are you going, O my younger brothers?" they were asked.

"Far away are we bound," they said to him.

"I am going along with you," they were told.

"Who are you?" of him asked Bobtail.

"Why, I am the one who made this earth. I am he that is called Nānabushu." A bow and arrow Nānabushu held in his hand. "There is another sea on the way you are bound; very troublesome is it; all sorts of things abound there, great fishes, great lynxes, are there; bears too are in the water there, white bears."

And so on their way they went with Nānabushu. In course of time they came out upon another sea. "It is here that I often stay," said Nānabushu. "All kinds of game-animals do I kill."

A long while they continued there. At last they were parted from Nānabushu, and they themselves were in doubt what to do. Once they saw a White Loon riding on the water by the shore; they spoke to it, saying: "Would you not take us straight to where the sun sets?"

And the White Loon said: "I could not carry both of you. A certain one will I go seek, who will go with me." So the Loon

dac mǎng ugīnāzi'kawān mīnawā pǎ'jik wābimāngwǎn, mī'i'dac  
 pǎ'pǎ'jik kī'u'dǎ'piniguwād. Ā'pidci šaṇaḡat 'i'i' kistcigami  
 mǎmāngāskā, nībawa gayā mī'kwām ayā gitcigāmīng, mī'i'dec  
 kīpāpīna'u'guwāt ǎnāmaya'i unīngwigānāng. Ninguding kī'a-  
 5 nīkǎgōgīwǎg īgi'u wābimāngwǎg; kāwīn ningutinū kījiwābizisiwǎg  
 īgi'u ckinawǎg i'i'mān mǎng unīngwīng ayāwāt. Mīnawā cwāsugun  
 kā'a'ni'a'yawāt kistcigāmīng mī'i' minawā kī'u'dī'tamuwād a'ki.  
 Mīdac kanōniguwād: "Mīsa<sup>8</sup> uwā a'ki cigwa wādī'tamānk, mīsa-  
 omān kā'u'ndciki<sup>n</sup>wā'yānk," kī'i'dōwǎg īgi'u wābimāngwǎg.

- 10 Mēdac kīmādcāwād mīnawā īgi'u ǎnicinābǎ'g mī'i'gu a'pānǎ kwa-  
 ya'k ǎ'pāngicimut ājāwād. Ā'pidci mīnawā šaṇaḡiziwǎg; nāningu-  
 tinū kistci'a'wāsīyaṇ usāgi'i'gowān; nāningudinū gayā kī'tci-  
 gīnābigōn usāgi'i'gowān īgi'u uckinawǎg. Anōdc kǎgōn ugīki'kǎn-  
 dānāwa kima'kadǎ'kāwād; mī'i'dac 'i'i' kā'u'ndcikǎgōntōtǎgusi-  
 15 gwa 'i'i' mǎdci'ai'ya'ā'wica<sup>8</sup>.

- Mīnawā ninguding mīnawā ugīwābāmāwān mīciginābigōn uwī'a-  
 muguwān. Cingusaṇidac ugīnādamǎguwān: "Nīn ningamīgānā  
 'a'a'u kīnābik!" Cingusidac kǎgōn ugīmūnī'kādān udcībī'kǎns ugī-  
 cācāḡwāndān. Mīdac kīmawīṇānāt kīnābigōn, kīpīndcigwāckuni  
 20 udōnining īnī'u kīnābigōn. 'A'awīdec kīnābik anōtc kī'tōdam  
 wīsaḡāndānk ta'kwāmīgut īnī'u cingusaṇ. Kāwīn pācu' kīpījāsī  
 'a'a'u kīnāboik, mī'i' kīnisīgut īnī'u cingusaṇ. Mīnawā kī'ǎ'pā'tū  
 'a'a'u cī'ngus imān kā'u'ndinānk udcībīkǎns; ugīcācāḡwāndān  
 mī'i' kīminu'a'yāt.
- 25 Īgi'u idac uckinawǎg ugī'u'dǎ'pīnānāwa 'i'i' udcībī'k kī'kǎnawān-  
 damowād. Mīdac i' ǎnicinābǎ'g mō<sup>n</sup>jǎḡ kā'ā'baḡci'tōwād kīcīn  
 wābāmāwāt mǎdcīgīnābigōn; kayādac awīya ta'kwāmīgut mī'i' u  
 ayābaḡci'tōwād tēbīmādcī'ā'wād ǎnicinābān. Kāḡa'pī mīnawā  
 wāsa' kīṭaḡwīcinōḡ.
- 30 Ninguding mīnawā ǎnicinābān owābāmāwān, kāwīn mīnawā  
 ogīnisitowāsīwāwān ǎnwānit. Mīnawā ugī'a'camīgūwān mǎnōmīn.  
 Mīnawā pāḡi kǎgō ugīmīnīgōwān. Mīdac mīnawā kīmādcāwād,

went to fetch another White Loon, whereupon then each was taken by (a loon). Very troublesome was the sea with the waves rolling high, and much ice too was in the sea, therefore they were placed under the wings (of the loons). Often in the water dived the White Loons as they went along; nothing ever happened to the youths while they were there under the wings (of the loons). After they had been travelling seven days on the sea, they then came to another land. Thereupon they were addressed by the Loons saying: "Now, here are we coming to some land, and it is from here that we are going to return home," (so) said the White Loons.

Thereupon continued the youths on their way, and straight toward the setting (sun) they kept on going. A very difficult time did they have again; often by great animal-folk were they frightened; and often by great serpents were the youths scared. About all sorts of things they had learned when they (once) had fasted; therefore on that account were they not harmed by the malicious creatures.

At one other time they saw another large serpent that was going to devour them. So by a Weasel were they implored, saying: "Let me fight the serpent!" So the Weasel dug for some sort of tiny root, (and) chewed it. Thereupon, attacking the serpent, he leaped into the mouth of the serpent. And the serpent acted in every kind of way with pain when bitten by the Weasel. Not nigh did the serpent come, for he was slain by the Weasel. Back again ran the Weasel to the place from whence he had gotten the little root; he chewed it, and by doing so was all right (again).

And the youths took that root to keep. And that is what the people often use when they see a dangerous serpent; when any one is bitten, that is what they use to save the person. At last a long way off again were they come.

By and by they saw some more people, but again they did not understand them when they spoke. This time they were fed upon rice. Besides, a few things were they given. And so when they



ninguding minawā ōdāna ugī·u·du'tānāwā anicinābā<sup>8</sup> ayānit.  
 Pā'jik idac a'kiwā<sup>8</sup>ziyan ugipīndiganigōwān āndānit; nī<sup>8</sup>jiwa<sup>8</sup>  
 udānisa<sup>8</sup> 'a'a'u a'kiwā<sup>8</sup>zi. Ugī·a·camigōwān minawā maṇḍāminan.  
 Midac minawā wimādcāwād ogīkaṇōniguwān ini'u a'kiwā<sup>8</sup>ziyan:  
 5 "Kāgu mādcā'kāgun! Kāminintm ōgō<sup>8</sup>nindānisag tciwidigā-  
 migwā."

Mēdac kā'gā't kāwīn kimādcāsiwag. Midac kā'gā't kiwidi-  
 gāmād ini'u i'kwāwān 'a'a'u pō'kidi, kayā a<sup>8</sup> pā'jik cktānawā ogi-  
 widigāmān ini'u i'kwāwān. Mī·i·dac kā·igōwād ini'u a'kiwā<sup>8</sup>zi-  
 10 yan: "Kāwīn nimindcimināsing ōgo'u nindānisag. Mī·i·u kādicitci-  
 gāwād anicinābāg<sup>8</sup> widigānit udānisiwān, mānu ogawīdcīwān  
 unābāmān kicpīn widigāt i'kwā."

Mīdec kimādcāwāt wīdcīwāwāt unāpāmiwā<sup>8</sup>. Nawādcidac wā-  
 wāni kipimusāwag; nībiwa tāsink ogī·a·ni·u·disāwā<sup>8</sup> unicinābā<sup>8</sup>.  
 15 Ningudingidac ugīwindamāgowān anicinābān kiwindaminit 'i'i'u  
 ājini'kāḍānik imā<sup>8</sup> kā·u·ndcimādcāwā'pān; pīnic ogī·o·di'tānāwa  
 'i'i'mā<sup>8</sup> ayānipān osiwān ugiwān gayā. Mīsa' kī·u·di'tamuwād  
 imā<sup>8</sup> āndāna'kiwād wābanunk ina'kakāyā kī'pīnāwāt pāpājik  
 i'kwāwā<sup>8</sup>.

20 Mīsaī ānātuzu'kāzut 'a'a'u pō'kidi'k.

## 27. THE BOY THAT WAS CARRIED AWAY BY A BEAR (Kwīwisāns kāmādcīnigut Ma'kwan).

Ningudingsa tāgwābān anicinābā<sup>8</sup>g; pā'jikidac a'kiwā<sup>8</sup>zi  
 nībiwa udaiyāwā<sup>8</sup> unīdcānisa<sup>8</sup>, ini'u idac pā'jik ogwisān mō<sup>8</sup>jag  
 opagi'tā<sup>8</sup>wān, āgā<sup>8</sup>jīyi 'a'a'u kwīwisāns. Ninguding minawā ugī-  
 papaki'tā<sup>8</sup>o·wān, 'a'a'widac kwīwisāns kimādcība'tō nō<sup>8</sup>piming.  
 25 Ningudcidac māgwā cingubī'kā ani·a·ba'tōd kī'tcipā<sup>8</sup>cu' ma'kwān  
 owābāmān. Mīgo·i·u āja kītabibinigut; 'a'a'widac kwīwījāns sāgizit  
 pīpāgi. "Iyā!" inwā. Māgwā pīpāgit mīgū·i·u kīwānānimāt  
 ō<sup>8</sup>san ugīn gayā; mīgō·i·u āja māckut kīsāgi·ā·t ini'u ma'kwan

continued on, in course of time they came to another town where there were some people. Now, into where a certain old man lived were they taken; two were the daughters of the old man. And they were fed upon corn. And so when they were about to depart, they were addressed by the old man saying: "Go you not away! I will give you these daughters of mine to be your wives."

Whereupon, in truth, they did not go away. And so truly one woman did Bobtail wed, and the other youth took to wife the other woman. And this was what they were told by the old man: "I have no further control over these daughters of mine. Such is the way people will do when their daughters marry, they willingly let them go with their husbands when the women marry."

Accordingly, when (the men) went away, (the women) went along with their husbands. And a much pleasanter journey (the youths) had; to many peoples did they come. And once they were told by some people the name of that place from whence they had come; (they kept on) till they came to the place where their fathers and mothers were. And so they came to their native place at the east, each bringing home a wife.

And that is the story told of Bobtail.

## 27. THE BOY THAT WAS CARRIED AWAY BY A BEAR.

Once on a time there were dwelling some people; and a certain old man had many children, and one of his sons was he continually flogging; small was the boy. Once again he chastised him thoroughly, and the boy started away on the run into the forest. And presently, while running along through a balsam-grove, very close by he saw a bear. Thereupon then was he seized; and the boy, becoming alarmed, cried out with a loud voice. "Iyā!" he exclaimed. While calling aloud, he thereupon lost the memory of his father and his mother; accordingly, then, instead he became fond of the bear that had come to take pity upon him; he was not

obicawāninigōn; kāwīn ogīnsigūsīn. Mēdac kimādcīnigut nō'pī-  
mīng, ā'pidci ozāgi'igōn. "Nōjis," mō'jag udigōn. Mīgu a'panā  
mō'jag papāwīdcīwigut; ʔnōdc kīgōn umīdcināwa, ka'kina kīgōn  
nā'tāwīging mīnan umīdciwāwān. Ningudīngidac udigōn: "Ambā,  
5 ōwidi ijādā. Mō'jag anicinābā'g imā' kīgō uda'tōnāwa mīdcīm.  
Awīgtmōdata!" i'kido 'a'a'u ma'kwa.

A'pī'i'dac wādi'tamuwād imā' atānik asāndcigun, minisāns  
tcīgibīg a'tāni; pāgwā imā' cībaiyāg. "Mī'u-mā' ayān," udigōn.  
"Ninganāsi'kān 'i'i'u asāndcigun." Mīdac kī'pīmādāgāzī 'a'a'u  
10 ma'kwa ijāt minisānsing. Unūdān 'a'a'u kwiwīsāns māmādwā-  
pitōd wīgwās agwana'igātānig 'i'i'u usāndcigun. Nāgādcidac  
ci'gwa pīmādāpī imā' minisānsing 'a'a'u ma'kwa, upita'kunān  
ma'ka'kuckwāmak. Mī'i'dac kimādcītōd nō'pīmīng. "Wibatā-  
bitāgwicinōg anicinābā'g imā' a'tāgibān asāndcigun." Wāsādac  
15 kā'i-jāwād, "Mī'u-mā' tājīwīsīnidā!" udigōn. Mī'i'dac kī'pigo-  
pidōt 'i'i'u maka'kuckwāmak. Ā'pidci wāniciciwād nāmā'tāgwāg  
imā' pīzōwāg; pīmīdā gayā pīndāni. Mīdac kīwīsīniwād. Kā'i-c-  
kwā wīsīniwād, "Nibādā!" udigōn. Ā'pidci kicā'tāni.

Mī'i'dec a'pī ka'kina kā'āmwāwād nāmā'tāgwān kī'ānimādcā  
20 wāg; ʔnōdc kīgō obābāmīdcināwa. A'pī'i'dac kāgā ānibibōnk,  
"Āmbā nāndawābāndādā tcī'a'yāyānk!" 'A'awīdac ma'kwa kī'āni-  
mī'ku'tā kīnāntuki'kāndānk mini'k anicinābā'n kādicānit tcībi-  
bōng. Ningudcidac ogī'ōnābāndān 'a'a'u ma'kwa. "Mīsa' omā  
kāwīn umā' tājīmusāsī ʔnicinābā kabābībōn." Mīdac imā'  
25 kī'u-jī' tōd owāc māgwā kījīkānsi'kāng. A'pī'i'dac pābōnk mī'i-mā'  
kīpīndīgāwād.

slain by it. Thereupon he was carried away into the forest, very much as he loved (by the bear). "My grandson," continually was he called. And so all the while, when roaming about, he was ever in the company (of the bear); various kinds of things they ate, all kinds of things in the way of berries that grew in the ground they ate. Now, once he was told: "Come, let us go over in this direction! Ever are the people putting away some kind of food there. Let us go steal it!" said the Bear.

Now, when they came to the place where the cache was, there was a small island off from the water's edge; shallow was the channel in between. "In this place do you remain," he was told. "I will go fetch the (contents of the) cache." Accordingly into the water waded the Bear as he went over to the islet. A noise did the boy hear (of the Bear) tearing up the birch-bark that covered the cache. Then after a while forth from the island down to the water came the Bear, he came holding in his arms a birch-bark box. Thereupon he started off into the forest with it: "In a little while will the people be coming to the place where the cache used to be." And when a long way off they had gone, "In this place let us eat!" (the boy) was told. Whereat he broke up the birch-bark box. Very nice were the fishes dried by roasting that were in (the box); some tallow, too, was inside. Thereupon they ate. After they had eaten, "Let us go to sleep!" (the boy) was told. Exceedingly warm was it.

And so, when they had eaten up all of the fish that had been dried by the fire, they started upon their way; all sorts of things they ate as they wandered about. Now, when it was getting well on into the winter, "Come, let us seek for a place where we are to stay!" So the Bear rolled over upon his face and belly, in order to find out in his mind how many people would be passing by during the winter. So off in a certain place did the Bear seek for a spot. "Now, by this place will no person pass throughout the entire winter." Accordingly he made his lair there, in a grove of little cedars. So, when winter came, it was into that place they went.

Ningudīng ānawi kwaiya'k pīdāsāmusā 'a'a'u anicinābā; pā'jik  
 udūdā'pinān nāmā'tāgwan; mīdāc ājisāgitciwāpinād pīnāng idāc  
 ijināguzi 'a'a'u nāmā'tāg. Mīdāc ājiwācki'kād 'a'a'u anicinābā  
 nōdci'ā'd pīnāwan; mīdāc ningudci pīmī'i'jāt 'a'a'u anicinābā.  
 5 Kābāpībōn nīpā 'a'a'u ma'kwa, uwī'pāmān 'a'a'u kwīwisāns.  
 Ningudingi'ku oḡānōnigōn: "Nōjis, kipa'kādāna?"

"Āye", udinān.

"Ckumā imā inābin nimpī'kwanāng." Pāngī'i'dac kwānibi'tā  
 a' ma'kwa. Mīdāc inābit a' gwīsiwāns ā'pidci wānicicing mīdci'm  
 10 owābandān. Ka'kina kā'i'nāndciḡāwād nībīnung mī'i'mā ka'kina  
 a'tānik. "Wīsnin nōjis!" udigōn. ḡā'ḡā't kiwīsini 'a'a'u kwī-  
 wisāns.

Mīḡō'i'ḡ kā'tōdāminit kābābibōn kī'ācamigut. Nāningutinū  
 'a'a'u ma'kwa i'kido: "Ānawi nījawānimāḡ anicinābā'ḡ, kāwīndāc  
 15 nīmīnāsīḡ nī'i'ya". Uzām kidāpānādcī'i'n kīcpi'n nisigōyān."  
 A'pī'i'dāc kāḡā ānīnībing, kāyābi pāngī kōnī'kānig, mī'i'ḡ kīsā-  
 ḡa'ḡmowād. Moḡāḡ ugī'kānimān anicinābā'n kābimi'i'jānit,  
 kāwīndec imā ayāsiwāḡ. A'pī'i'dāc wawīḡā kānībing, "Āmbā,  
 nōjis, ōwīdi ijādā! Kī'ḡō'yāḡ iwīdi ayāwāḡ sībīḡ. Mī'i'mā  
 20 mōḡāḡ ājāyān sāḡwāḡḡn."

Ānicinābā'ḡ mōḡāḡ imā ijāwāḡ wīnisāwād ma'kwān. Āja  
 ugī'u'ji'tōnāwān tāḡōnāḡānān. A'pī'i'dāc wādi'tāmuwād a'pidci  
 nībawa ayāwā' kī'ḡō'yā'. Mīdāc wābandāmuwād wānī'i'ḡānān  
 mīḡō'i'ḡ kī'kāndānk 'a'a'u ma'kwa wāḡunān a'tānig 'i'i'ḡ  
 25 ḡu'kāya; kāwīndec uwīdā'pānā'zīn. Ānawi mō'jāḡ ogī'a'wi-  
 udā'pināwa kī'ḡō'yān, 'a'a'u kwīwisāns kāwīn ugī'kacki'ā'sīn  
 kīḡackitci'ḡmowād kī'ḡō'yān; nō'pīmīḡ ugī'ḡn'i'i'jīwinigōn umi-  
 cōmisān, kāḡōnidāc ugī'nāndawābandān 'a'a'u ma'kwa, pīḡidcīsa-  
 ḡunk ugī'u'ndinān wābickānik. Mīdāc 'i'i'ḡ kāca'kamūnigut umi-  
 30 cōmisān, mī'i'dec 'i'i'ḡ tibickō kāḡōn wāwāni kīcitāḡ; mī'i'ḡ kā'i'ji-

Sometimes a person would in fact be coming straight (to where they were); one piece of fish that had been dried by the fire would (the Bear) take; and when he flung it out, then into the form of a ruffed grouse would the dried smoked fish become. Thereupon would the man turn off his course to follow after the ruffed grouse; and so into another direction would the person go. All winter long slept the Bear, with him slept the boy. Sometimes would (the boy) be addressed: "My grandson, are you hungry?"

"Yes," he would say to him.

"Just you look there at my back." So slightly over would the Bear turn. And when the boy looked, very nice was the food he saw. Everything which they had eaten during the summer before was all there. "Do you eat, my grandson!" he was told. Truly did the boy eat.

So that was what (the Bear) did throughout the winter when feeding (the boy). Sometimes the Bear would say: "Even though I take pity upon people, yet I do not (always) give them of my body. Too much harm would I do you if I should be killed." And when it was getting well on towards the summer, while there was yet a little snow on the ground, then out they came. Always did (the Bear) know where the people would be passing, so there would they not remain. And after the summer had fully come, "Now, my grandson, over this way let us go! Some fishes are in a river over there. It is there I always stay during the spring."

People were always going to the place to kill bears. Already had they set the dead-falls. And when they got to the place, very many were the fishes there. Now, when they saw the traps, then did the Bear know what the bait was; so he would not take it. Although they went often to get fish, yet the boy was not able to eat the fish raw; into the forest would he be taken by his grandfather, and for something would the Bear seek, from decayed wood would he obtain something white. Accordingly, when it was put into his mouth by his grandfather, then would it be like something that was nicely cooked; such was the way (the boy) imagined the fish (to

nawāt ini<sup>u</sup> kī<sup>g</sup>ō<sup>a</sup>yan. A<sup>ʼ</sup>pī āckwā<sup>ʼ</sup>a<sup>ʼ</sup>yāwāt kī<sup>g</sup>ō<sup>a</sup>yag i<sup>ʼ</sup>i<sup>ʼ</sup>mā<sup>a</sup> si-  
bīnk ningutci kī<sup>ʼ</sup>ā<sup>ʼ</sup>nī<sup>ʼ</sup>i<sup>ʼ</sup>jāwag. A<sup>ʼ</sup>pa<sup>ʼ</sup>nā uwi<sup>ʼ</sup>pāmīgōn omicōmisa<sup>ʼ</sup>n,  
kāwī<sup>ʼ</sup>kā kī<sup>ʼ</sup>kādcisi.

Ningudingidac oga<sup>ʼ</sup>ōnīgōn umicōmisa<sup>ʼ</sup>n: “Ānic, nōjis, mīsa<sup>ʼ</sup> nin-  
5 dawā tcikiwāwininān. Uzām ka<sup>ʼ</sup>ckāndamōg kiniki<sup>ʼ</sup>i<sup>ʼ</sup>gōg. Āmbā,  
iwidi ijādā<sup>a</sup> ayāwād!” Mī<sup>ʼ</sup>i<sup>ʼ</sup>dec kī<sup>ʼ</sup>ā<sup>ʼ</sup>nīmādcīnigut. Ninguding  
uga<sup>ʼ</sup>ōnīgūn: “Mī<sup>ʼ</sup>o<sup>ʼ</sup>mā<sup>a</sup> pācu<sup>ʼ</sup> ayāma<sup>ʼ</sup>ga<sup>ʼ</sup>k sāga<sup>ʼ</sup>i<sup>ʼ</sup>gan, mī<sup>ʼ</sup>i<sup>ʼ</sup>mā<sup>a</sup>  
āndāwāt kōs kīga gayā.” Tcīgibīg kī<sup>ʼ</sup>ā<sup>ʼ</sup>nijā<sup>ʼ</sup> ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> ma<sup>ʼ</sup>kwa. Pā<sup>ʼ</sup>jik  
mī<sup>ʼ</sup>tigōn ugī<sup>ʼ</sup>ā<sup>ʼ</sup>nīnāzi<sup>ʼ</sup>kawān tcīgibīg pāta<sup>ʼ</sup>kizunit. Mī<sup>ʼ</sup>i<sup>ʼ</sup>dac āgut  
10 kwā<sup>ʼ</sup>kā<sup>ʼ</sup>tig, mīdāc āgut: “Kīcīn ninguding pā<sup>ʼ</sup>kadāyan ka<sup>ʼ</sup>ō-  
jicin. Kīkādajamin.”

A<sup>ʼ</sup>pī<sup>ʼ</sup>i<sup>ʼ</sup>dac ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> kwiwisāns kwā<sup>ʼ</sup>kā<sup>ʼ</sup>tig kā<sup>ʼ</sup>i<sup>ʼ</sup>jāt mī<sup>ʼ</sup>i<sup>ʼ</sup>u<sup>ʼ</sup> kīwānāni-  
māt umicōmisa<sup>ʼ</sup>n. Mīdāc kā<sup>ʼ</sup>i<sup>ʼ</sup>jināzibit ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> kwiwisāns imā<sup>a</sup>  
sāga<sup>ʼ</sup>i<sup>ʼ</sup>ganīng mī<sup>ʼ</sup>tāwāgānik imādec u<sup>ʼ</sup>pī<sup>ʼ</sup>māya<sup>ʼ</sup>i<sup>ʼ</sup> inābit owābandā-  
15 nan tcimānan a<sup>ʼ</sup>tānig; kī<sup>ʼ</sup>ā<sup>ʼ</sup>nī<sup>ʼ</sup>i<sup>ʼ</sup>jāt owābamā<sup>a</sup> i<sup>ʼ</sup>i<sup>ʼ</sup>mā<sup>a</sup> i<sup>ʼ</sup>kwāwa<sup>a</sup>  
taji<sup>ʼ</sup>tānit. Īgiwidac uckinīgi<sup>ʼ</sup>kwāg owābamāwān kwiwisānsan  
pidāsāmusānit, kāgāgu unisidawinawāwān. Pā<sup>ʼ</sup>jikidac ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> ucki-  
nīgi<sup>ʼ</sup>kwā kīgupī<sup>ʼ</sup>patō āndāwāt, kī<sup>ʼ</sup>ā<sup>ʼ</sup>witibātibātīmu: “Awīya  
kuca<sup>ʼ</sup>, nīwābamānān kwiwisāns pidāsāmusāt!” Īgi<sup>ʼ</sup>widac kistci-  
20 anicinābā<sup>ʼ</sup>g kisāgitcipa<sup>ʼ</sup>tōwag kīnāzibiwāt, mīdāc wābamāwād  
ini<sup>ʼ</sup>u<sup>ʼ</sup> ugwisānsiwān pitāgwicinint; a<sup>ʼ</sup>pa<sup>ʼ</sup>nā nībinunk kāwāni<sup>ʼ</sup>ā<sup>ʼ</sup>wāt.  
Mīgū<sup>ʼ</sup>i<sup>ʼ</sup>u<sup>ʼ</sup> kāyābi pāsi<sup>ʼ</sup>ka<sup>ʼ</sup>nk wābōswākun pābīnsi<sup>ʼ</sup>kawāgan, kāwīn  
kāgō kayā udāsān, cācāginigātā; kāwīn gayā pa<sup>ʼ</sup>kādāsi, mīgū<sup>ʼ</sup>i<sup>ʼ</sup>u<sup>ʼ</sup>  
ājināguzi<sup>ʼ</sup>pa<sup>ʼ</sup>n a<sup>ʼ</sup>pī kāwānicingi<sup>ʼ</sup>pan. Kāwīndac kāgōn ugīkagwādcī-  
25 māsiwāwān, ugīkusāwān. Kāwīn mīnawā wī<sup>ʼ</sup>kā ugīpaki<sup>ʼ</sup>tāwāsīn  
ini<sup>ʼ</sup>u<sup>ʼ</sup> ugwisān ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> a<sup>ʼ</sup>kiwā<sup>a</sup>zi.

Ninguding udāminut ugī<sup>ʼ</sup>u<sup>ʼ</sup>ji<sup>ʼ</sup>tōn mī<sup>ʼ</sup>tig, pāga<sup>ʼ</sup>māganing ijitcīgā-  
dāni. Kāwīndac kāgō ugī<sup>ʼ</sup>i<sup>ʼ</sup>nāsīn ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> mindimōyā ini<sup>ʼ</sup>u<sup>ʼ</sup> ugwisān.  
Ningudingidac pābā<sup>ʼ</sup>u<sup>ʼ</sup>dāminut unūndawān ‘a<sup>ʼ</sup>a<sup>ʼ</sup>u<sup>ʼ</sup> mindimōyā<sup>a</sup>

be cooked). When there was no longer any more fish there in the river, then off to some other place they went. Continually with him slept his grandfather, never was he cold.

Now, once he was addressed by his grandfather saying: "Well, my grandchild, now therefore will I take you back home. Too sorrowful are your parents. Come, thither let us go where they are!" Accordingly was he then carried away. By and by he was addressed (by the Bear) saying: "Now, nigh to this place is a lake, and there dwell your father and your mother." Along by the edge of the water travelled the Bear. He continued straight up to a certain tree that stood by the edge of the water. Now, this (the boy) was told (by the Bear) from behind the tree, this he was told: "If at any time you are in need of food, then do you call upon me. I will feed you."

And when the boy went forth from behind the tree, then lost he all thought of his grandfather. And when the boy had gone down to the shore of the lake and looked off aside where the beach stretched away, he saw where there were some canoes; going thither, he saw some women who were there at work. And the maidens saw the boy walking thitherward, and barely did they recognize him. So one of the maidens ran up from the shore to her home, she went to announce the news: "Oh, somebody, we see a boy walking hitherward!" And the old folk came rushing out of the lodges (and) came on down to the shore, whereupon they saw that boy of theirs coming back home; ever since the summer before had they lost him. Still yet was he wearing his little rabbit-fur coat, (he was) also without any stockings, he was in bare legs; and he was not thin, he looked just the same as he did at the time he was lost. But of nothing did they question him, for they were afraid of him. Never again did the old man chastise him.

Once while in play he fashioned a stick, like a war-club was it made. But nothing did the old woman say to her son. And once, while he was roaming about in play, the old woman heard the voice



ugwisān maḍwāgigitōnit: "Nimicōmis, niwīwison, açamicin." Wibāḍacigu pḡgigitō 'a'a'u kwīwisāns: "Inackā kuca'! ma'kwa imā<sup>a</sup> pḡmāḍagā."

- Miḍac kināzibīḅā'tōwāt uwāḅamāwān ma'kwān pḡmāḍagānit.
- 5 'A'a'widac kwīwisāns uḡināzi'kwān wāwīp 'i'i'u upagamāgāns, kayā wīn ki'pōzi tcīmāning. A'pī'i'dac pācu' āni'a'yāwād ma'kwān pḡmāḍagānit, āckam ānipāzi'kā 'a'a'u ma'kwa pḡmāḍagāt; ta'-baci āckam ini'kwāni. 'A'awidac kwīwisāns i'kidō: "Nīn ningapā-ki'tā'u-wā," i'kidō. A'pī'i'dac āni'u'disāwād ini'u ma'kwān
- 10 'a'a'u kwīwisāns uḡi'u'dā' pinān upagamāgāns, mēḍac kīpaki'tā'u-wāt ābiding mīgu i<sup>a</sup> kinibunit.

- Mī-i'u paṇāgu kā-i'jiwābizit 'a'u kwīwisāns. Kīcptn nōndawint maḍwā-i'kidot, "Nimicōmis, nimpa'kaḍā açamicin!" mīgō imā tibi kātāwāgwān pḡbōninig mī-i'mā<sup>a</sup> wāndcimi'kawāt ma'kwān,
- 15 tcīgaya-i' wīgiwāming. Mī-i'u kā-i'jiwābisit 'a'a'u kwīwisāns Wādā'pināng ugwisān.

Misā'kōsit ma'kwa.

## 28. AN OTTAWA OBTAINS MEDICINE (Udāwā wāḍitānk maski'ki).

- Ningudingsa kiwā<sup>a</sup> Udāwāg ki-i'dāwag ānicinābēg,—pājik inini pājikayā i'kwā; nī<sup>a</sup>jtn gayā abīnōdcīyaṇ unīdcānesiwān. Ningudin-
- 20 gidac wānāguciniṅg kāgō unūndānāwa maḍwāsininig, mīḍac kīsā-gesiwād. Mīnawādec wayāḅang wānāgucig unūndānāwa mīnawa maḍwāsininig, nawādcidac pācu maḍwāsinini; mēḍac kāgā't sāgiswād. Mīnawādec wayāḅaninig wānāgucig unūndānāwa ā'pī-dcidac pā'cu; ā'pidcidac sāgiswag; pīsān ki'a'yāwag. Wayā-
- 25 ḅangidac mī-i'we wāḅamāwād ānicinābān pidāšamosāni; kāgōn upḡmōndān 'a'a' ānicinābā,—piwābi'k paḡamāgaṇ, asāwābi'k. "Ā, bōjo, bōjo,<sup>1</sup> nīdci!" uḍigōn ini'u paḍagwicininiḍ.

<sup>1</sup> The Ojibwa form of salutation is from the French *bon jour*.

of her son saying: "My grandfather, I wish to eat, do feed me!" And in a little while thither came the boy, saying: "Oh, look! yonder swims a bear."

And when they ran down to the water, they saw a bear swimming along. And the boy hurried over to get his little war-club, he too got into a canoe. And when they got near to where the bear was swimming, slower then went the bear as he swam along; lower he bowed his head. And the boy said: "I myself will strike him," he said. And when they drew up to the bear, the boy picked up his tiny war-club, whereupon he struck him but once, and then (the bear) was dead.

Such was what always happened to the boy. Whenever he was heard saying, "My grandfather, I am hungry, feed me!" then there, wherever they were living in the winter-time, would he obtain a bear, near by the wigwam. Such was what happened to the boy that was son to He-that-takes-it-up.

That is the end (of the story of the) Bear.

## 28. AN OTTAWA OBTAINS MEDICINE.

Now, once on a time, they say, the Ottawa people were abiding there, — one man and a woman; and two babes, their children. And once in the evening they heard the sound of something making a noise, whereupon they became afraid. And on the evening of the next day they heard the sound going on again, even nearer was the sound being made; whereupon truly they were afraid. And so on the evening of the next day they heard the noise ever so close; then they were very much afraid; quietly they remained. And on the next day they then saw a person come walking along; something in the hand the person had as he came, — a war-club of metal, copper. "Ah, good day, good day,<sup>1</sup> my friend!" they were told by him on his arrival.

Midac pagidōndang, mī·i·dac kistcimādwāsininig; mīnangwa-  
 na·i·we i'k<sup>u</sup> kānōndamowād, ā'pictisa kusigwānini. Mī·i·dac  
 kī'pīndigāt īmā<sup>a</sup> wigiwāming. Ogī·ā·camāwān idac mādāminan.  
 Kā·i·ckwāwīsinit idac oḡanōnān īnī<sup>u</sup> kā·u·idisād: "Kāwīnina,  
 5 nīdci, kidāwīdcīwēsī? Ō witi nīndijā kistci·a·gāming; mī·i·widi  
 ayāmaḡa'k maški'ki ḡnōdc ḡnō·ā·dāḡ," i'kido.

"Ānīj kawīdcīwinisa'."

Mī·i·dac wayāḡaninik kimādcāwād. A'pī·i·dac wānāgucik kā-  
 bāciwād ogīḡagidciwābinān 'i'ī<sup>u</sup> kistcipaḡamāḡan, ā'pīci kistci-  
 10 kijiwāwāsin. Kīnwānj kī·ā·nīptmosāwāḡ, mādāsugunāḡadinig idac  
 mī·i·<sup>u</sup> kimāḡābīwād kistcikitcigāming. Mī·i·dac kā·i·jī·o·jī·towād  
 pīndasāḡan wī·a·jāwa·o·wād kī'tcigāming; ḡbwīn ḡayā ogi·o·jī-  
 'tōnāwan wā·a·ḡadci'tōwād. Mīḡac kībōsiwād; paḡamāḡan ḡayā  
 obōzi'tōnāwa.

15 Mēḡac kimādcāwād, kwaya'k wāḡanung ijāwāḡ. Kāwīn kī·u·n-  
 dci nībāsīwāḡ, kāḡāḡādībī'k kīstcītcīmāwāḡ; nībawa tāsing kī·ā·nī-  
 tībī'kāḡadini. Nīngudingidac kīgijāb mī·i·we wāḡamāwād a'wīya  
 nāmaḡapīnit, kī'tcima'kwān. "Misa'·a·we ājāyān," i'kido 'a'a<sup>a</sup>  
 Odāwa. "Mī·a·'we nāyābī'kāḡ 'i'ī<sup>u</sup> mačkīmut, ḡnōdcigāḡo  
 20 ḡnō·ā·dāḡ maški'ki īmā<sup>a</sup> pīndā. Nībawa ḡnīncināḡāḡ onisigowān  
 ānawī'kwāḡcidōwād 'i'ī<sup>u</sup> mačkīmud. Kīcpln kāstcīḡtā'tāḡin  
 mī'ku·i·we nībāt. Mīḡisāpī'kāḡ unābī'kān, mī·i·'mā<sup>a</sup> ta'kupidāḡ  
 'i'ī<sup>u</sup> maskīmut. Kīcpln nībāt mī·i·'u kāḡījīnāsi'kawāḡ; nīngāḡī-  
 tāḡīḡinān 'i'ī<sup>u</sup> mīḡisāpī'kāḡ. Mī·u·mā<sup>a</sup> āḡumudā! pānīmā wāḡāḡ  
 25 kīgādijāmin."

Mī·i·dac ājīsāḡaswāwād. "Tawī kītcīmīja'kwāt wāḡāḡ!"  
 i'kido 'a'a<sup>a</sup> Udāwa.

Kāḡā't idac weyāḡaninik kīstcīmīja'kwātini. Mē·i·dac wāḡamā-  
 wād īnī<sup>u</sup> kīstcima'kwānī; tībīskōḡu ānā'kwāḡ kī·u·mḡāḡōḡdāḡ  
 30 mī·i·we ājīnāḡusīnīnit, ā'pī'tci mīndīdonit. Mī·i·dac āskām pācu'

And so, when he put down his burden, it then made a great noise; and that was the thing which they had been hearing all the while, it was exceedingly heavy. And then he entered the wigwam there. Now he was given corn to eat. And after he was done eating, he addressed him to whom he had come: "Will you not, my friend, come along with me? I am going from here across the sea; for over there is a medicine which is good for all kinds of ills," he said.

"Of course I will go with you."

And so on the morrow they set out. And in the evening, when they camped, he flung down the huge war-club, making an exceedingly loud noise. A long while they walked as they went, and on the tenth day they came out upon the great sea. Thereupon they built a raft in order to cross the sea; paddles too they made, which they were to use. Accordingly they embarked; and the war-club they also put aboard.

Thereupon they started away, straight towards the dawn they went. Nowhere they slept, during the whole of every night hard they paddled; many a night the journey took. And it was one morning when they saw some creature that was seated, a huge Bear. "To that one yonder am I going," said the Ottawa. "Yonder being has about his neck the bag, and the medicine that can heal all sorts of ills is there inside. Many people have been slain in a vain attempt to get that bag. Whenever the weather is extremely warm, then is when he generally sleeps. A tump-line (studded) with wampum beads he has about his neck, and from there hangs the bag. When he falls asleep, then shall I go to him; I shall remove from him the tump-line of wampum beads. Let us go floating along! not till to-morrow shall we go there."

Thereupon they began smoking. "May there be a very clear sky to-morrow!" said the Ottawa.

And truly on the morrow there was a very clear sky. Thereupon they beheld the great Bear; like a cloud that hangs above, such was the look of the being, ever so huge was (the Bear). Accordingly

kī·ā·ni·i·jāwād. Kāwīn kawicimosī ntbād, mi·ā·‘taḡu nawāḡi‘kwā-nit. Ā‘pitci sāḡis ‘a<sup>a</sup>’ pājlk aṇicinābā. Cigwāḡaḡ aṇināwa‘kwānig, mī·i·‘u wābāmaḡwād nawāḡi‘kwāninit. “‘A<sup>u</sup>, nīdci, ānigu‘k tcīmān!”

Mēḡaḡ kīmijāḡwād; awiḡaḡ Odāwa kī·ā·nigābāpa‘tō; āni-  
 5 wā‘kḡu nō‘ptmīng nāmaḡḡabiwaṇ mē·i·ḡaḡ kī·ā·nināsi‘kawād ‘a<sup>a</sup>  
 Odāwa. Mē·i·ḡaḡ kidāpināḡ ‘i‘<sup>u</sup> mīḡisapi‘kaṇ kī‘kītābīḡinād.  
 I‘iwāḡaḡ unindcāḡābigislnini, awiḡaḡ Odāwa pā‘kā uḡi·u·bini‘kānān.  
 Mī·i·ḡaḡ kā‘pijināsibibā‘twāḡaḡ ‘i‘<sup>u</sup> maskimud, mīḡaḡ kīposi-  
 ‘tōwāḡ. “ ‘A<sup>u</sup> nīdci, māḡcāḡāwe! Ānigu‘k tcīmān! Kīcpīn wābā-  
 10 mināḡ kīḡaṇisigunān. Kīcpīnā‘ta kībiskobicināḡ kāwīn ningut  
 kīḡaḡḡoḡaḡsinān.” Cigwāḡaḡ āniwā‘k wāsa’ āyāwād mī·i·‘u  
 kīḡitod Odāwa: “ ‘A<sup>a</sup>! abāpīnisiwāḡaṇ, nīdci. Āja kīwābāmi-  
 gunān.”

Mī·i·ḡaḡ pa·i·jināzibīnit pīni‘kwāniwaṇ nibīng, mīḡaḡ wī-  
 15 ‘kubōnigowād; mīḡaḡ aḡāwī‘kuskāwād.

Odāwāḡec oḡābiskubidōn pāḡamāḡaṇ mīḡaḡ ānād uwīḡciwāḡa-  
 ṇaṇ: “Wāwāni oḡā‘kān.” Wīniḡaḡ Odāwa kīnībawī nīḡān pīndisā-  
 ḡaṇiḡ ta‘kunāḡ upāḡumāḡaṇ. Kwaya‘k iḡisāwāḡ imā<sup>a</sup> ma‘kwāṇ  
 āyānit. Ā‘pī·i·ḡaḡ pāḡamisāwād imā<sup>a</sup> ma‘kwāṇ uḡōniḡ, mī·i·‘u  
 20 pa‘kī‘tāwād ustigwāniḡiḡ; mī·i·ḡaḡ kīkīwāḡkwāḡaṇāmād.

Mī·i·ḡec mīnawa kisisāḡidciḡiḡaṇ i<sup>u</sup> nibi. Mī·i·ḡaḡ mīnawa  
 wāsa’ kī·i·nābuguwād. Ānābiwāḡidac ma‘kwāṇ ayānit mī·i·‘u  
 ḡī·ā·nibāzigwīnit, nō‘ptmīng kī·ā·ni·i·jānit. “ ‘A<sup>u</sup>, nīdci, ānigu‘k  
 tcīmān! mīsa’ kāwīn mīnawā kīḡābabāmānimigusinān.”

nearer they went towards (him). He did not recline while sleeping, he simply bowed the head. Very much afraid was one of the men. And when it was about noon, then they beheld (the Bear) letting his head droop farther over. "Now, then, my friend, paddle hard!"

Thereupon they drew up to the shore (in their raft); then the Ottawa leaped on land and ran up from the shore; at some distance away in the woods was (the Bear) seated when the Ottawa went up to him. And when within reaching-distance of the tump-line of wampum beads, he removed it from him. Now, (the Bear's) hand<sup>1</sup> was fastened (to the tump-line), and so the Ottawa softly lifted the (Bear's) hand. Whereupon he then ran down to the shore with the bag in his hand, and then they put it aboard. "Now, my friend, let us be off! Paddle hard! If he sees us, we shall be slain by him. If only we get out of sight, then we shall not have anything done to us." Now, after they had gotten some distance away, then said the Ottawa: "Alas! it is all up (for us) now, my friend. Already are we seen by him."

And then (the Bear) came down to the shore (and) thrust his neck beneath the water, whereupon they were drawn back by his sucking the water; and so backwards they moved.

So the Ottawa untied his war-club, and then said to his companion: "Carefully steer (the raft)." And the Ottawa himself stood up at the front of the raft, holding his war-club. Swiftly went they straight to the place where the Bear was. And when they came swiftly up to the Bear's mouth, then he struck him over the head; whereupon he knocked him unconscious.

Thereupon backward out of his mouth flowed the water. And then again a long way off they floated. And when they looked to see where the Bear was, then was he getting up, off to the woods was he making his way. "Now, my friend, paddle hard! for we shall never again be bothered by him."

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<sup>1</sup> The Bear is referred to in terms of a human being, hence "hand" instead of "paw."

Misa kipimādisiwād. Mī·i·dāc kī' pikiwāwād pīnic kī' pimijagā-wād gayādāc kī' pipīmosāwād. A'pī·i·dāc kā'tagwicinowād imā<sup>a</sup> ka·u·ndciwīdcīndiwād mī·i·<sup>u</sup> kā·i·jiwābāndāmowād 'i·i<sup>u</sup> maski'ki 5 5 ānōdc ānwādāg. Ābi'tadac ogīmīnān uwīdciwāgānān gayā wīndāc ābi'ta ogi·a·yān. Mīdāc ānād: "Misa' uwā kādayāyan gayā nīndāc u<sup>u</sup>uwe ningādayān. Nādwā gīn gigātigo, nīndāc Odāwa ningātigo. Kīnāwind ā'pitci kīgāgiki'kāndāmin maski'ki."

Mīdāc kiwāwīndāmowād kāda·i·nowātāg ānōdci gāgo māski'ki. A'pī·i·dāc ka'kīna kawāwīndāmowād kādānābādāg ānōdci gāgo 10 maski'ki, mī·i·<sup>u</sup> kā·i·jipa'kawīnidiwād.  
Misa' i<sup>u</sup> ā'kōsid.

## 29. THE PERSON THAT MADE MEDICINE (Ānicinābā° Mācki'ki wācitō't).

Ninguding pā·jik ānicinābā° ugī·u·ji'tōn nāgāmōwin, — misa' sāgimā° mānidō nāgāmowin. Anōdc kīgō mācki'ki ogī·u·ji'tōn. Nāgāmūnān nībiwa ugī·u·ji'tōnān. Misa imā<sup>a</sup> U'pwāgānāsnīng 15 kī·i·dāming mī·i·mā<sup>a</sup> kā'tāna'kīng 'a·a·<sup>u</sup> ānicinābā°. Nībiwa ānicinābā° ugīpīndāgōn kīk'kīnamō·ā·māgāt mācki'ki gayā.

Ningudingidāc mīnawā pā·jik ānicinābā° mī·i·<sup>u</sup> kā·i·jitcigāt, āwidāc nī'tām wāci'tōpān mācki'ki kāwīn kīminwāndāzī. Ānīc ānōdc kīgōn kīmīnitiwāg āndudāmātiwād mācki'ki. Mī·i·<sup>u</sup> 20 kā·u·ndcinickādisit 'a·a·<sup>u</sup> nī'tām wāci'tōpān mācki'ki.

Ningudingidāc māmawī kī·i·jāwāg i·i·mā<sup>a</sup> kīckābi'kang, nībawa tcīmānān ugī·ā·bādcī'tōnāwān; wīdcīwāwāt nībiwa ānicinābā°. Anōdc kīgō ugīpāgidnāwāwa nībi'kāng, — sāmān gayā sānibān, āno'kātcigān kayā; mīdāc ājināgāmōwād, sāgaswāwād pā°kic.

<sup>1</sup> It is said that this was the name of an Iroquois people living on an island somewhere east (of the Ojibwa), the name being given to them because the

Therefore were they safe. And then homeward they came, (keeping on) till they came ashore, and where they took their time as they walked. And when they arrived at the place from whence they had started away together, then they beheld the medicine that was good for every ill. And half he gave to his companion, and for himself half he retained. And then he said to him: "Now, this shall you yourself have, and this will I myself have. An Adder <sup>1</sup> shall you be called, and I an Ottawa will be called. You and I shall have great knowledge of medicine."

Thereupon they named what all kinds of medicine shall be used for. And when they had finished naming all the various medicines, they then separated from each other.

That is the end (of the story).

#### 29. THE PERSON THAT MADE MEDICINE.

Once on a time a man was engaged in song, — in manitou song of the mystic rite of the serpent. All kinds of medicine he made. Songs in great number he composed. It was over there, at the so-called Place-of-the-Pipe-Stone,<sup>2</sup> where lived that man. By many people was he given ear when he was teaching songs and medicine.

Now, at the time there was another man who was doing the same thing, and he who had first been making the medicine was not pleased. Now, all sorts of things were they giving one another when they were asking for medicine. That was the cause of the anger of him who had first made the medicine.

So once they (all) went together to yonder steep cliff, many canoes they used; they went in company with many people. All sorts of things they cast into the water for an offering, — tobacco, and ribbon, and effects; thereupon they sang, and at the same time

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place abounded in adders; and that all the Iroquois became known by that name.

<sup>2</sup> Nipigon.



Ningudingidac kīpā'kindäckā kīckāpi'kā t̃aḃac̃ic̃ ñbī'kāng mī'i'dac  
 pisāgidābōtāg anōdc ājināgwa'k mačkī'ki. Kāwīn idac udōdā-  
 'pinazīn 'a'a'u nī'tam mäckī'kīckāpan anicinābā°. A'pī'i'dac  
 weyāḃamigut maṇidō udā'pinazik 'i'i'u mačkī'ki, nāyāp kī'pīndi-  
 5 gāyābōtā i'u mačkī'ki; kīkibā'kuckā 'i'i'u kīckābi'kā. Mīdāc  
 wāḃamāwād nībiwa paḡwādcinini'sa', mīdāc pīmusina'i'gut 'a'a'u  
 anicinābā; āṇaḡi'u'cimu micawagām, kāwīn kaṇaḡā unāwāḡaṇāmi-  
 gusi. Iḡi'u anicinābāḡ āḡumūwāt unūndānāwa p̃lmwāwābidānig  
 astnīn. A'pī'i'dac wāsa āni'ā'yāt mīnawā iwidi aḡāming āyā-  
 10 maḡa'k kīckābi'kā, mī'i'widi mīnawā wāndagaṇāmīnt; ḡwaiya'k  
 sāḡidawigāmāḡ āṇaḡi'ina'kwajiwā. Mīnawā pā'jik wādc̃i'u, Mō's  
 Wādc̃i'u āḃamīnk, mī'i'widi mīnawā wāndcipa'kitā'u'nt. Kwāiya'k  
 mīcawagām āṇaḡi'ā'ni'a'pa'i'wā. Mīna'wādec pā'jik mī'nis, Mō's-  
 sanāḡo āḃamīng, kīckīckābi'kā, mī'i'widi mānawā wāndcipa'ki-  
 15 'tā'u'gut paḡwādcinini'sa'. Kāḡa'pī kīmī'kwa'u'wā uctigwāning;  
 kīpō'kindipāsā, pīwābi'k 'i'i'u kāpa'kitā'u'nt; mī'i'u kīnt̃sint.

Kī'kiwāwāḡidac ka'kina anicinābā°ḡ. Mīnawā kīkt̃scisāḡas-  
 wā'i'tiwāḡ, kīpaḡidāsōwāḡ. Mīnawā kī'kāḡisōmāwāt umāṇidōmiwā.  
 Mīdāc 'i'i'u wāndci'i'jitcigāwād anicinābāk wī'kā awiya anōdc  
 20 tci'i'kidosik kīckābi'kāng kayā ñbīkāng; ā'pidcigu undci'i'diwāḡ  
 anicinābāk awiya anōdc tci'i'kidosik; mī'i'u wāndci'a'yāḡwāmi-  
 siwāt anicinābāk.

Mī'i'u kā'i'jinōndamān kā'pi'i'jiwāba'k māwija. Nōḡumidāc  
 kāwīn ā'pidci awiya ijitcigāsī naḡamunān tci'u'ji'tō'paṇ. Pa'kān  
 25 nōḡum ijitcigāwāḡ anicinābāk.

they smoked. And presently out opened the cliff at the bottom of the water, and thereupon out flowed from thence every kind of medicine there was. Now, the man who had first been making the medicine did not take any of it. So when it was observed by the manitou that he was not taking the medicine, then back into its place went floating the medicine; up closed the cliff. Thereupon they saw many wild pygmies, whereupon that man began to be stoned (by the pygmies); even though he tried to flee far out upon the water, yet not at all got he out of the range (of their stones). The people that were in their canoes heard the whirl of the passing stones. And when he was come a long way off, at a place where there was another cliff, then from that place over there was he pelted again; straight for the mouth of the river was where he tried to flee. Another mountain, one that is called Moose Mountain, was a place from which he was again struck. Straight out for the open water he tried in vain to pursue his flight. Now, there is another island, known by the name of the Place-to-hunt-Moose, an exceedingly high cliff, (which) was another place from where he was pelted by the little wild pygmies. At last he was struck square on the head; (the missile) went into his head, with a piece of metal was he hit; whereupon he was killed.

So back home went all the people. Again they held a great smoker, (and) they made offerings. Again they propitiated their manitous. And that is why people are never allowed to speak nonsense upon a cliff or upon the water; and very seriously do people forbid one another to talk nonsense (in such places); therefore that is why the people are careful.

Such is what I have heard of what happened long ago. But to-day nobody is very careful, even in the composition of songs. Differently nowadays do the people do (things).

## 30. THE HORNED STURGEON

(Namä wädäcakanit).

Ninguding anicinābäg kī'pōsiwag nandawābāmāwād namāwān;  
 ani'tin udayānāwān; mīcawagān ijāwag. Mī'i'dac inābiwād  
 anāmīndīm, ayā'pīwābāmāwān namāwān, mī-i'ⁱu pačibawāwād  
 namāwān. Ninguding pä'jik anicinābä maḍwägigito: "Ö, naskä  
 5 kuca' äjināguzit wa'a'ⁱu namä! Utäckani indigu mō'sōnk äjināgusinit  
 udäckani!"

Mī'i'dac ka'kina kī'pijāwād tcimānan tcīwābāmāwād äjinā-  
 gusinit. "Kä'gä't udäckani!" i'kidōwag. "Misa' manidō namä!"

Mēḍac saḡaswāwād, sāmān gayä gi'a'sāwād nibi'kāng. Kā-i-c-  
 10 kwāsaswāwād ingudci kī'a-ni-i-jāwag.

Pä'jik idac tcimān mīnawā kī-i-jāwag, mīnawā owābāmāwān.  
 Mī-i'ⁱu äji'o'dā'pinang oḍani't, 'a'a'ⁱu anicinābä ogīpajibawān ini'ⁱu  
 namāwān. A'pī-i'dac mwä'kibwīnnāt¹ m-i'ⁱu wābāmāt migisiwān  
 aḡu'kyānit imā' namä ustigwāning. Mīḍac kīkistcipä'piwād ka-  
 15 'kina anicinābäg.

## 31. HERO

(Ininwäⁱ).

Ninguding siḡwāniciwād; kī'a'yā kayä wīn imā'ⁱ a'a'ⁱu a'kiwäⁱzi  
 Ininwäⁱ äjini'kāzut. Ickwādcidac ogīnōdci'ā-wān ma'kwan. 'A'a'-  
 widac Ininwäⁱ kī'pōziwag ugwiṣan gayä nandawābāmāwād ma-  
 'kwan. Wānāgucigidac kābāciwād, "Oji'tōn kābāciwīn, nīnidac  
 20 ningatijā ugīdādcīwān ningadawābāmā ma'kwa," i'kido. Mīḍac  
 kimādcād. Ä'pidci nibiwa ayāwag kīgūⁱyag, mī ini'ⁱu nwādcī'ā-wād  
 igi'ⁱu ma'kwag. 'A'a'widac anicinābä onōndān māmaḍwāḡamin-  
 inig; mīḍac imā' kā'a-nijād, owābāmān ma'kwan imā' ayānit.  
 Ogī'a'nināsi'kawān pä'cu', mīḍac kīpāskiswāt; ānawigīpāngicin  
 25 'a' ma'kwa kāwīn ḍac nibuṣi, ogīkaski'tōn kī'a-nimādcād 'a'  
 ma'kwa. 'A'a'widac anicinābä ogī'a'ninō'pinānān. "Kāḡabātç

¹ Evidently an error. I cannot suggest the correct word. — T. M.

Cods 062

### 30. THE HORNED STURGEON.

Once some people got into (their canoes) to look for sturgeons; some spears they had; far out at sea they went. And while looking down into the water, every now and then they beheld a sturgeon, whereupon they thrust a spear at the sturgeon. By and by a certain man was heard saying: "Oh, behold the form of this sturgeon! It has horns in the same manner as a moose!"

Thereupon all came in canoes to see how (the sturgeon) looked. "Verily, it is horned!" they said. "That is a manitou sturgeon!"

Accordingly they smoked, some tobacco too they put into the water. When they had finished smoking, they went away.

Now, another canoe (of people) went thither, and they saw (the sturgeon). Then, taking up his spear, (one of) the men thrust it into the sturgeon. And when they brought it up from the water, then they beheld a bald eagle clinging fast to the head of the sturgeon. Thereupon heartily did all the people laugh.

### 31. HERO.

It was when they were once in their spring camp; there was also at the place the old man whose name was Hero. At the close (of the hunt) they sought for bears. So Hero and his son got into their canoe to hunt for a bear. And in the evening, when they went into camp, "Do you put up the camp, and I will go up the stream, I will go seek for a bear," he said. Thereupon he departed. Very numerous were the fish, and that was what the bears were after. Now, the man heard the sound of the splashing of water; and when over to the place he went, he saw that a bear was there. On going up to it, he got close, whereupon he shot at it with a gun; although the bear fell, yet it was not dead, able to go away was the bear. Now, the man followed after it. "Perhaps it may die," he

tənibu," kī·i·nāndām. Kāwīn ogī·u·jitōsīn. A'pī·i·dāc wayābāmād  
 cingicininit īnī'u ma'kwān, kī'pīnābiwān. Mīdāc pā·i·jināsi'kāgut  
 wīmīgānigut. Awidāc ʔanicinābā kāwīn kī·u·jimusi, udānugīnāgāwā-  
 ba·o·wān upāskisigān. Kāga'pī 'a'a'u ʔanicinābā kī·ā·tisāniwān  
 5 mī'tigunk usidān, mīdāc kīpāngicing, mī·i·'u kī'pipātaguskāgut  
 īnī'u ma'kwān. Ogīmīgānigōn, mīziwā ugīta'kwāmigōn, ugīpāsagu-  
 binigōn mīziwā wī·a·wing, ā'pidci ogīpīgwaṁigōn unīndcīng,  
 unī'kāng, u'kāding, ā'pidci ugīpānādcī·i·gōn. Gāgā nāsīgut ogī-  
 mī'kwāndān i·i·u mō'komān ēyāt pīndigumāning, kāwīndec ogīkaski-  
 10 'tōsīn tci·o·dā'pīnā'g omo'komān; unīndcīn ā'pidci kīpingwandci-  
 gādāniwān; unāṁandcīnī'k āniwā'k pāngī umāṁādīnān. Mēdāc  
 kī·o·dā'pīnāng umō'komān, pāngī·i·dāc kīṁāmādcī u'kāding. Mī  
 mīnawā tata'kwāmīgut ugītīgwānk. Mī·i·dāc kīpājībawād kwa-  
 ya'k udāing. Mīnawā kwā'kāyā·i· kī·i·ji'tā 'a" ma'kwa, mīnawā  
 15 kwā'kāyā·i· ugīpājībawān. Nāgajidāc kīpāzigwī 'a'a'u ma'kwa,  
 pācudec imā" kī·ā·nīpāngicin; kīnībut.

'A'a'widāc ʔanicinābā mī·i·mā" kī·a·yāt kabātībī'k, kāgā nībut.  
 Kāwīn ogī'pīnāndawābāmīgusīn ogwīṣān, ānawī ogīnōndān kīṁa-  
 dwāzigānit ōṣān. Kīgījābidāc kīpōzi a" skīnawā. "Kāṇāḅatc  
 20 awiya ogīnisigōn nōs," kī·i·nāndām.

'A'a'widāc a'kiwā"zi kī·i·nādcimo: "Awiya ningīwābāmā, ā'pidci  
 mindido. Ningī·o·tāpinik, unīndcīng ningī·a·sik. Mīgu·i·cit:  
 'Nōcis, kāwīn kīgāntbusī nōngum. Kīnwānj kīgābīmādis. Ā'pidci  
 tawābickā kistīgwān,' ningī·i·'k. 'Nīn Nānabujū.' "

25 'A'a'widāc a'kiwā"zi kā·gat kīnwānj kīpīmādisi.

'A'widāc uskinawā a'pī katagwicing āndāwād kī·i·nātcīmō:  
 "Mī·a·'pānā nōs kīwānī·a·k."

Mīnawā ānugī·i·jāwāg, kāwīn ogītā·u·disāsiwāwān. Kīnōndākī-  
 wāwāg, kīku'tādcīwāg. "Awiya ugīnisigōn," kī·i·nāndāmōg.  
 30 Ogīnāgadānāwa wāgā'kwadōns imā" kabāciwinānsing. Kā'tāgwi-

thought. He did not load (his gun). And when he saw the bear lying down, it was looking at him. Thereupon hither it came to fight with him. But the man did not run away, he tried keeping it off with the gun. Finally, when the man's foot tripped over a log, then down he fell, whereupon the bear came and got on top of him. It fought with him, all over was he bitten by it, he was clawed by it all over the body; very much was he chewed on his hands, on his arms, on his legs; very much out of sorts was he put by it. When nearly slain, he thought of the knife he had in (his) scabbard, but he had not the strength to reach it; his hands were very badly chewed up; his left hand he could move a little bit. And when he took hold of his knife, then gently he moved his leg, whereupon again was he bitten on his knee. And then he stabbed (the bear) right in its heart. The other way round turned the bear, on the other side he stabbed it. After a little while, up rose the bear, and a short distance off it went and fell; it was dead.

And now the man remained there throughout the night, nearly was he dead. Not did his son come to look for him, even though he had heard the sound of his father shooting. And in the morning into his canoe got the youth. "Perhaps by some creature was my father slain," he thought.

Now, the old man in his story said: "Somebody did I see, very big was he. I was taken up, in (the palms of) his hands I was placed by him. Then he said to me: 'My grandson, you will not die now. A long while will you live. Very white will be your hair,' I was told by him. 'I am Nānabushu.' "

Now, the old man, sure enough, lived a long while.

And when the youth arrived at home, he told: "Now gone is my father whom I have lost."

They tried going back over there, but they did not go so far as he was. They turned to come back too soon, they were afraid. "By some creature was he slain," they thought. They left behind a little axe at a small camping-spot. When they arrived at home,

cinowād āndāwād kīmawiwag ka'kina, kikackāndāmowād. Mīdāc  
 kā'i·ji·i·cāwād nīnj ininiwag kī'a·witibādcīmowād wā'ka·i·gāning,  
 kiwindāmawāwād adāwāwininiwān. Kayā wīn kīkistcikackāndām  
 'a'a' adāwāwinini; ā'pidcisa' nī'tā·ā·ndāwāndcigā 'a'a' kāwāni-  
 5 cing. Kayāgu ogimāwibān.

'A'a'widāc a'kiwā<sup>a</sup>zi kāyābi pīmādisi. Kī·i·nōtā imā<sup>a</sup> ma'kwān  
 ābinit. Mī·i·dāc 'a'a' a'kiwā<sup>a</sup>zi āniwāk ogikacki'tōn kī'kīckicwāt  
 ini'<sup>u</sup>ma'kwān. Kīpa'kunāt pāngī nabānāni'k ogīsāgigāmān kayā-  
 dāc pāngī ogikacki'tōn kīmanijāng pīmīdāwinit mī·i' kāmīdcit.  
 10 Nī·o·gun imā<sup>a</sup> kī'a·yat, mēdāc i' a'pī kīmādcī·ō·dāt wī'kiwād.  
 Ā'pidci kayā pigickānāni; kāwīn ogacki'tōsīn tēbīni·i·tisut. Wī'kā  
 ogi·ō·dī'tān imā<sup>a</sup> kābāciwāpān. Kībimōdāt ogīmī'kān wāgā'kwa-  
 dōns kīwābinigādānig. Mīdāc i·i' kā·ā·nimādcīdōt pīmōdāt.  
 Pābācu' kī'a·nīntbā; kāgā'ku kawādcī tibigātinik.

15 Ninguding owābāmān kī·i·ci'kān pāda'kizunit. Mī·i·dāc kā·i·-  
 jīmādcī'tād wīkīckawāt; kāgā'pī ogīkawawān. Mī·i·dāc kā·i·ji-  
 pa'kunāt wānagā'kwān wītcīmāni'kāt; kayādāc pāngī ogīpa'kwā-  
 gawān ini'<sup>u</sup> kīci'kān, mīdāc ini'<sup>u</sup> kāwāgināgu'kāt. Wādabi·i'·sān  
 pāngī ogikacki'ā·n kīta'kupitōt i·i' udcīmān. Ānīnāndāc wāna-  
 20 gā'k mīnawā ogīwī'kwādcī·ā·n; ogīcācāgōmān. A'pī·i·dāc kā'kīci-  
 'tōd kīpōzi; agāwa kikacki'ō'. Ā pidcisa' kīmājimāguzi pigickā-  
 nānit. Ābwīns kayā ogī·u·ji'tōn, mēdāc kīmādcīyābugut. Pāpāngī  
 āniwā'k ogī·ā·badci'tōn udābwīns. Keyābi nīnj bāwī'tigōn ayāwān  
 imā<sup>a</sup> sī<sup>a</sup>bīnk. Ā'pī·i·dāc awādi'tānk bāwī'tig kī·ā·gwāwōdā.  
 25 Mīskwābīmāgōn ogīta'kubīnān udcīmānīnk; mīdāc i·i' kāmīndci-  
 mināng mī'tigōns pīmōdāt; kī'a·nīnīsābōtānig udcīmānīc pīnīc  
 ogīkībīkānān ini'<sup>u</sup> bāwī'tigōn. Kī'a·nībōzīdāc mīnawā udcīmāni-  
 cing. A'pī·ā·nīdāgwīcing i·i·mā<sup>a</sup> āndāwā'pān āja kī'kūziwa.

they all wept, for they were sad. Thereupon hence departed two men, who went to tell the news at the post, to inform the trader. And exceedingly sad, too, was the trader; for an exceptionally fine hunter was he who had been lost. And, furthermore, he was chief at the time.

But the old man was yet alive. He had crawled over to where the bear was. And now the old man was just about able to cut up the bear. When he had taken off a little of the skin with one hand, he took hold of it with his teeth, and thus was able to cut off portions where it was fat, and that was what he ate. Four days at the place was he, and that was when he started off crawling, in the hope of getting back home. He was then also very much in decay; he was unable to cleanse his wounds. A long while was he arriving at the place where he (and his son) had had a camp. As he came crawling, he found a small axe that had been lost. Accordingly he carried it along as he went crawling. Short distances apart were the places where he camped on the way; nearly would he freeze at night.

Once he saw a cedar that was standing. Thereupon he set to work to cut it down; at length he felled it. Accordingly he stripped it of the bark, in order to make a canoe; and he also chipped splints off the cedar, and of them he made ribs (for the canoe). Small spruce-roots in limited supply he obtained to tie up his canoe. Some balsam-bark he also tried to get; he chewed it. And when he had completed (his canoe), he got in; hardly was he able (to get in). Very much he stunk at the place where he was decaying. A small paddle he also made, whereupon off he went with the current. Only a little now and then did he use his tiny paddle. There were yet two more rapids in the river. And when he came to the rapids, he crawled out of (the canoe). Some red willows he tied to his canoe; and so with the little (willow) stick in his hand he crawled along; down the current went his crude canoe till he got past the rapids. Then he got into his miserable canoe again, continuing his way. When arriving at the place where he (and



Tcīmānāns āta ogīmi'kān imā<sup>a</sup> kiwābinigādānig, abwi gayā. Mīdāc kā'pōzi tcīgibīg ki'ā·nikā'kanda'kīwit; ābiding ki'ā·ni'ā·jawa<sup>u</sup>. Ogiki'kāndān pā'jik kqbāciwin, wī'kādāc ogī·u·dī'tān mī·i·mā<sup>a</sup> ayāwād anicinābāg. Kayādāc onīdcānisa<sup>s</sup> wīwān gayā ka'kina  
 5 ma'kadā'kāwa<sup>s</sup> midāsugun acinī<sup>a</sup>jogun, niji'kā ki'ā·yā 'a'a' u anicinābā.

Kā'gā'tidāc ā'pidci kīnwā<sup>a</sup>j ki'pimādizi kā·i·gō'pān Nānabujūn; pinic ki'ā·dānding ōmā<sup>a</sup> kistcigāmīng kāyābi pīmādzibān 'a'a' u Tcān Ininwā.

### 32. FASTING

(Ma'kadā'kēwin).

- 10 Māgwā ki'ā·binōdcī·i·wiyān mō<sup>a</sup>jag ningī·i·gwicim; nōsibān ningī·kagā<sup>a</sup>zumik. Kigicāp ningīmīnik onāgan mīdcīm a'tānig; kayādāc a'ka'ka<sup>a</sup>jā oda'kunān pā'jik tciwudā'pinamān kunimā<sup>a</sup> mīdcīm kumā<sup>a</sup> gayā a'ka'ka<sup>a</sup>jā. Ningudingidāc ningīma'kadā'kā; ningudci ningīpabā·i·jā pina'kamigāng, komā<sup>a</sup> gayā wādcī·
- 15 wing. Āniwāk sānagāt; nīcogun, pīnic nī·o·gun, pīnic ningotwāso·gun, pīnic cwāsugun, mī·i·'u ā'ta mini'k kā·i·jikaski'tōyān. Ānō·dcīkägō ningīpawādān, — miziwā a'king ayāmağa'k ningīpawādān; kistcigāmi gayā, kicizōg, anāngōg kayā; ka'kina gayā kiwi'tāki·ji'k wāwundānimak ningīpawādān, undinōg cwātcing wāndānima'k
- 20 ningīpawādān. Kayāgu icipimīng āyāt mānidō ningīpawānā; ningīgagānōnik, nīngīwīndāmāk ānīn kāticiwābisiyān. Ka'kina gayā anāngunk ānicinābāk ningīcawānimigōk. Mīdāc 'i'i' u a'pī ki'ā·nipawādāmān ānōdcīgāgō ijitcigāwin nāgamōwin kayā; icpī·mīng āyāgin nāgamonān ningīnōndānān. Kistcinibawa kijigōwinini-

<sup>1</sup> The English version is free. — T. M.

others) had lived, (he saw that) already they had moved camp. Only a small canoe that had been cast aside did he find there, also a paddle. And when he got in, he pushed himself off from the shore with the paddle; at one place he went over to the other side of the stream. He knew of a certain camping-place, and after a long while he came to where there were some people. And now his children and his wife had all been in mourning for twelve days, alone did the man remain there.

And truly a very long while did he live, as he had been told by Nānabushu; even till the time of the sale of this region of the sea, was still living that John Hero.

### 32. FASTING.

While I was a child, continually did I fast; by my father (who then was living) was I exhorted. In the morning I was offered a bowl containing some food; and some charcoal he held in his hand, to see which one I would take, whether (it would be) the food or else the charcoal. Now, once I blackened (my face and fasted); off some where I wandered, going hither and thither in open places of the forest or else upon the mountain. It was a trying (experience); for the space of two days, for the space of four days, for the space of six days, for the space of eight days, only up to as far as that was I able to go. Concerning all sorts of things did I dream, — about what was everywhere on earth did I dream; and about the sea, the suns, and the stars; and about all things in the circle of the heavens from whence blew the winds, did I dream.<sup>1</sup> And about the manitou that was above did I dream; by him was I spoken to, by him was I given the knowledge of what would happen to me. And by all the people of the stars was I blessed. It was then that I constantly dreamed of every sort of observance and of song; of the songs that are on high did I hear. By a great throng

wəg ningicawānimigōg; miziwā ningī·i·jiwinigōg a'king icptmīng  
gayā, ājināgwa'k ningiwābanda·i'gōg, miziwā kiwi'tāgijik ayā-  
maga'k kā'pawādāmān.

Ninguding idac ningī·i·jiwinigōg ayāмага'k tciza'kān; ningipin-  
5 digā; nībawa ī·i·mā<sup>n</sup> ningiwābamāg ogijigōwininiwag, anicinā-  
bānk ijināgusiwag. Ā'pidci mino'tāgusiwag naqamowād: —

“Ā'kogijingōwāngī kābābā·i·nābiyān.  
Ā'kogijingōwāngī kābābā·i·nābiyān.  
Ā'kogijingōwāngī kābābā·i·nābiyān.  
10 Ā'kogijingūwāngī kābābā·i·nābiyān.  
Ā'kogijingōwāngī kābābā·i·nābiyān.”

Mī·i·<sup>u</sup> kā·i·nāndāmān, “Nibiwa kīgōn ningicawānimigō, ka'kina  
īgi<sup>u</sup> anangōg, a<sup>u</sup> udciganāng gayā, cwāswi anangōg ā'pidci māmān-  
didōtcig, ā'pidci gayā kistci wāsa ānind ayāwādcig anangōg;”  
15 kāwī'kā awiya udakaskitōsīn tci·u·disāt ini<sup>u</sup> anangōn. Āpī'tci  
wāsa ayāwāt ānind anangōg; tībickō u·u·mā<sup>n</sup> a'king āji·a·yāwād  
pāmādzicicig. Mī gayā ī·i·<sup>u</sup> ājiwāba'k iwidi anangōk ayāwād  
anicinābāk.

Mī·i·<sup>u</sup> kā·i·jiwābandāmān, pinic nīswi ningipawādānan ini<sup>u</sup>  
20 tcisa'kānan. Nāgwādōn kijigunk ini<sup>u</sup> tcisa'kānan anangōk āna-  
gōdcinōwād. Inābiyu'k kawābamāwāg igi<sup>u</sup> tābādcimāgwa. Ka-  
yādac ā'pidcikistcizōngan ī·i·<sup>u</sup> pā·jik tcisa'kān kā'pawātāmān.  
Kicpinidac tcisa'kiyān ānāndāmān ī·i·<sup>u</sup> gujiwābāt. Kicptn mi-  
'kwānimāg pā·jik mānidō kā'pawānag mīgū·i·<sup>u</sup> cigwa pipindigāt.  
25 Ninigu ānāndāmān mī·i·<sup>u</sup> ājināgamut. Wāsa inābiwāk igi<sup>u</sup> ugiji-  
gōwininiwag. Kicptn awiya mādwātācimit ninōndawā; amāncigu  
a'pī āyāgwān, kunimā āgāmikistcigamig ayāt mādwāganōjit  
ninōndawā. Pinicigu mōckinā ī·i·<sup>u</sup> tcisa'kān mini'k pāndigāwāt  
ugijigōwininiwag; tībickō wigiwām wānicicing mī·i·<sup>u</sup> ājināgwa'k

of the sky-people was I blessed; everywhere over the earth and on high was I conveyed by them, how it (all) looked I was shown, how it was everywhere in the circle of the heavens that I had dreamed about.

Now, once I was borne to where there was a soothsaying-lodge; I entered in; I saw many sky-people there, like human beings they looked. Very pleasing was the sound of their voices when they sang: —

“As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.

As far as the ends of the sky have I wandered and seen.”

Accordingly then did I think: “By many things have I been blessed, by all the stars, and by the fisher-star, and by eight stars that were so very big, and by some of the stars that were so very far away;” never would any one be able to reach those stars. Exceedingly far away were some of the stars; just as here on earth, where mortals are (where people are far apart). And it happens among the stars yonder as it does (here) where people are.

Now, this was what I saw, up to as far as three soothsaying-lodges have I dreamed. Visible in the sky are the soothsaying-lodges, from the way the stars hang aloft. Do you look, (and) you (can) see them about which I am telling. And of very great power is one of the soothsaying-lodges of which I dreamed. If I divine, then what I have in mind would come to pass. If I should be mindful of a certain manitou of whom I had dreamed, then straightway would he come in. And concerning what I myself have in mind is what he sings. Afar do the sky-people see. Should some one utter his voice when speaking of me, I (could) hear him; no matter how far away he might be, no matter if he be on the farther shore of the sea speaking to me, I (can) hear him. In course of time the soothsaying-lodge becomes filled with the people of the sky that have entered in; like a wigwam that is fair is the

əbiwinan imā<sup>a</sup> pindik tcisa'kāning. Kicpɪn kayā awiya nandawāni-  
mint anicinābā<sup>a</sup> tɕɕbijāt migu kwickucimint migu pījāt. Midac  
kaḡwādcimint: "Ānīn ājipimādisiyan?"

"Kāwīn, kāwīn, kāwīn ā'pidci niminopimādisisimin. Nānīngu-  
5 tinō niminopimātisimin," i'kidō.

Mō<sup>a</sup>jaḡ mi'kinā'k kī·a·nōnā tci·a·winandomāt awiya; mī·a·wā  
askābāwis. Amāḡdcigō käticitogwān migo·i'·u kā·gā't ājiwābizi-  
wāt. Mī īnī'·u utcistcāḡwān paḡāḡigītōnit. Amāḡdcigo ānuwāḡwān  
mīgō·i'·u ānwāt i·i'·mā<sup>a</sup> tcisa'kāning pigāḡigītōt 'a'a'·u anicinābā.  
10 Ka'kina awiya pindingāwāḡ imā<sup>a</sup> tcisa'kāning; ka'kina gayā  
awā<sup>a</sup>siyaḡ a'king āyātcig, ka'kina gayā icpɪmīng āyātcig pināsi-  
wāḡ, undinōḡ, ka'kina gayā pīwābi'k āndaswāwānaḡa'k, asinīḡ  
gayā, ka'kina gayā nībing āndaḡa'kidcig pīndigāwāḡ. 'A'a'wigu  
tcāsa'kid anicināpā ā·i·nāndaḡk mī·i'·u ānwāwāt igi' pāndigāwād;  
15 naḡamōwāḡ, aḡōdc ina·a·mōḡ.

Kāwīn ka'kina igi'·u anicinābāḡ ugaskitōsināwa tɕɕtcisa'kiwād,  
āniwāk sanagat awiya tciki'kāndaḡk tcisa'kiwīn. A'kawātaza-  
naḡi·i·ti'·zo tɕɕgi'·gucimut mī·i'·u pɪtcīnaḡ tcigi'kāndaḡk kā·i·ji-  
wāba'k i·i'·u tcisa'kiwīn. Ānind anicinābāḡ anicā tōtāmōḡ, kāwīn  
20 kāḡā't tcisa'kisiwāḡ; ki'kānimāwāḡ anicā tōtāmōwād. 'A'a'widac  
kāḡā'ttigo<sup>1</sup> nā tātccisa'kid ki'kānimā kayā wīn.

Tibickō ki'tcimī'kana mī·i'·u ājināḡwa'k nibāwināntaḡunōn  
ājinibāwād mā'katakāwād. Awiya ickwā ma'kadā'kād wānicicing  
midcɪm acāmā. Wīḡwās unāḡān udō'pōnā. Kā'tasogunīd mī·i'·u  
25 mini'k payācibī·i·ḡātāḡ. Ningudcitāc awi·a·ḡōdcigātā.

Kicpɪn gayā māḡwā tcisa'king pājik mī'tig kāwīn māmasi'kā-  
zinōn, igi'widac pīndik ayāwād oḡijigōwininiwāḡ omāḡdwayā'kwa-  
ā·nāwa i·i'·u aḡanji·ā'k. Mī·i·dac ā'kidōwād kāwīn nisidaḡ da·i·'

<sup>1</sup> A false form which I cannot rectify. — T. M.

aspect of the spaces there inside of the soothsaying-lodges. And should the presence of some person be desired, he is simply whistled for, whereupon he comes. And then he is asked: "What kind of life have you lived?"

"Not, not, not have we (always) lived a very good life. Part of the time (only) have we lived a good life," he says.

Often is Snapping-Turtle employed to go and ask some one to come; he is the attendant. Whatsoever he may say will truly happen to the (people). It is his soul that does the talking. Whatsoever language he uses is the one the person speaks when doing his talking in the soothsaying-lodge. All creatures enter the soothsaying-lodge; likewise all the animal-folk that are on earth, also all the birds that are on high, the winds, and every kind of metal that is, and rocks, and all creatures that live and move in the summer-time, enter in. And what the man doing the soothsaying thinks is what the incomers say; they sing, all sorts of songs do they sing.

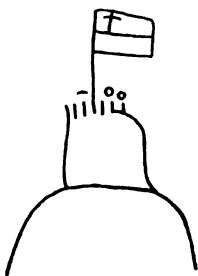
Not all the people are able to divine, rather difficult is it for one to know about divination. In the first place, (a man) subjects himself to the trials of fasting, so that by and by through divination he may learn what is to come to pass. Some people practise it falsely, they do not really divine; it is known when they are shamming. And it is also known when one really knows how to divine.

Like a great road is the aspect of the sleeping-places where sleep they who fast. When (a person) has finished fasting, he is fed upon food that is pleasing. A birch-bark bowl is set for him to eat from. As many days as he has fasted is the number of marks made upon it. And off somewhere is it taken and hung up.

And if during the divination one pole does not sway, the sky-people who are present within pound upon the pole. Whereupon they say that it is not propitious for the people who are seated

jiwābasinōn īgiwā ʔanicinābāg kiwi' taiya·i· nāmāḍābiwād; mānābā-māwāg. Kāḇāḇātc kāgo tai' i·jiwābisi, kunimā<sup>a</sup> taiyā' kuzi. Mī·i·<sup>u</sup> wāndci·i·jini' kādāg i·i·<sup>u</sup> tcīsa' kān "kuzāmbandāmowin." Nīgān kāgōn ki' kāndciḡādā kādiciwāba'k i·i·<sup>u</sup> tcīsa' king.

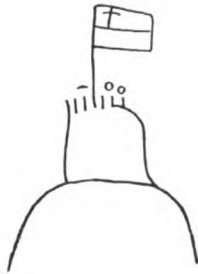
- 5 Minawā ninguding ma' kadā' kāyān ningīwāj bābandām. A' pī cwāsugun wāsinišiwān ā' pidci ki' pātā nī·i·ya<sup>u</sup> wīmini' kwāyān. Awiya ḍac icpimīng ki' pī·u·ndci, ʔanicinābānk ijināgusi nimbi-  
'kānōni'k: "Kāgā' tca, ninīdcānis, kigitimāgi·i·tis. Pāzigwīn, nāzi-  
bīn." Ningīwīdcīwik. Mīḍac kīḡādābiyān ō·o·wā ki' tcigāmi.
- 10 Kackādin. Micawakwām āniwāk ningī·i·jā, mīḍac imā<sup>a</sup> ki' twā·i·  
biyān. Nīngījinkijin mini' kwāyān, kā'gā' tsa ā' pidci nīwīmini' kwā.  
A' pī māni' kwāyān kīnwā'j nībiwa kwāndāmān nī'bi; kāwīndac  
nīndāmini' kwāsī. Kīstciḡnkwā'j nīndānugīmini' kwā; kāwīnganagā  
nīndāmini' kwāsī. Kīstci nībiwa ningī·i·skandān ō·o·wā ki' tcigāmi;
- 15 kī·ḡ·ḡōdcin a·a·<sup>u</sup> mī' kwān mini'k kā·i·skandāmān. Mī·i·wā āniwāk  
kīwānj wīpī māndisiyān ka·u·ndci·i·nāmbāndāmān.



Minawā ninguding kī·i·gucimoyān ningīwābāndān wādcī<sup>u</sup> kā' tcī-  
spādināg. Mēḍac iwīdi kīwābāḡag mī'tig pāḍa' kisud ugīdā'k',  
ki' kiwā·o·nā'tig. Wāsa' a' kīng uzābāmināgusi; ki' kiwā·u·n ḡḡōdā'

round about; they are not in good grace. Perhaps something will happen, maybe one will be sick. Therefore such is the reason why the soothsaying-lodge is called "the testing-by-dream." Before-hand is it known how things will come to pass by means of the soothsaying.

Another time when I was in a fast, I had a vision. After I had gone eight days without eating, so very dry was my body that I wanted to drink. And somebody came from above, like a human being was the look of him by whom I was addressed, saying: "Verily, my child, you have caused yourself suffering. Rise to your feet, go down to the water." I was accompanied by him. And so I came out upon this sea. It was frozen over. Some distance out on the ice I went, whereupon out there I made a hole in the ice. I lay down to drink, truly indeed was I ever so thirsty. When I had drunk a long while, much water did I swallow; but I did not quench my thirst. For a great while I drank, but without satisfaction; not at all did I quench my thirst. A great deal of the water did I drink from out of this sea; above hung the ice by as much space as was left of the water I had drunk. To the end that I might live for a good long while, was why I had had the dream.



Another time, while in a fast, I saw a mountain that was very high. And then up there at the top I beheld a pole standing, a flag-pole. Far over the country was it visible; a flag hung thereon.



imā. Imā<sup>a</sup> dāc ugidaḍci<sup>u</sup> mī·i·mā<sup>a</sup> kiwābandamān nībiwa ano-  
 'kātcigaṇ, ka'kina gayā mīdciṁ aṇōdc ājināgwa'k, cōniyā gayā.  
 "Mī·i·we gedayai·i·m," ningi·i·'k. I·i·wā wādc ni'tamigu pṅgwi-  
 'kāg, pānimādac iwidi tciṁmīng ājibi'kōwān. Mīsa i·'· kā·u·ndci·i·  
 5 nāmbandamān, maṇidō ningi·i·nānīmī'k anicinābāg tci·i·nānim-  
 iwād tci·o·gimāwiyān. Miziwā āniwāk ningipābāmādis. A'pidci  
 ningiminwānimigōk pāmādisitciḡ kā'pabāwābamāgwa. Weyābiskī-  
 wātciḡ kayā ā'pidci ningiminwānimigōk. Cimāgaṇici·u·gimāk  
 ā'pidci ningisāgi·i·gōk kiwāwidciwāgwa. Māgwā kīsōngipmādisiyān  
 10 nībiwa kāgōn ningikaski'tōn; nōngumidāc cigwa āniwāk ningistci-  
 ·a·nicinābā'·u. Kāwīn a'pidci kāyābi ningāskitōsin tciṁpābāmātisi-  
 yān.

### 33. FOREVER-BIRD

(Kāgigapināsi).

Mī·i·wā nīn kā·i·jiwābisiyān māgwa kī·ā·binodciwiyān. A'pī  
 nayānupibōṇagiziyaṇ mī·i·'·u a'pī gīkagānzumit nōsibaṇ tciṁma'kadā-  
 15 'kāyān. Kigicāp kāwīn ningi·ā·cāmigōsi; ma'kadā ningi·a·'tōn  
 ckiḡigunk. Ningudci pīna'kāmigānk ningipabā·i·jā. A'pī·i·dāc  
 wānāgucigīn ningi'kiwā pa'kāḍāyān; mīdec paṅgī nindacāmigo.  
 Mīgu i·'· mō<sup>a</sup>jāg kā·i·jigagānzumigōyān tciṁma'kāḍā'kāyān, kāga'pī  
 ningikācki'tōn ningogījik ningotibi'k kayā kiwīsinisiwān.

20 A'pī·i·dāc ānimindidōyān nānīngutinū ningīnījugunī kāwīn  
 pīndi'k wīgiwāming ningīnibāsi; ningudci pīna'kāmigānk ningi·a·  
 winibā. Kāga'pī aṇōdc kāgōn ningi·ai·nābandam. A'pī·i·dāc  
 kākci'tōyān nīyogun wīstīsiwān kāwīn ā'ta adcina 'i'·'·u ningi·i·  
 jitciḡāsi a'panāgu mō<sup>a</sup>jāg mō<sup>a</sup>jāg ningīki·i·gwiṁim. Kāga'pī ningi-  
 25 wābamāk anicinābānk ājināguziwat. "Nōjis, kibicawanimin,"  
 ningi·i·gōg. Miziwā ningipābā·i·jiwinigōg; kī'pabāwābanda·i·gō-

And yonder on the mountain-top was where I saw many goods, and all the various kinds of food there were, likewise silver. "That is yours," I was told. At the foot of the mountain was loose soil, but farther up at the top it was rocky. That I should thus have dreamed was on this account, by a manitou was it willed in my behalf that the people should desire me to be chief. About everywhere have I travelled. Very much have I been esteemed by the living I have seen. By the white people have I been very kindly regarded. By the army officers was I very well liked when I used to go along with them. While I had strength of body, many things was I able to handle; but at this day I am too much of an old man (for heavy work). I am no longer so able to travel about (as in former days).

### 33. FOREVER-BIRD.

Now, this is the way it was with me while I was a child. At the time when I was five winters old, then did my father urge me to blacken (myself for a fast). In the morning I was not given food; black I placed over the eyes. In a certain part of the forest, where it was clean and open, I wandered about. And as soon as evening came on, back home I went hungry; and so a little food I was given to eat. Therefore it was a constant thing for me to be urged to fast, till at last I was able to go a day and a night without eating food.

And while I was growing up, I sometimes went for two days without sleeping inside the wigwam; in a certain part of the forest, where it was clean and open, I went to sleep. At last of all sorts of things I dreamed. And when I was able to go without food for four days, then I ceased doing this for a short time only, but all the while was I continually fasting. In the end I beheld them who looked like people. "My grandchild, I come to pity you," I was told by them. Everywhere roundabout was I conveyed; round-

- yān miziwā a'ki ājināgwa'k, kistcigami gayā. A'pī'i'dac kākacki-  
 'tōyān cwāsugun kiwīstnīstwān mī'i'wā a'pī kā'gā't miziwā kiki-  
 'kāndamān ājināgwa'k kijigunk. Mīsa 'i'i'wā kā'i'jiwābandamān  
 ā'pidci kistcimīstcāmaḡat fwa ḡjik. Kāwīn ningudci wākwēyāsinōn  
 5 ka'kina ānaḡōḡ ayāwād; ningīwābanda'i'ḡō ga'kina ājiwāba'k  
 anāḡōḡ ayāwād. Nībiwa pāmādzitcig iwidi ayāwāḡ anāḡunk.  
 Mīḡu i'wā ka'kina anāḡōk ayāwād ājiwāba'k. Kayādac icptmīḡ  
 āyāt maḡidō ningīwābamā. Nibāyān wāwāni ānawi ningīḡaḡanō-  
 nī'k; mīḡo i'wā ka'kina kijik āniḡu'kwāk mīḡō i'wā maḡidō wiya'w.  
 10 Kāwīn ga'kina kidāpapamāsīnānig anāḡōḡ kayā kīcisōḡ; kāwīn  
 pīdcini'kāsiwāḡ, ō'ō'wā tacy a'ki kijibā'kā. Ānawi mī'i'wā kā'i'ji-  
 wābandamān kistcimī'kaḡan inamaḡnūn ājāt kīzis, kayā tibi'kīḡizis;  
 ga'kina gayā anāḡōk ājāwāt. Kayā anōdc kāḡōn ningīwābandān  
 icptmīḡ āyāmaḡa'k.

- 15 Kayādac kayā nīn ningīki'kāndān 'i'i'wā tcīsa'kiwīn. Niswi  
 ayāwān īni'wā tcīsa'kāḡan. Ka'kina wābandamowād anicinābāḡ  
 nībawa gayā niyawīnk; ningītaḡandān 'i'i'wā kā'pawādamān māḡwā  
 kī'u'ckinawāwīyān. Ga'kina kijā ningīwābandān mīni'k kā'pī'i'ci-  
 wābisiyān pā'kupimādisiyān. Āniwā'kīḡu wāwāsa ningīpabā'a'i'jā.  
 20 Kāwīn ningudci ningīmayāḡinazīn; a'ki kijā ga'kina ningīwābandān  
 māḡwā kī'u'ckiptmadisiyān; ōdānawān gayā. Ka'kina gayā pāmā-  
 disitcig kāwī'kā awiya ningīmayāḡanimāsī. Ā'pidci ningīsāḡi'i'ḡōk  
 pāmādisitcig mīni'k kā'pābāwābamāḡwa; i'kwāwāḡ gayā ā'pidci

<sup>1</sup> A way of saying that all space is manitou. This same idea is often expressed by the term "*all the manitous*;" still another is to call it "*The Great Manitou*," a term used for the God of the missionaries; but, whatever the form of expression employed, the idea of mystic power is paramount.

<sup>2</sup> This sentence was probably not caught correctly; for there seems to be some mistake, either in the sentence as a whole or in the second or third phrases.

<sup>3</sup> Experienced.

<sup>4</sup> As knowledge.

<sup>5</sup> Because it had been made familiar when seen in dreams.

about was I shown what the earth everywhere was like, and likewise the great deep. And when I was able to go without food for eight days, then was the time that I truly learned everything about how the sky looked. Now, such was the way I saw how so very big was the sky. Nowhere was there an angular space where all the stars were; I was shown how all things were among the stars. Many living beings are there among the stars. And so that is the way it is where all the stars are. And likewise the manitou that exists above I beheld. While I slept, I was forsooth spoken to with pleasing words; and as large as the full extent of the sky was the size of the manitou.<sup>1</sup> We cannot see all the stars and suns; they do not move, but this earth moves.<sup>2</sup> And, besides that, I beheld where lead the great roads along which the sun goes, likewise the moon; and where all the stars go. I also saw how all things were in the sky.

And I also became acquainted with divination. There are three (kinds) of lodges of divination. All the many things that people have seen<sup>3</sup> (are) also (here) within me;<sup>4</sup> I ponder over the things that I have dreamed in my youth. Everything that has happened to me since I was born I have seen in advance. And to rather far-off places have I gone travelling. Nowhere did I find a place looking unfamiliar;<sup>5</sup> the whole earth I had seen beforehand, while I was yet a youth; so too the towns. And all (kinds of) people have I never found looking unfamiliar. Very much have I been liked by all the people that I have seen; by the women also have I been very much liked,<sup>6</sup> for I was also an excellent hunter.

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<sup>1</sup> This is not the empty remark of a dandy: the phrase has to be taken with the one following. One of the best things a youth can have said of himself is that he is a good hunter; this ability catches the attention of calculating parents who have daughters to marry off. A lodge with plenty of food is a lodge to be desired; and an Ojibwa woman is envious of the position of being mistress of such a lodge. And the ideal wife is not the plaything, but the one who knows how to dress the skins, bring in the wood and water, do all the household work, and who can be a mother. Beauty is subordinate to all these qualifications. Hospitality is one of the great Ojibwa virtues.

nisāgi'i'gōk, ā'pidci gayā ningīni'tā'ā'ndawāndcigā. Kāwīn kīgōn  
ningī'ā'gāwādanzin māgwā kīkacki'tōyān kī'ā'ndawāndcigāyān.

Kayādac a'pī ayāmagā'k ō'ō'ānō'kīwīn māmīndagā mō'jag  
ningī'ā'nōnigō tclbābāmādisiyan. Miziwā kīgō kī'i'jiwtclgādā  
5 ā'ī'ndagu'k pībōniciwīnōn, āniwā'k kayā ningīmaçkawizī māgwā  
kī'i'niniwīyān. Nānan maçkimudan ningīkacki'tōnan kīpīmōn-  
damān.

Ānicāgu nindibātcīm kā'pī'i'jiwābisiyan. Nōngumīdac Kāwīn  
kāyābi 'i'i'u nindijimaçkawipimādisi; agāwa nōngum ningacki'tōn  
10 wāndcipimādidīyan. Ānicā ānind weyābickiwātcig māwija kā'ki-  
kānimiwāt pāpangī kīgō nimīnigōg pāsī'kamān.

Ānic mī'i'u.

#### 34. HE WHO OVER-DREAMED (Wāsāmāmbandank).

Pā'jik a'kiwā'zi mō'jag ugīgāgānzomān ugwişan tclma'kadā-  
'kānit. Kā'gā'tidac mō'jag kima'kadā'kā 'a'a'u uckanawā; ānawi  
15 nāningutinū kī'i'ckwā'tānit, minawā ugīgānzomān ugwişan tclma-  
'kadā'kānit. Mīdac ā'kido 'a'a'u ckinawā. "Āja kuca ka'kina  
kīgōn ningīpawādān. Ka'kina a'ki ājināgwa'k, undinōg ānābiwād  
ningīki'kānimāk. Ka'kina gayā ijitcigāwinān ningīpawādānān.  
Ka'kina gayā kījigunk āyāmagā'k ningīpawādān," i'kidō 'a'a'u  
20 uckinawā.

Mīdac ānād ugwişan: "Mā'nū kāyābi ma'kadā'kān. Kāyābi  
kuca' kīgō ayāmagātudug, maci kā'kānda'ziwan. Mīnawā ki-  
'twān." Umīnān aka'ka'jā tclktcīma'kadā'kānit ugwişan.

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<sup>1</sup> Employed by the factor of a Hudson Bay Company post to go after  
furs.

For nothing did I wish in vain while I was able to hunt for game.

And also, when there was work here to be done, I was often employed in preference to all others to go off on a journey.<sup>1</sup> Things were carried to every place where there were winter camps,<sup>2</sup> and pretty strong I was while I was a man.<sup>3</sup> Five sacks was I able to carry on my back.

I am simply relating what has happened to me. But I am not now so strong as I used to be; hardly am I now able to provide a living. In fact, some of the whites who have known me since long ago provide me little by little with the things that I wear.

So that is all.

#### 34. HE WHO OVER-DREAMED.

A certain old man was often urging his son to blacken (his face and fast). So of course many a time did the youth blacken (his face and fast); nevertheless at times he would cease from (his fasting), but again (the father) would insist upon his son blackening (his face to fast). Accordingly then said the youth: "Already now have I really dreamed of everything. About how the whole earth looks, about how the winds repose from whence they blow, have I learned. And all kinds of doings have I dreamed of. And also about everything that is in the sky have I dreamed," (so) said the youth.

And this he said to his son: "Please, once more do you blacken (your face and fast). There surely must be something yet for you to dream about, something about which you do not yet know. Once more do you try." He gave his son some charcoal to blacken (his face and to go into a) deep (fast).

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<sup>1</sup> Where the Indians were trapping.

<sup>2</sup> In the possession of the full strength of a man.

Awidac uckinawā mǎnū mǎnawā kǐma'kadä'kä. Nǐbiwa tǎ'sing kǐmidāsungunī, ā'pidci kǐkistcikudāgi'i'tisu. Mǐdāc kǐmādcāt ma'kadākāt. Ninguding pitāgwicin 'a'a'wuckinawā. Nācwāsugunağa'k ānawi udānawi'a'camān ugwisān, kāwīn ududā'pina'zīn  
 5 ī'i'ū mǐdcīm. Mēdāc ā'kidot 'a'a'ū'uckinawā: "Tāga, nōsā! mǐjicin ozānamum. Nǐwiwawāji," i'kido.

Mǐdāc kǐmīnāt uzānamānān ugwisān.

'A'a'widac uckinawā miziwā u'kā'kǐganānk ugī'ā'sān uzānamānān. Mǐdāc kī'ā'nipasigwīt 'a'a'wuckinawā; kī'ā'nizāga'a'm;  
 10 kāwīn ānicinābānk kī'i'jināgusīsī, pīnāciyīnk idac udiwinawān. Ānīnūndāguzi; mǐdāc ānī'i'nwāt: "Tci'ā ha<sup>a</sup> ha<sup>a</sup> ha<sup>a</sup>!"

Kīsāgidcisā 'a<sup>a</sup> a'kiwā'zi nōndawāt ugwisān ānwānit. Mēdāc ājiwābāmāt āgōzīnit mī'tigunk nōndāguziwan: "Nō<sup>a</sup> na-tci'gā, nō<sup>a</sup> na-tci'gā, nō<sup>a</sup> na-tci'gā, tci' ha<sup>a</sup> ha<sup>a</sup> ha<sup>a</sup>!" Umādwākānōnigōn  
 15 ugwisān: "Mī'i'ū kādīnwāyān kīckpīn awiya wānfbutcin. 'Kwīckwa'ā' ningatigō." Mēdāc pānā kī'ā'nipasigwa'o'nit ugwisān, kāwīn minawā kī'pīgīwāsī 'a<sup>a</sup> uckinawā.

Mī'i'dāc ī'i'ū ājini'kāsut 'a'a'ū pīnāci<sup>a</sup> kwīckwa'ā' kumāgayā pāpī'tci, mī'a'ū ānicinābāgubān. Mǐdāc ī'i'ū ā'kidōwād ānicinā-  
 20 bāg: "Kīckpīn nōndāguzit 'a'a'ū pīnāci<sup>a</sup> kāwīn unīcīcinzīnōn," i'kidōwāg. Awīya kāgō ta'i'ciwāpizi kīckpīn ī'i'ū inwānit, "Indōnwā'tcīgā." Tībīckō ānicinābānk i'kido 'a'a'ū pīnāci<sup>a</sup>. Kayā wīnawā ānicinābāk nānīngutnū mī'i'ū ā'kidōwād kagō kā'kāndāmowātcin wā'i'jiwābatinīg. "Indōwā'tcīgā," i'kidōwāg. Mǐdāc ī'i'ū kā'i-  
 25 'kitogubānān 'a'a'ū kwīckwa'ā'.

<sup>1</sup> The cry of the robin. ["Robin" is *ōpi'tci* in the Leach Lake dialect, *pāpī'tci*

And the youth readily blackened (his face) once more. Many a time he had gone through a ten days' fast, to very severe hardship had he put himself. Accordingly he went away (to blacken his face and fast). By and by back home came the youth. After eight days were ended, then did (the father) try in vain to give his son some food to eat, but he would not take the food. Thereupon said the youth: "Now, O my father! do you give me the yellow magic paint. I wish to paint (myself)," he said.

Thereupon he gave some yellow magic paint to his son.

And the youth placed the yellow magic paint all over his bosom. And so straight up to his feet rose the youth; on out of doors he went; not was he like a human being in form, but like a bird he looked. As he went, he chirped; and this was the sound of his voice: "Tci<sup>n</sup> ha<sup>n</sup> ha<sup>n</sup> ha<sup>n</sup>!"<sup>1</sup>

Outside rushed the old man when he heard the sound that his son made. Thereupon he saw him perched in a tree, chirping away: "Nō<sup>n</sup> na-tci'gä, nō<sup>n</sup> na-tci'gä, nō<sup>n</sup> na-tci'gä, tci' ha<sup>n</sup> ha<sup>n</sup> ha<sup>n</sup>!"<sup>1</sup> He heard the voice of his son saying to him: "Such is the way I shall sound whenever any one is about to die. 'Chirper' shall I be called." And so up rose his son and flew away, not again did the youth come back.

Accordingly the name of the bird is the chirper or the robin, the one that was once a human being. And this is what the people say: "When the sound of the bird is heard, the omen is not good," (so) they say. One will meet with something (baneful) if one hears the cry of the bird saying: "I feel a foreboding." Like a human being does the bird speak. And that is what the people themselves sometimes say when they know that something is going to happen. "I feel a foreboding," they say. And that was what the chirper said long ago.

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in that of Fort William, *pitci* in that of Fond du Lac (addition by the editor from Jones's notes).]



## 35. THE ONE THAT FASTED ONCE AND DIED

(Anicinābā° kā·i·nibut ma'kadā'kāt).

Nīnguding mīnawā kā·i·jiwābizit pā°jik anicinābā°; uzām  
 mō°jag ugīgagānzomān ugwisān tclgī·u·gwī·i·cimunit. Ānawī 'a°a°u  
 uckinawāgubān ugīwīndāmawān ōsān cīgwa ga'kina kīgōn kiki-  
 'kāndānq ājināgwa'k miziwā kīcīgunk kayā a'kīng ājiwāba'k kis-  
 5 tciḡamīng gayā icpīmīng kayā ājināgwa'k, awidāc a'kiwā°zī kāwīn  
 ugīpōnimāsīn kāyābi tclma'kādā'kānit. Wādcīwing ugīdā'ki kī·a·-  
 yā 'a° ckinawā. Kāga'pī kāwīn kīḡacka' tōsī tclbāzigwīt, ā'pītcipa-  
 'kādāt.

Nīngudingidāc mīnawā awiwābāmāt ugwisān awiya ugīwābāmān,  
 10 kīstcīpīnāsīwān imā° undcīpasīgwa·o·nit. A'pī·i·dāc āni·u·dī°tānq  
 imā° ayāni°pān ugwisān, mīyā°ta u'kānān a'tānīg 'a°a°u uckinawā-  
 bān. Mī·i·dāc i·i·u wāndcī·i·jītcīgāwād uzām kīnwā°j tclgī·i·gwuci-  
 musīgwā. Iḡi°u anicinābā°k a'pītcīnāk ugāgwātcīmāwān unīdcāni-  
 siwān minī°k kīgōn ḡāki'kāndāmīnit. Kīcpīn awiya i'kidot:  
 15 "Mī·i·u cī°gwa ga'kina kīgōn ḡīkī'kāndāmān," i'kidot 'a°a°u  
 mā'kadā'kāt, mī·i·u āji·u·ndcī·i·ḡut ōsān tcl·i·ckwāma'kadā'kāt.

## 36. THE SPIRIT-WORLD.

Mīnawā kīgō nīndībātcīm kā·i·'kitowād kātā° anicinābāk.  
 Kīcpīn awīga nābudcīn nānīngutīnū awiya kī·ā·bīdcībā; mīdāc  
 'a°a°u kā'tībādcīmut ājināḡwādogwān ājāwād nābōwāt. Ā'pīdci  
 20 kīstcīmī°kāna ināmu° ājāwād nābōwāt. Kīstcīnībawa owābāmān  
 pāmūsānit kwāyā°k nīngābī·ḡ·nunk ināmu i° mī°kāna.

Nī'tām oḡānīmī°kān kīstcīmīnān ḡḡōtanīk, mīskwīmīnān kayā.  
 Kīcpīn awiya āmwāt kāwīn mīnawā tābīkīwāsī. Kāga'pī owābāndān  
 kīstcīzībī ayānīk, ā'pīdci kījīdctwān. Mīdāc imā° wābāmāt mī'ti-  
 25 ḡōn ājāwā°kwāntcīnīnit, nīnamā°kwāḡubu 'a°a°u mī'tīḡ. Ā'pīdci  
 nānīzānāt; ānīnd imā° pāḡcīcīnōḡ. 'A°a°wīdāc kākci'tōd ājāwāda-

## 35. THE ONE THAT FASTED ONCE AND DIED.

One other time there befell an experience of a certain man; too often had he urged upon his son to fast. Even though the youth had told his father that already had he learned how everything looked everywhere in the sky, and how things were on earth and in the sea, and how it looked above, yet the old man would not cease urging him to continue his fasting. Upon the summit of a mountain did the youth remain. At length he was unable to rise to his feet, he was so hungry.

At another time when he went to see his son, some kind of living thing he saw, a great bird flew up from the place there. And when he got to the place where his son had been, only the bones of the youth now no more were there. That is why (the people) now follow the custom of not fasting too long. The people now ever so often ask their children how much they have learned. If any one should say, "Therefore now have I learned of everything," if (thus) should say one who is fasting, then is one told by one's father to cease from fasting.

## 36. THE SPIRIT-WORLD.

Something else I (will) relate concerning what the people of old have said. Whenever any one died, it was common for him to rise from the dead; and so he would give an account of what it was like at the place where the dead go. A very large road leads (to the place) where go those who have died. A great many one saw walking straight west, (where) leads the road.

First one found some large blueberries hanging aloft, some raspberries too. If any one ate them, not again would one return home. At last one saw where the great river was, very swift was its current. And then there one saw a log lying across the stream, unfastened lay the log. Very dangerous it was; some fell off from (the log) there. And the one that succeeded in crossing the log

wāt mī·a'·<sup>u</sup> käcki'tōd tci·i·jāt iwidi tcībaya'kīng. Mīnawā udāni-  
 wābamā<sup>\*</sup> animū<sup>\*</sup> ayānit ōwita'kwāmīgō. Ka'kina gayā kągōn  
 kayācōdāwād owābandanāwa. Mīnawā mindimoyāyan owābamān,  
 mī'tig oda'kunān 'a'a'·<sup>u</sup> mindimoyā<sup>a</sup>. Ka'kina kągōn oğəgwādc-  
 5 migōn, ānind kā·i·jipmādisid. Ānind kāwin opəgidfnāsīn 'a'a'·<sup>u</sup>  
 mindimōyā tcipimosānit; ānind opəgi'tā·o·wān; ānind idəc  
 opəgidfnān mānū tci·i·jānit tcībaya'kīng. A'pī·i·dəc awiya  
 anidagwicink iwidi ayāwāt tcībayağ kistci·o·dā'tōwəğ. Awiya iwidi  
 təğwicink nībawa owābamān ānawāmā'pən. Ā'pidci kistcinīmi-  
 10 i·diwəğ nībātibi'k. Kwīckwiciwəğ, sāsā'kwāwəğ. Kīcpīn awiya  
 mī'kwānimāt ānawāmā'pən omā<sup>a</sup> āyāt a'kīng, kīcpīn mīdcm a'tōd  
 unāğaning ckudānk pəgidfnənk, mī·i'·widi təğwicinōmāğ'a'k 'i'i'·<sup>u</sup>  
 mīdcm ačəmət ānawāmā'pən.

Ānōdc ijināguziwəğ nāmiwād, ədcidcigābawiwəğ nīmiwād.

15 Mīdəc 'i'·<sup>u</sup> kā·u·ndci·i'·kidowād kā'tā·a·nicinābāğ awiya kāni-  
 butin: “Kāgu awiya wījāmā'kän.” Udinō·a·mawāwān kwaya'k  
 ningābi·a·nunk. “Mī·i'·<sup>u</sup> kwaya'k ijan,” udināwān. “Mī·i·widi  
 tci·o·di'təman āndaji·o·dā'tōwāt tcībayağ.” Ga'kina kągōn omī-  
 nāwān; tibickō awiya ningudci wā·i·jādin mī·i'·<sup>u</sup> ā·jī·ā·wād. Mō-  
 20 'kumān, asāmān, a'pwāğən, ckudā, pəngi gayā mīdcm ođə'tōnāwa.

Mīdəc imā<sup>a</sup> nānīgutfnū pōdawāwād tcībā'kwāwād mī'kwānimā-  
 wād ini'·<sup>u</sup> kānibunit. Mīdcm, asāmān kayā ckudānk udəsāwān.  
 Mīdəc iwidi tcībayağ ayāwād təğwicinūmāğ'a'k 'i'i'·<sup>u</sup> mīdcm.

Pā·jik ayā kīstcītcībāwinini kānawānimāt tcībaya<sup>\*</sup>, mī·i'·<sup>u</sup>  
 25 kā·i·jinōndəmān kā'tā·a·nicinābā<sup>a</sup>·k kā·i'·ketōwād. Nānīgutfnō  
 'a'a'·<sup>u</sup> kīstcītcībāwinini ugiwānəjawān. “Kāmāci kidfnāndāguzi  
 umā<sup>a</sup> tci·i·jāiyan.” Mīdəc i'ku' i'·<sup>u</sup> nānīgudfnū awiya ābidcībāt.

was able to go over to the ghostly region. Next one saw dogs there that were eager to bite one. And all sorts of things they (all) saw after they had crawled across. Next an old woman one saw, a stick in her hand the old woman held. Concerning all sorts of things one was questioned, some how one had lived. Some of them the old woman did not let pass; some of them she hit; and some without annoyance she let go on to the spirit-world. And after one had arrived there where the ghosts were, they were (found) living in a great town. When one arrived at the place, one saw many who had been related to one in the past. A very big dance they had together in the silence of the night. They whistled, they whooped. If any one here on this earth became mindful of one whom one was related to in the past, (and) if one placed food in a vessel (or) put it on the fire, then over there would arrive the food which one fed to one that had been a relative.

In various forms appeared they who danced, (even) upon their heads they stood when they danced.

And this was why the people of old used to say whenever anybody died: "Don't ask anybody to accompany you." They pointed out to one the way straight towards the west. "Now, straight in that direction do you go," they said to one. "There in that place you will come to where the ghosts have a town." All (kinds of) things they gave to one; in the same manner as when one was fitted out for a journey, so they fitted one out. A knife, tobacco, pipe, fire, and a little food, they placed (there for the dead).

And then there (at the grave) they sometimes kindled a fire (and) cooked food, when they were mindful of one that had died. Food, tobacco, and fire they placed there. And then over there at the place where the ghosts were arrived the food.

There was one great ghostly person who watched over the ghosts, for such was what I have heard people of old say. Sometimes the great ghostly man sent one back (to the earth). "Not yet is your time up to come to this place." And this was the occasion when one sometimes came back to life.

37. THE WIZARD RITE.  
(Wābanōwiwin).

Minawā bā·jik ijitcigāwin ningadibādodān kā·i·jinōndawāgwa  
īgi'w wābanōg. Pā·e·jik ʔanicinābā ni'tam kā·u·ji'tōt wābanōwiwin,  
mī·i'w kayā wīn kā·i·nādcimut. "Wābanōmānidō ningīmini'k  
ī'i'w tci·i·jiticigāyān tciwābanōwiyān." Māmīndagā wābanung  
15 ina'kakā kī·i·jikāgigitut, kayā miziwā a'king āyāwāt īgi'w wābanū-  
mānidōg, miziwā gayā gīwi'tākiji'k āndāsing wāndānima'k, gayā  
miziwā icpīmīng kijigunk. Kayā wīn anāngō' ogīṭācimān, ājiwābā-  
togwān iwidi anāngōg āyāwād; kīcisōn kayā ogīṭācimān.

Mī·i·dac ī·i'w kayā wīnawa kā·i·jiticigāwād, wābanūwigiwām  
10 kī·u·ji'tōwād wā'tajiwābanōwiwād. Kīkistci·i·na'kāmigiziwāg, an-  
ōdcikāgō ogī·ā·bādcī'tōnāwā mīdcim kīwī'kundiwād. Māmīndagā  
asāmān ogī·ā·bādcī·ā·wān; miziwā kī·i·nā'kunāwād pwāgānān  
kīwāwīnāwād īni'w wābanūmānidōn. Māmīndagā undinū' ugī-  
pīndā'kōnāwān. Misiwā kayā icpīmīng ayāyānit ugiwāwīndama-  
15 wāwān kīcisōn, kayā dāc icpīmīng mānidōn āyānt ugiwāwīnāwān.

Mī·i·dec ī·i'wā'pī kīwunābiwāt kīwābanūwiwāt. Kayā wīnawā  
madōdosānān ugī·ā·bādcī'tōnāwān, anōdc kayā kāgō wānicicink  
ʔno'kātcigān kīmīnīdiwāg. Kīwī'kwādcī'tōwāt wī'pimādisiwāt  
kīkistcināgāmōwāg. Nīswitāwā·i·gānān ugī·ā·wāwān. Kī'kistcinī-  
20 miwāg ī·i'w mā' wīgiwāmīng, ugīgījibāckānāwā ī·i'w wīgiwām imā'  
pīndik wīgiwāmīng. Ayā'pī kī·u·nābiwāt kī·ā·ni'ā·yāndīnamātīwāg.  
Kīcpīn awiya ayā'kuzitcin mī·i'w mā' ābi'tawīnd kīnāmādabi·ā·wād.  
Ugīgījibāckawāwān pā'kīc nīmiwāt. Mīgū·i'w nānīngutinō awiya  
pābigā kīmīnupmādzit.

25 Nānīngutinū gayā kī'kudcīwāg kīwābanda·i·wāwād ājikacki·ā·wi-

## 37. THE WIZARD RITE.

About a certain other practice will I now tell, according as I have heard it from the wizards. A certain man was the first to found the wizard rite, and this was what he told: "By a wizard manitou was I given power to become a wizard." Especially of things toward the east did he discourse, and of things everywhere upon the earth where the wizard manitous were, and of things everywhere in the circle of the sky, of things everywhere from whence blew the winds, and of things everywhere in the sky above. And he also told of the stars, what takes place yonder where the stars were; of the sun too he spoke.

And now this was what they also did, a wizard lodge they put up at the place where they were to perform the wizard rite. They were exceedingly active about it, of every sort of thing in the way of food they made use when they celebrated a feast together. Tobacco in particular they used; in every direction they pointed with their pipes when they spoke of the wizard manitou by name. To (the sources of) the winds in particular they made offerings with the pipe. And of every place above where the suns were they told, and of the manitou on high they spoke by name.

Now, that was the time when they sat down to perform sorcery. And they also made use of sweat-lodges, and every sort of wearing-apparel that was pleasing they gave one to another. When conjuring for the purpose of gaining power to live long, they sang with great solemnity. Three hand-drums did they use. Earnestly did they dance there in the wigwam, they moved about in a circle there inside of the wigwam. As they took their seats, they handed (the drums) over to others. If any one was sick, then over at the middle of the lodge they seated (the person). They moved around (the person) in a circle, while at the same time they danced. Whereupon many a time did one immediately get well.

And they sometimes exhibited their skill by showing what they

ziwād; nāningutinū pināsiwayānan ugipäckizwāwān, kāwīn dac  
 kī'pigōskususī 'a'a'u kākā'kwayānic. Nāningutinō kayā macki'ki  
 ogicācāgwandānawa, mī-i-'dec kizazīswamāwāt ini'u kākā'kwayāni-  
 cān; pā'kic pimājagāmāwāt pīndik wīgiwāming. 'A'a'widac pāmi-  
 5 ta'kunāt ini'u kākā'kwayānicān kāga'pīgu pīmādisiwaṇ 'i'i'u  
 pāmijipagidināt, mī-i-'u ājipimusāt 'a'a'u kākā'k pā'kic piminōn-  
 dāguzit, "Kā<sup>a</sup>, kā<sup>a</sup>, kā<sup>a</sup>, kā<sup>a</sup>!"

Kayā dāc cigu ickudā udōdā'pinānāwa; a'kawā kizazīsund-  
 amowāt unindciwān, kāwīn dac tcāgizusiwaḡ. Māgwā kistciwā-  
 10 ḡanūwiwāt mīgu i' awiya ājinōndawāwāt nōndāguzinit, "Yahōō  
 we<sup>hi</sup>, we<sup>hi</sup>, we<sup>hi</sup>," inwāwān.

Māzinini<sup>1</sup> kayā udōji'ā-wān. Nīmiwāḡ iḡi'u māzinimī-i'sag.  
 Pā'jig wāḡanunk ina'ka'kā unība-i'ā-wān, mī ini'u māskwāwigijik  
 ājini'kānāwāt. Minawa pā'jik ābi'tawind nībawiwān, mī ini'u  
 15 nāḡanāḡijik ānāwāt. Mīnawā pā'jik ningābī'a'nunk ina'ka'kā  
 unībawī'ā-wān, mī ini'u Mānugījiwāckank ānāwāt. Mīnawā pā'jik  
 ābi'tawind nābawit, kiwādin udināwān. Nībiwa kayā māzinini-i'sa<sup>2</sup>  
 miziwā pīndik wīgiwāming udāsāwān, ka'kina iḡi'u māzininīḡ  
 nīmiwāḡ. Nāningutinū kayā nōndāguziwaḡ. Mī-i-'u ājictcigāwāt.  
 20 Nāningutinū kayā awiya unōndawāwān icpīmīng ina'ka'kā ṡanwā-  
 widamōn.

Kayā mīnawā kā'u'ndci-i'jictcigāwāt kīnwānj wī'pīmādisiwaṡ,  
 kunimā gayā kāḡōn tcīni'tōwāt kā'u'ndci'pīmādisiwaṡ ōmā<sup>a</sup> a'kīng,  
 kunimā gayā kistcigāmīng kāḡō tcī'u'ndināmowād kāmīdciwād,  
 25 kunimā gayā ā'pidci tcīni'tāwigīnk anōdcikāḡō wiyāḡiminān,

<sup>1</sup> Magic pouches.

<sup>2</sup> The cry of the bird-hawk.

had power to do; at times they would fire guns at bird-skins,<sup>1</sup> but unpenetrated would remain the old bird-hawk skin. And frequently some medicine they chewed, whereupon they spit it out in a shower upon the old bird-hawk skin; at the same time they moved round in a circle within the lodge. And the (person) passing (round) with the old bird-hawk skin in his hands would finally let it go when it showed life, whereupon off it would walk, and at the same time it would be heard making the sound, "Kä<sup>n</sup>, kä<sup>n</sup>, kä<sup>n</sup>, kä<sup>n</sup>!"<sup>2</sup>

And then some fire they would also take up in their hands; but before doing so, they would spit a shower (of medicine) upon their hands, but they would not be burned. While they were at the height of the wizard rite, then would they hear the sound of some one say, "Yahōō, we<sup>f</sup>hi, we<sup>f</sup>hi, we<sup>f</sup>hi!" such was the sound that one made.

And some images did they make. The images danced. One over towards the east they placed in standing position, and the name of that one they called Red-Sky. Another at the middle of the lodge stood, and that one they called One-Face-of-the-Sky.<sup>3</sup> Another over towards the west they placed in standing position, and that one they called The-Sound-of-whose-Footstep-is-heard-with-Pleasure-in-the-Sky. Another stood at the centre of the lodge, North-Wind they called it. And they put many images everywhere about inside the lodge, and all the images danced. And frequently could the sound of their voices be heard. That was the way they did. And they sometimes heard the sound of some one's voice coming from above.

And another reason why they did (these things) was that they might live a long time, or else that they might kill something whereby they might live here upon earth, or that they might obtain something to eat from across the sea, or that in great abundance might grow every kind of thing, such as berries, or that game

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<sup>3</sup> As if it had two sides.



gayä tci·a·wäsi·i·'käg, kayä tctmini·i·jiwäba·k nībink pībōnk kayä.

A·pī·i·dāc ickwä·tāwāt, mī·i·'u ā·kidōwāt: "Ānīc wīnisa' kōsi-nān, kistcimānidō, ka'kina minū·i·jiwābisiwin āyāt. Ka'kina  
5 kägōn tābā·kunānk wīn ōga·o·na·u·ji·'tōn mini·'k ājictcigāyānk, ka'kina ājipagusāndāmank. Kīcpln wīmininānk kā·u·ndcipīma-disiyānk, ā·pidci kistci·i·nāndāmāng, kḡāḡāḡāt kīgamīni-gunān kägōn kā·u·ndcipimadisiyānk."

Mī·i·'u kayä minawā kā·i·'kidowād: "Kīcpln awiya nābutcin  
10 tcībaya·kamigōnk ta·i·jā." Wāwāni ogaganōwāwān kānibunit. "Kāgu awiya wījāmā·kän." Udinō·ḡ·mawāwān kwaya·'k kādicānit kwaya·'k cāwānunk; ānind wī·kā pibōnsinuk, mī·i·widi āwitāna·'kiwāt tcībayaḡ. Ānind kayä pāga·'kōḡ ināwāḡ. Mīwāḡ igi·'u pāga·'kōḡ nānīngutinū kā·kḡānōnāwāt anicinābān ājiwāba·'k iwidi  
15 ājāwād tcībayaḡ. Nānīngutinū awiya unōndawān ini·'u pāga·'kūn nōndāguzinit, panā kwaya·'k cāwānunk inwāwidāmōn. Ānind wā-nimi·'kawiwāḡ nōndawāwāt ini·'u tinōwān. Kāwin unicicizinōn awiya wānimi·'kawid nōndawāt pāda·'kūn. Awidāc wānimi·'kawisig nōndawāt mī·a·'u kīnwā·j pāmādisit. Mī·i·'u kātībātcmowād igi·'u  
20 wābānōḡ.

Māmīndagā kayä wīnawā ogīwāwīnāwāḡ ini·'u Nānabujūn. Ga'kina kayä mizigāḡō weyābāndāmānk ugī·tajindānāwa, pīnic kayä kādici wāba·'k a·pī ickwā·a·'kīyunk, kunimā<sup>a</sup> minawā kāmōcka·a·ng, kunimā<sup>a</sup> gayä kāza·'kidāḡ a·'ki kistcigāmi gayä. Kayä  
25 wīnawā ugītībādodānāwa āja ābidink kī·pānāda·'k a·'ki. Mīyā·ta kistcimānidō ka'kina minū·i·jiwābiziwin tābāndānk. Kāwī·kā ta·i·ckwā·a·yāsī; a·pānā kāginik ita·a·yā, kī·kidōwāḡ igi·'u ḡā·tā·anicinābāk. Mī·i·'u ga'kina kā·tibātodamowād igi·'u wābanūwī-niniwāḡ.

<sup>1</sup> This has a decidedly Christian ring, so far as words go, but the great manitou father is at the same time the great wizard manitou.

might be plentiful, and that things might go well in summer and winter.

And when they were closing, this was what they said: "Now, yonder father of ours, the great manitou, possesses every kind of uprightness. He that passes judgment upon everything will bring to pass anything we do, all things for which we hope. Should he wish to give us the means whereby we may live, what we very greatly desire, perhaps in truth we should be given the things whereby we may get life."<sup>1</sup>

And this, furthermore, was what they also said: "Whenever any one dies, to the land of ghosts will one go." With good words did they speak to the one that had died. "Do not ask any one (to go with you)." They pointed straight the way along which (the dead) should go, straight towards the south; some (went) to where it was never winter, that was where the ghosts went to dwell. And some were called skeletons.<sup>2</sup> It was the skeletons that sometimes told the people how it was at the place where the ghosts went. Often one heard the sound of a skeleton, always directly southward went the sound of it. Some became unconscious when they heard the sound of such a creature. It was not good for one that became unconscious to hear a skeleton. But the one that did not become unconscious on hearing the sound of a skeleton was one that would live long. Now, all these things were what the wizards told about.

In particular did they also speak of Nānabushu by name. And about every single thing we see did they tell, even too the way it would be when the world comes to an end, that perhaps there would be another flood, or perhaps the earth and the sea would burn up. And they also told about the time when this earth was once destroyed. It was only the great manitou that had in his keeping every kind of uprightness. Never would he cease to exist; for ever and ever would he continue to be, so the old-time people have said. All these things did the wizard people tell about.

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<sup>1</sup> The translation is uncertain. "Skeleton" is a meaning given to the word from which this is translated, and for lack of a more definite term this is given.

## 38. NOTES ON THE MYSTIC RITE.

Ningätibädctm kã·i·jinöndamãn äjiwäba'k i·i'·u midëwiwin.  
 Ni'tam 'a'a'·u kã·u·ji'töd i·i'·u midëwiwin 'a'a'·u anicinäbã. Awiya  
 ningi'pi·u·disi'k, ningiwindamãk äjiwäbätogwãn midëwiwin. Ningi-  
 ki'kinö·a·mãg ka'kina äjiwäba'k midëwiwin tcigaski'töyãn midë-  
 5 wiwin.

Nackã mī·u·wã a'ki ka'kina äniku'kwäg, mī·u' midãmãnidö  
 kã·i·dunk. Kayädac owã misiwã äniku'kwäg kistcigami mī 'a'a'·u  
 midãmãnidö ningi'·i'·k. Mīnawã uwã kicig mīgu u täbicink midã-  
 mãnidö, mī·i'·u gã·i·cit; o·o·mã<sup>a</sup> dac äni'go'kwäg, o gijik. Miziwã  
 10 ayāwã wändānimak mī·i·mã<sup>a</sup> ayāwäd mãnitög, — wãbanunk, min-  
 wã cãwãnunk, minawa nīngãbi'a·nunk, mīnawã giwädinunk; mīwa-  
 ninu' nīwin undinūn awacimã mã'tcāgin. Mīnawã nīsawaya·i'  
 kiwädinunk wãbanunk, mīnawã nisawaya·i' wãbanunk cãwãnunk,  
 mīnawã cãwanunk nīngãbi'a·nunk nisawaya·i', minawã nīngã-  
 15 bi'a·nunk kiwädinunk nisawaya·i'. Mī·i'·u cwãswi undinūn ayāmã-  
 ga'kin, pãpa'kãn ijiwäbädön; anawi päjigwãn u·u· a'ki.

Mizawädac a'king icpīmīng gayã gayã kistcigamīng ki·a·sãwag  
 mãnidög kãbisindawãtcig anicinäbãn. Ka'kina gayã a'king äyãmã-  
 ga'k udacindānãwa igi'·u mädäwiwäd anicinäbãg, mãmīndagã iwidi  
 20 wãbanung, mī·i·wide ayāmaga'k kã'pi·ū·ndcipäd 'a'a'·u kã'piki'kina-

<sup>1</sup> This narrative deals with general information on the mystic rite, and with the narrator's experience as a member of the Society. Both are interwoven without discrimination; and the whole discourse goes with a birch-bark chart in the American Museum of Natural History, New York City (Cat. No. 50: 5663. See Plate I; diagram, pp. 322, 323).

<sup>2</sup> Another way of saying that all nature is manitou (1-8, diagram).

<sup>3</sup> This is a characteristic passage, and illustrates a type of expression much employed by members of the Mystic Rite Society. The neophyte may want

## 38. NOTES ON THE MYSTIC RITE.

I will give an account<sup>1</sup> of what I have learned concerning the way of the mystic rite. The one that in the beginning founded the mystic rite was a man. By a certain one was I visited, by him was imparted to me the knowledge of what the mystic rite meant. By him was I taught everything appertaining to the mystic rite, to the end that I might become a member of the mystic society.

Behold, this earth in all its length and breadth, such is what is meant as the mystic manitou. So likewise this sea throughout its whole extent, it is the mystic manitou, so I was told. Furthermore, this sky, that too does the mystic manitou overspread, such was what he told me; and this is the extent (of the mystic rite), (as wide as the limits of) this sky. At every place from whence blow the winds is where the manitous are, — at the east, and at the south, and at the west, and at the north; these are the four sources of the wind that are more manifest. Next is the region between the north and east, then between the east and south, then between the south and west, then between the west and north.<sup>2</sup> These are the eight regions from whence blow the winds, each different from the other; while, on the other hand, this earth is as one.<sup>3</sup>

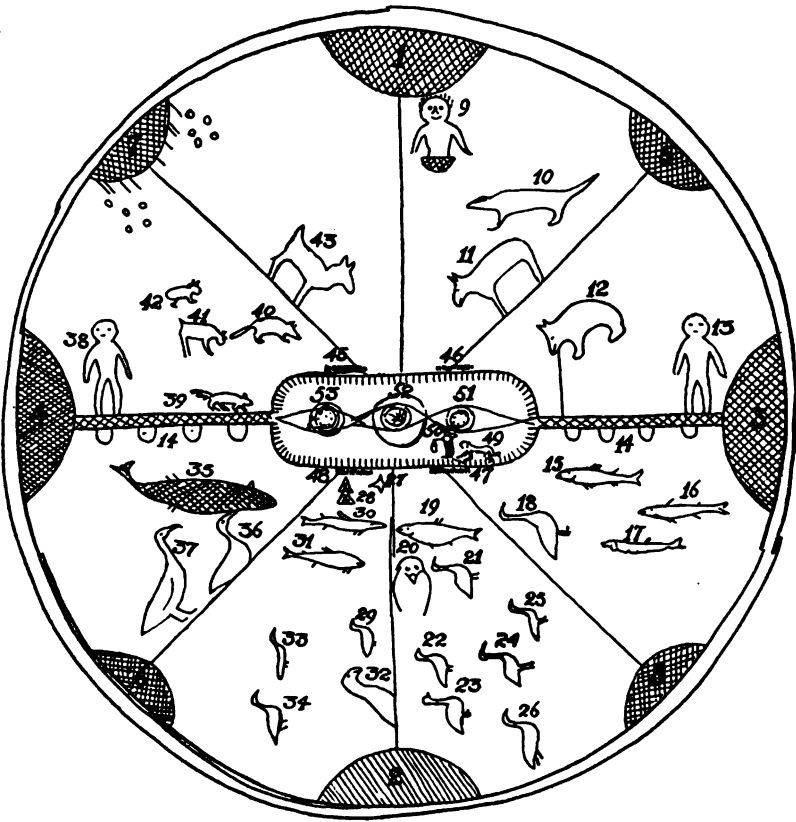
Now, everywhere on the earth, and up above, and in the sea, have been placed the manitous that shall listen to the people. And about everything that is on the earth do the people speak when they perform the mystic rite, especially of yonder place at the east, for it was from thence that came the one<sup>4</sup> who taught (the mystic rite); at that place<sup>5</sup> stands a mystic manitou, it is

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to know wherein regions, aside from direction, differ from another, and just what is meant by saying that the earth is as one. To get an answer one must pay, and here is where it pays to be a priest.

<sup>4</sup> Referring to the mystic Otter (10), that was sent to teach the mystic rite; or, as the Ojibwas put it symbolically, "to bring life."

<sup>5</sup> The top of the four worlds are above another; from the first, a bottom world, came the mystic rite.



# EXPLANATION OF DIAGRAM (see Plate I).

Outer circle is the world (*a'ki*).

1. Kīwādin = north.
2. Cāwāno = south.
3. Wāḅanung = east.
4. Nigābī·ā·nung = west.
5. Nisawaya·i· wāḅanung kīwāde-nung = northeast.
6. Nisawaya·i· cāwānunk negābianuk = southwest.

7. Nisawaya·i· nigābianung kīwāde-nung = northwest, the wind the most feared, called also mācka-wāg nōdin = strong wind. The lines and circles before the mound represent much wind.

8. Nisawaya·i· wāḅanunk cāwanunk = southeast.

All the above places are a symbol that manitous dwell everywhere.

9. Windigō, called also pābōno'kyā, ruler of the winter region ("he who makes winter").
10. Nigik = otter.
11. Mōns = moose.
12. Ma'kwa = bear.
13. Midēwineni, one of the ruling manidos of the midewiwin.
14. Madōdusānan are four sweat-lodges, which must first be entered before entering the midē-lodge.
15. Adi'kamāg = caribou-fish = white-fish.
16. Kinōnjā = (pike) pickerel ("long-nose").
17. Nāmā = sturgeon.
18. Ni'ka = goose.
19. Namāgus = trout.
20. Kū'kūkuhu = owl.
21. Nincip = mallard (? anincip L.L.<sup>1</sup>).
22. Pi'kwakōcip = whistle-duck, arrow-head duck.
23. Kinugwā'u.wācip = long-neck duck ("red-head duck").
24. Adcidcāk = crane.
25. Wāwībigwāngā = teal-duck (wā-wībigwāngā = has red head, rather long legs, is not swimmer, but stays near water).
26. Mānk = coon; mānkwak = pl.
27. Mīgis = cowry shell.
28. Mīgis = wampum.
29. Ṭagwāgicip = fall duck.
30. Māskinō'gā = muskalonge, a kind of pickerel, large, overgrown.
31. Māngamāgus = speckled trout.
32. Migizi = bald eagle.
33. Ānzik = fish-duck (anzikwag).
34. Wābānzik = whitefish-duck.
35. Mbānābā nibānābā = a kind of bear-bird (?) (mbānābā = larger than sturgeon, spouts water up, found in Lake Superior).
36. Cādā<sup>e</sup> = pelican (looks like sea-gull; catches fish and holds it in a rack under the neck; Lake Superior).
37. Kayāck<sup>i</sup> = sea-gull.
38. Nīgābī'ā'nisi = westerner (fowl L.L.<sup>1</sup>).
39. Cigāg = skunk.
40. Ami'k = beaver.
41. Pījy<sup>u</sup> = lynx.
42. Wābōs = rabbit.
- 43.<sup>2</sup> Adi'k = caribou.
- 45-48. Paḡidcigaṇan = goods, presents.
49. Anicinābā medāwi = a person performs the mystic rite (T.M.).
50. Same act as 49.
- 51 and 53. Aki'kōk, tcibā'kwan = ?
52. Midēwagān nugisag asāmā gayā = mystic lodge, wampum beads, and tobacco (T.M.).

The rectangle represents the lodge of the midewiwin. The winding paths about the circles within are the courses taken in the dance.

<sup>1</sup> Probably Leech Lake.

<sup>2</sup> 44 omitted.

·o·mawāgāt; mī·i·widi nībawit midāmanido, mī·i·diw pā·u·ndci māda-  
 'kidāk madōdusaṇaṇ kāyābādcitōwād anicinābāg wāmidēwiwādcin.

Minawā mī'tig pāda'kizut, midāwā'tig; mī·i·dac imā<sup>a</sup> cigwa  
 āndaḡuk midēwigamik, miziwā ināmun mī'kaṇa i·i·mā<sup>a</sup> wīgiwā-  
 5 mink. Imā<sup>a</sup> dec ābi'tawind mī·i·mā<sup>a</sup> ka'kina ašindwā midāwayā-  
 naḡ, mīgisag, kaḡkibidāḡaṇaḡ, ašāmā, kayā anōtcigāḡō wānicicink;  
 oda'tōnāwa inā paḡidcigāwinān.

Igiwidac nāḡānizidcig gāḡigītōwāḡ; miziwā udācindānāwa ānigu-  
 'kwāḡ uwā a'ki kījig gayā kistcigāmi ka'kina gayā kīwī'tāḡijik  
 10 wā·u·ndānima'k. Ānind gayā awāsiya<sup>a</sup> udacimāwān kī<sup>a</sup>ḡō<sup>a</sup>yaṇ  
 gayā. Minawā pājig maṇidōwininiwan kayā dac, Nānabujūn  
 udājimāwān; mī<sup>a</sup>·u ga'kina gāḡō kā·u·ji' tōd kī·i·'kidowād; kayā-  
 dac uda'tōnāwān paḡidcigāṇaṇ. Mīnawā nībiwa midcīm ogizizānāwa  
 wī'kundiwād, ka'kina kāḡō wānicicink midcīm.

- 15 Kayā dāc ānawi ogī'kānimāwān ini'<sup>u</sup> kijāmaṇidōn, mī·a·'<sup>u</sup>  
 ka'kina kāḡō tābā'kunāḡ; midac i·i·'<sup>u</sup> i'kidōwād wāgonān pā-  
 ḡwisāndaṇmowād. Mī·i·'<sup>u</sup> kā'paḡwisāndaṇmowād, kīnwā'j tēbimādi-  
 siwād, kunimāgayā tēminupimādisiwād tēi·ā·'kusiḡigwa, kumā gayā  
 nawātcimānāwād awā<sup>a</sup>siyaḡ kī<sup>a</sup>ḡōyaḡ kayā, kumā<sup>a</sup> gayā tēminu·i·-  
 20 jiwāba'k, tēni'tāwīḡing aṇōtc mīnaṇ, kunimā<sup>a</sup> tēminū·i·jiwābisi-  
 wād. Mī·i·'<sup>u</sup> kā·u·ndcipagidinigāwād; kāyā wāwāni tēni'tāwīḡi·ā·-  
 wād unīdcānisiwā tēnibwā'kānit gayā. Tibickō ningōḡijik ogī·i·n-  
 wādānāwa ningobtōn. Mī·i·'u kāwī'kwādcī'tōwāḡ: "A'pāḡic  
 kabāpimādisiyan!" kī·i·nāndaṇmowād. Mī·i·dac i·i·'<sup>u</sup> kā'ḡā't kā·i·-  
 25 jiwābisiwād aṇicinābāḡ, mō<sup>a</sup>jaḡ awiya kī'kaḡāpimādisi. Āniwāk  
 gayā ānind kīnībwā'kāwāḡ aṇicinābāḡ. Kāwin gayā ā'pidci  
 mō<sup>a</sup>jaḡ awiya kī·ā·'kusiḡi. Mī·i·'<sup>u</sup> kā·i·jipaḡwisāndaṇmowād.

<sup>1</sup> All of this, of course, is symbolic language. Each of the Great Lakes is a

from thence standing in line that the (row of) sweat-lodges extend which the people use whenever they perform the mystic rite.<sup>1</sup>

And there is a post that stands upright, a mystic post; and now at that place is where the mystic lodge is, from every direction leads a path to that lodge. Now at the centre of the lodge (52) are laid all mystic skins, wampum beads, magic pouches, tobacco, and every kind of thing that is precious; they place them there as offerings.

And they that take the lead discourse at length; they talk about everything that is contained in all the length and breadth of this earth and sky and the whole sea and the entire vault of heaven. And some speak of the big game-folk and fishes. And also about another manitou man, about Nānabushu, do they talk; for it was he who created everything, so they have said; and so they place offerings for him. Furthermore, much food do they cook when they feast together, every kind of food that is nice.

And yet, withal, they know about the great manitou, for he it is who passes judgment upon everything; therefore they speak of what they desire to get by prayer. Now, this is what they wish to obtain by prayer, that long life they may have, or that they may have good health and not be sick, or that more abundant may become the big animal-folk and fishes, or that the weather may be fair, that in plenty may grow all kinds of berries, or that they may live upright lives. Thus accordingly do they plant seed (in the ground); and (thus it is) that they are careful to bring up their children so that they too may be wise. As of a day do they refer to a winter. Therefore this is what they try to obtain: "Would that I might live a long life!" (thus) do they wish. And this is what actually happens to the people, often does one live a long life. And some few of the people too are wise. And not very frequently is any one sick. Such is what they ask for (in their prayers).

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lodge of the mystic rite; and the path of life, the path followed by the mystic Otter bringing the rite, is lined with sweat-lodges.



A'pī'i·dac kā·i·ckwāwīsinīwādcin nī'tam mī·i'·wa'pī pāzigwīwād  
 midāwīwād, pīmājagāmāwag imā<sup>a</sup> wīgiwāming, udōtā'pināwān  
 midāwayāna<sup>a</sup> mīgisa<sup>a</sup> kayā. Māmāckut īdāc nima·u·dīwag, paŋgi-  
 jīni dac 'a'a' u wayābinamawint. Ugōdānāwān īni' u mīgisaŋ,  
 5 mī·i·dac mādcīsāt 'a'a' u mīgīs. Kāwin mō' jag mīgisaŋ paḡidādisi-  
 wag. Añicāgu udāminōwag. Pānimādāc iskwā'tāwād, minawā  
 ka'kina una·i·nāwān ugackipidāḡaniwān mīgisaŋ gayā. Pānimā<sup>a</sup>  
 minawā kīningopipōn mī·i' u minawa a'pī ijitciḡawād. Ānāwi nān-  
 ingutinō 'ḡaḡamōwag añicāgu minwāndamōḡ ḡaḡamowād kāwin  
 10 kā·u·ntcipapāmānimāsiwāwāt udcistcāguwān.

Mī·i' u kā·i'·kitōwād: "Kīcpīn awiya nibut tcibaya'kāmigonk  
 ta·i·jā," kā·i'·kitōwāt; "mī·i·widi āndaçi·ō·dā' tōwād tcībayag."  
 Nāningutinō awiya kānibutcin, kī·ā·pitcībā. Mīdāc i' u kā·i·nādcī-  
 mut: "Nīngī·i·jā iwidi tcībayag ayāwād." Kitībādcimo ājinā-  
 15 gwa'k tcībaya'kāmigōnk.

Mī·i' u kā·i·jinōndawagwa midāwag.

Mī·i' u kā·i'·kitōwād añicinābāḡ, ningugījig a'pītāndāḡwat awiya  
 kabāpīmādisit. Ugī·u·jībīnā·ā·wān mī'kaḡaŋ i·i' u ājināḡwa'k  
 pīmādisiwin; ānīnd kḡbābī·i·ḡādāwān; ānīnd kḡḡ ānawī; ānīnd  
 20 ābī'ta·i·jī·ā·maḡatōn; ānīnd ānawī kḡḡ āpī'ta·i·jāmaḡadōn mī-  
 'kaḡaŋ; ānīnd paŋgī yā'ta·i·jībī·i·ḡādāwān, ānīnd ā'pidci paŋgī.  
 Mī·i' u ayā minī'k pāmādisiwād añicinābāḡ, gī·i'·kidōwag.

Oḡīkackī'tōnāwa kayā ma'kunk kī·i·jināḡuzit. Añicinābā kīcpīn  
 wī'pañādcī·ā·d wīdcanicinābān.

25 Mī·i' u minī'k kāsķī'toyān tibādcimōyān.

Mī·a·wā wābaŋunk āyāt midāwinini kayā a<sup>a</sup> nīḡābī·ā·nunk  
 āyāt ka'kina gayā kḡḡ kā·ā·baḡci'tōwād kā'pī'tāndāḡwatiniḡ  
 mī·i' u tābā'kunāmuwād. Mīdāc 'i' i' ājī·u·naḡiḡdamowād kādi-  
 citība·ā·mwāwād īni' u añicinābān kāmañidō'kāzunit.

<sup>1</sup> The lodge stands east and west, with a door at each end.

Now, when they finish eating, then first to their feet rise they who are performing the mystic rite, they circle about in the lodge, they pick up the mystic skins and the wampum. And one after another they go through the motion of hitting at one another (with the magic pouches), and down falls the one that is struck at. They blow upon the wampum, whereupon away starts the wampum in its flight. Not often do they fling wampum at one another. And later on, when they finish, they again lay away all their magic pouches and wampum. Not till another winter has passed do they then perform again. Yet nevertheless they frequently sing, simply because they like to sing, and not on account of any desire they have for the good of their souls.

This is what they have said: "When any one dies, then to the world of ghosts one will go," so they have said; "for it is there that the ghosts have a town." Many a time, when one has died, from the dead has one risen. Whereupon then of this does one tell: "I have been to the place where the ghosts dwell." One relates how it is in the land of ghosts.

Such is what I have heard from members of the mystic rite. [Added by Dr. Michelson.]

Now, this is what the people have said, like a single day is the measure of one who has lived a long life. They mark the signs of paths which indicate life; some are marked as far as the end; some scarcely so far; some go half way; some paths, however, extend hardly half way; some are only marked but a little way, some exceedingly short. Such is the extent of life that people have lived, so they have said.

They also were able to look like a bear when they wished to do injury to their fellow-men.

That is all that I am able to tell about.

That man of the mystic rite who is at the east,<sup>1</sup> and he who is at the west,<sup>1</sup> are they who pass judgment upon what they use and what it is worth. Accordingly then do they set the price upon what they shall pay the man who is to conjure.

39. STRONG, BITTER STICK  
(Wisagā'tig).

Ninguding pä'jik anicinābā pabāmādisigoban nō'pimīng; ā'pidc, nībiwa awāsī<sup>1</sup>ya<sup>1</sup> pimi'kawā<sup>1</sup>, ki'tcimi'kənan owābandānan pima-muninik. Gäga'pī owābandān wā'kā'i'gāns, ā'pidci māwija a'pisināgwät i'i'wā'ka'i'gāns; mēgu āji'a'kīyunk. Ugī'ānināzi-  
5 'kān 'a'a'u anicinābā. A'pī'i'dac kā'kānimigut i'i'mā<sup>1</sup> āndānit kīpizāga'ā'mōn. Mēdac āgut sagīnidcinigut: "Wāwāni, wāwāni! Pīdigān, nīdci!" udigōn.

Mīdac ājiwābandank anōdc kīgō mački'ki i'i'wā tīnōwa kāyā-bādcī tōwād anicinābā<sup>1</sup>k nāndawāndcigāwād, "onāman" kā'i'damo-  
10 wād anicinābā<sup>1</sup>k. "A'kawā kīgatacamin, nīdci," udigōn. "Pānimā kīgāki'kino'a'mōn ā'inwātāg u mački'ki." Mīdac a'kawā kī'ā-camigut ma'kudā. Kā'i'ckwāwisinit 'a'a'u anicinābā<sup>1</sup>mī'i'wā kī'u'nā-biwāt. Kīwindāmāgut kādijitcigāt kīcpīn wī'ā-bādcī'tōd mī'i'wā mački'ki; ka'kina āndaswāwānāgisīwāt—mañidōwāncag, awāsī-  
15 yānsag, kunimā gayā gitci'a'wāsīyag, kumā gayā kāpimisāwāt, kānū-dci'i'ndwā — tōwag ka'kina i'wā tōwa mački'ki; kayāku anicinābā<sup>1</sup>k wīsāgi'i'tiwād udābādcī'tōnāwa i'i'wā tōwa mački'ki, unāman. Kīcpin i'i'wā tōwa ābādcī'tōd inini wī'kənōnāt i'kwāwan, mīgō'i'wā pānādcī'ā't.

20 Ka'kina ugīpi'ā-bādcī'tōnāwa anicinābā<sup>1</sup>k kīnāndawāndcigāwād. Nāninguttnō kāwīn kənagā uwiki'kāndazīn tci'u'cimut 'a'a'u awā'sī, kumā gayā nī'kag. Mīdac igu i'wā kayā wīn 'a'a'u i'kwā āndōdāgut inī'wā unamānan. Kumā gayā i'kwāwag nāninguttnō udā-bātcī'ā'wān inī'wā unamānan. Kāwīn ā'pidci 'a'a'u i'kwā mīnāsī  
25 inī'wā unamānan; nāñizānādgwät i'kwā ācīmīnint inī'wā unamānan. Pa'kān ijitcigātā i'i'wā nāninguttnū wīmīnint 'a'a'u i'kwā.

<sup>1</sup> From the place of the food.

## 39. STRONG, BITTER STICK.

Once on a time a certain man was journeying about in the bush; very numerous were the tracks of the game-folk (that he saw), great paths he saw leading away. After a while he saw a hut, very ancient was the aspect of the hut; it was covered over with earth and moss. Up to where it was went the man. And when his presence became known by the one that lived there, then outside came (the dweller). Whereupon he was told, while being greeted with a shake of the hand: "Welcome, welcome! Enter in, my friend!" he was told.

Thereupon he beheld various kinds of medicine of the sort that people use when they go on a hunt for game, "magic paint" is what the people call it. "First of all, let me give you food to eat, my friend," he was told. "Not till later on will I teach you how this medicine is used." Whereupon, before proceeding further, he was given the heart of a bear to eat. When the man had finished eating, they then sat back.<sup>1</sup> Then he was instructed what to do in case he should want to use the medicine; that (it was for) all things that lived, — insects, small animal-folk, or big animal-folk or beings that flew in the air, the creatures that were hunted, — for all such was that kind of medicine; or if people wished to make love one with another, they used that kind of medicine, the magic paint. If a man used such a thing when he desired to speak to a woman, why, he rendered her powerless.

All the people have used it when hunting for game. Frequently a game-animal does not even know enough to run away, the same too with geese. In the same way, too, is it with a woman who has had the magic paint used on her. And women too often use the magic paint. Not often is woman given the magic paint; it is dangerous when a woman is given the magic paint. In a different way is it frequently put up when it is intended to be given to a woman.

#### 40. MAGIC PAINT (Unəman).

Kicptn awiya uckinawä mlsawänimät uckinigi'kwän kicptn cingänimigut, wunäzi'kawän a'kiwänziyan unandutəməwän ini'<sup>u</sup> unəmanən. Mi-i'dac əgut: "Nī<sup>a</sup>j məzinini<sup>a</sup>səg uji, tə'a'gānci-i'wəg — pə'jik kīn, pə'jikidac 'a'a'<sup>u</sup> uckinigi'kwä. Kigawinä 'a'a'<sup>u</sup> əjini-  
 5 'kəzut. Awidac unəman pəngi kigədasə kwaya'k udä-i'nk kayədec imä<sup>a</sup> təbəcic mayä əjimlsawänimät. Kigədinä 'a'a'<sup>u</sup> məzinini<sup>a</sup>s: 'Mi-i'<sup>u</sup> nōngum əjipənədcī'töyän kiya<sup>u</sup> kidinəndamöwin ka'kina.'"  
 Mi-i'<sup>u</sup> pəpigä ə'pidci inəndənk wi'kənənät ini'<sup>u</sup> ckinawän. Nənīgutfnü kayä a'kiwä<sup>a</sup>siyag udəbətci'tönəwa wipəcwäniməwäd  
 10 uckinigi'kwän.

Kicpin gayä anicinābä əbatci-ä'd unəmanən wīnisät awəsiyan mözön, ədi'kwən kayä, kicptn mada-ə'nät ə'pidci uckinəminit,— jəbai a'pitiənək 'a'a'<sup>u</sup> awəsi,— mi-i'<sup>u</sup> əji-ə'ba-ə'nk i-i'<sup>u</sup> unəman. Mi'tigöns udəbəcitön; mīdəc əjitəngisitöt i-i'<sup>u</sup> mi'tigön i-i'mä<sup>a</sup>  
 15 unəməning; awəsīdəc pimi'kawäd mi-i'mä<sup>a</sup> əjitä<sup>a</sup>təngisitöt kumä<sup>a</sup> gayä imä<sup>a</sup> kisəga-ə'nk 'a'a'<sup>u</sup> awəsi. A'pī-i'dac udisät ayənīt ini'<sup>u</sup> awəsiyan ubinəsi'kəgön; kəwin ugi'kənda<sup>a</sup>zin tciwajimut 'a'a'<sup>u</sup> awəsi; kəwin ə'pidci mi'kawizi. Mīdec imä<sup>a</sup> əjinisät. İgiwidac nayä<sup>a</sup>si'kawəwät ini'<sup>u</sup> awəsiyan ənind ininiwəg; kicptnidac i'kwä  
 20 wīdci-i'wät cingubīnsən udəsən imä<sup>a</sup> u'kədink. Kicptn asəsik məməndciguskä; pəgisininiwan u'kədan. Mi-i'<sup>u</sup> əjinənizəna'k i-i'<sup>u</sup> tōwa macki'ki, i-i'<sup>u</sup> "unəman" ədəming.

#### 41. NAMING A CHILD.

Mi-i'<sup>u</sup> əjietcigəwäd ö'o'mä<sup>a</sup> igi'<sup>u</sup> anicinābäg. Kicptn awiya wəbəməd abinödcīyan igiwidac wənīdcənisiwäd unənduməwän

## 40. MAGIC PAINT.

In case some youth should desire a maiden, and if he should be disliked by her, he goes to an old man (and) asks of him some magic paint. Thereupon he is told: "Two little images do you make, let them be small, — one (to represent) yourself, and one the maiden. You shall mention her by name. And of this magic paint a little shall you place directly over her heart, and also down there at the place where you desire her. You shall say to the little image: 'Therefore now do I render you helpless in body and mind.'" Whereupon at once is she very eager to speak with the youth. Sometimes old men too make use of (the magic paint) when they desire intimate knowledge with a maiden.

And if a man also wishes to use the magic paint for the purpose of killing game-animals, a moose, or a caribou, if he is following close upon a fresh trail they have just made, — as, for instance, the trail of a game-animal made this morning, — then he unties (the covering of) the magic paint. A small stick he uses; accordingly he so places the stick as to touch the magic paint; and there where the game-animal has left a track he rubs (the stick), or else there where the game-animal has left a dropping. And when he arrives at where the game-animal is, it comes to him; no sense to flee away has the game-animal; it is without any wits whatever. And so there he slays it. And they that go after the game-animal are part of those men; and should a woman also go along, she places some cedar-boughs upon her legs. If she fails to put them there, she will find it difficult to walk; weak will become her legs. That is the danger of that sort of medicine, that which is called "magic paint."

## 41. NAMING A CHILD.

This is the way the people of this place do. When a (woman) gives birth to a child, then the parents ask for a certain old man to

pä\*jik a'kiwä<sup>n</sup>ziyan, kumä gayä mindimöyāyan. Ogagwädcimāwān:  
 "Kāwīnina kidāwīnāsi 'a'a'u ninīdcānisinān?" Kīcpīn dāc "Äye\*"  
 i'kidot 'a'a'u a'kiwä<sup>n</sup>i, kijä paṅgī kägō omīnāwān, māmīndagä  
 asāmān. Mīdāc 'i'i'u ānāwāt tci'u'ji'tōwād wī'kundiwin. Uwīn-  
 5 dānāwa i'i'wa'pī kijigātinig kādijitcigāwād.

'A'a'widāc a'kiwä<sup>n</sup>zi nānāgātawāndām kā'pi a'i'nābandānk  
 māgwā kī'pi'u'ckipimādisit kīma'kadä'kāt. Kijä unānāgāta-  
 wānimān īni'u ābinōdciyan wā'wīnāt. A'pī'i'dāc 'i'i'u udcīdcīśāg  
 kijigāt, iwa'pī kiwāwindāmowāt wīwīnkugāwāt, a'pī kā'kijī'tōwād  
 10 i'u wī'kundiwin, unāndumāwān īni'u a'kiwä<sup>n</sup>ziyan. Kägōnidāc  
 omīnāwān āgwiwin, kayä dāc 'i'i'u mīdcīm kā'kijitāg omīnāwān.

Wīnidāc 'a'a'u a'kiwä<sup>n</sup>zi unāndumān ānint ānicinābān, wīnigu  
 udōnānimān minī'k kānāndumīndwa ānicinābā\*g. Mīdāc iwa'pī  
 kāgīgitot 'a'a'u a'kiwä<sup>n</sup>zi tājīndānk i'i'u kägō kākī'kāndānk māgwā  
 15 kī'u'ckinīgit; owāwīndān i'i'u ina'ka'kā wā'i'jīwīnāt īni'u ābinōdci-  
 yan.

Ka'kina gāgōn wayābandānk anīcinābā mī'i'mā wāndīnamu-  
 wāt anīcinābā\*k wīndāwasowāt; kunimā<sup>n</sup> owā a'ki kumä gayä  
 kī'tcigāmi, kumä gayä pā'u'tig, kumä gayä āndasō'u'ndānimak,  
 20 kumä gayä kīcisōg, ānāngōg, āna'kwāt, mī'tigōg, āsin, kunimā gayä  
 ka'kina īgi'u awāsiyāg ka'kina gayä īgi'u kī'gō<sup>n</sup>yāg, kumä gayä  
 ga'kina pābāmisātciḡ pināsiwāg. Mī'i'mā<sup>n</sup> ga'kina wāndīnamuwāt  
 wāndawasūwāt.

Nānīngutinū tciṅgwāwitāmōg ānicinābā\*g wīndawasūwād. Nān-  
 25 īngutinū kayä nāgāmu 'a'a'u anīcinābā wāndawasut; mīdāc imā<sup>n</sup>  
 māgwā nāgāmut āniwīndānk 'i'i'u ījini'kāsuwīn ājini'kānāt īni'u  
 ābinōdciyan.

Mī'i'u<sup>n</sup> kā'u'ndci'i'jitcigāwād, nānīngutinū awiya kī'u'ndci-  
 pīmādizi kīcpīn kiwī<sup>n</sup>zutābinōdci.

30 Ka'kina dāc wī'kidānāwa 'i'i'u mīdcīm kā'kijidānik. Mīśai

<sup>1</sup> In a dream while fasting.

come, or else an old woman. They ask them, saying: "Will you not name our child?" And if the old man should say, "Yes," then in advance do they make him some little gift, especially some tobacco. Thereupon they tell him that they will provide a feast. They set the time as to what day they will hold it.

Now, the old man meditates upon what he has dreamed in a fast during his youth. Beforehand he dwells in thought about the child whom he is to name. Now, when the day is up, the time which they have set for the feast, when they have arranged the feast, they call for the old man to come. And something they give him, such as a blanket, and the food that has been cooked they give him.

Even the old man invites some people too, and he decides how many people shall be asked. So thereupon, discoursing at length, the old man tells of the things he learned while he was yet young; he tells of the sort of name he intends to bestow upon the child.

Everything which a person sees<sup>1</sup> is the source from whence people obtain the means of getting names; it may be (of) this earth, or the sea, or the rapids, or all the places from whence blow the winds, or the suns,<sup>2</sup> stars, cloud, trees, stone, or all the animal-folk and all the fishes, or all the birds that fly in the air. It is from all these sources that they obtain the means of getting names.

At times the people speak in a loud sing-song when they are giving the name. And frequently the man giving the name sings; accordingly, while he sings, he then pronounces the name which he gives the child.

Now, this is a reason why they have kept up the custom, many a time has one recovered from sickness when a child has been given a name.

And they try to eat up all the food that has been cooked. Such

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<sup>1</sup> Perhaps sun and moon.—T. M.



kā·i·jicigāwād īgi<sup>u</sup> ʔanicinābā·g wāndāwasōwādcin. Īgiwidāc ani-  
cinābā·g kā·wī<sup>u</sup>zunit unīdcānisiwān wānīdcānisingin ugāndīnāna-  
māwān īni<sup>u</sup> kāmīnāwāt unīdcānisiwān. Nāningudinū mīnawā  
ogāwī<sup>u</sup>kungā·ā·wān īni<sup>u</sup> unīdcānisiwān ʔagusāndāmowāt kīnwā<sup>j</sup>  
5 tclpimādizinit.

## 42. COMMERCE (Adāwāwin).

Mīnawā ʔaṅgī kāgōn nindibādcīm kā·pi·i·jiwābiziyāṅ māwija.  
Kāwī<sup>u</sup>kā ningīwābānda<sup>u</sup>zimin wābickīwāmīdcīm; miyā<sup>u</sup>ta awāsī<sup>u</sup>  
wiyās kamīndciyānk, cīcībāg kayā dec ʔnōdci kāgō nā<sup>u</sup>tāwiging  
a<sup>u</sup>kīng, mīnān kayā kī<sup>u</sup>gō<sup>u</sup>yāg. Kāwin māci kī<sup>u</sup>·sīwāg weyābickī-  
10 wātciḡ. Miya<sup>u</sup>ta mamawitciḡāwinini kā·a·yāt, mī·i·mā<sup>u</sup> āniwāk  
kā·u·ndinamāṅ kā·a·gwiyāṅ. Ā<sup>u</sup>pidci kīṣaṅaḡat ka<sup>u</sup>kina kāgō.  
Nīswi wābijāciwāg, mī·i·<sup>u</sup> ʔājigwābik kī·i·nāgizowād; cāṅgwāciwāg  
nīwin, mī·i·<sup>u</sup> ʔājigwābi<sup>u</sup>k; wāguc, ā<sup>u</sup>pidci wānicicit, ma<sup>u</sup>kadāwā-  
guc, nīwābi<sup>u</sup>k ā<sup>u</sup>ta gī·i·nagizu; cōniyāwāguc nījwābik ā<sup>u</sup>ta kī·i·  
15 nāgizu; nīgik kayā nījwābik ā<sup>u</sup>ta kī·i·nāgisu; udcīḡ ʔājigwābi<sup>u</sup>k;  
pijy<sup>u</sup> gayā ʔājigwābi<sup>u</sup>k; ma<sup>u</sup>kwa ā<sup>u</sup>pidci wānicicit nīwābik; nawātci  
āḡā<sup>u</sup>jīyit nījwābik; amī<sup>u</sup>k kayā nījwābi<sup>u</sup>k, āḡā<sup>u</sup>jīyit ʔājigwābi<sup>u</sup>k;  
wajajkwāg nīctāna, mī·i·<sup>u</sup> ʔājigwābik. Kā<sup>u</sup>gā<sup>u</sup>t ā<sup>u</sup>pidci kīṣaṅaḡat  
wīpīmādisiyāṅ. ʔanicā ā<sup>u</sup>pidci kīmānāwāg awāsīyānsāḡ. Kāwī<sup>u</sup>kā  
20 cōniyā ningīmīnigōsīmīn, miyā<sup>u</sup>tāḡu ʔno<sup>u</sup>kādcīḡan kāmāckudōṅ-  
māḡōyāṅ; kayādāc kīṣaṅaḡat ʔno<sup>u</sup>kātcīḡan.

<sup>1</sup> Hudson Bay Company factor.

is the way the people do when they want to give a name. And the people whose child has been named will regard as parent to the child the one to whom they had given the child (to name). Some time later on they will give another feast in behalf of their child, with the prayer that long may (the child) live.

#### 42. COMMERCE.

A few more things do I now relate concerning what used to happen to us in times gone by. Never did we see white people's food; it was only game-meat that we had to eat, ducks, and the various kinds of things that grew in the ground, blueberries, and fishes. Not yet were there present any white people at all. The only one (here) was the company-man,<sup>1</sup> it was from (his) place that we obtained a good deal of what we wore. Exceedingly dear was everything. Three martens,<sup>2</sup> it was a dollar that they were worth; minks (to the number of) four, that (was) a dollar; a fox, one that was very fine, a black fox, four dollars was all it was worth; a silver fox was worth only four dollars; and an otter was worth only two dollars; a fisher (was worth) one dollar; and a lynx (was worth) one dollar; a bear that was very fine (was worth) four dollars; a smaller one (was worth) two dollars; and a beaver (was worth) two dollars, one that was small (was worth) one dollar; muskrats (to the number of) twenty, that was one dollar. Truly very difficult was it for us to live. Nevertheless very numerous were the small-game folk. Never were we given money, it was only goods that we got in trade; and dear were the goods.

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<sup>1</sup> Skins.

43. THE FOX AND THE CROW.<sup>1</sup>

(Wâguc Andëg kayä).

Ninguding wâgus pabāmiba'tōd ugīnisān wābōzōn. Mīdāc kī·ā·mwād ābi'ta, ugīnaḡanān ābi'ta. Minawā kibābāmiba'tō, kāwīn mīnawā ugīnisāsīn wābōzōn. Mī·i·dāc mī'kwāndānk udāṣan-digun wābōzōn ābi'ta kī·ā·sā'pan.

- 5 Ninguding kayä wīn āndëg papāmisāt owābāmān wābōzōn ābinit. Kistciminwāndam tclwīsinit. Cayigwādac wāmādāngdci-gāt owābāmān wāgucan pīdciba'tōnit. Mēdāc ānwāt: "Ha'wi, ha'wi, ha'wi!" Mīdāc kī·u·dā'pināt kimādcīnāt, mī'tigunk kīpūni; ā'pidci pa'kadāban 'a'a'u āndëg.

- 10 Wāgucidāc ugīwābāmān kī'pūninit āndëgwān. Kī·i·jā imā<sup>a</sup> tlbickō āḡōzinit, mēdāc ānāt: "Āndëk, kā·ḡā't unīcīcīnōn pāzi-'kimān. Ā'pidci kimino'kwānayā."

Mīdāc mīnawā pā'pit; " 'Ā<sup>a</sup>, 'ā<sup>a</sup>, 'ā<sup>a</sup>, 'ā<sup>a</sup>!" uzāmidāc kī'tāwāni pā'pit; mī·i·'u kā·i·jīpicigunāt wābōzōn kīpāngicinūn mī'ta'kāmīg.

- 15 Wāgucidāc ugīnawādinān uwābōzumān; ugīpā'pi·ā·n āndëgwān, "Hwā<sup>u</sup>, hwā<sup>u</sup>, hwā<sup>u</sup>, hwā<sup>u</sup>!" Mīdāc kī·ā·mwāt. Āndëgidāc kīnickā-dizi, ānawī pā'kic pā'pi, " 'Ā<sup>a</sup>, 'ā<sup>a</sup>, 'ā<sup>a</sup>, 'ā<sup>a</sup>!" Mī·i·dāc nīndawā kī·ā·nīpāsigwa·u·t.

Mīsai ā'kōzit.

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<sup>1</sup> It is plain where this tale comes from, but it is simpler (more naïve) than the usual European versions; in fact, if the narrator had in mind any

43. THE FOX AND THE CROW.<sup>1</sup>

Once on a time, while a Fox was running about over the country, he killed a hare. Accordingly, when he had eaten one half of it, he left behind (the other) half. Again he went running hither and thither, but he did not kill another hare. Whereupon he remembered his cache where he had placed one-half of a hare.

Once when the Crow too was flying about, he saw where there was a hare. Greatly pleased was he, now that he was going to have some food to eat. And just as he was about to eat, he saw a Fox coming along on a run. Whereupon he exclaimed: "Háwi, háwi, háwi!" And so, taking up (the meat), he carried it away; upon a tree he alighted; very hungry at the time was the Crow.

Now, the Fox saw the Crow alight. He went over to the place underneath where (the Crow) was perched, and this he said to him: "Crow, truly beautiful is the garment you have on. Very handsomely are you clad."

And so when (the Crow) laughed, " 'Ā, 'ā, 'ā, 'ā!" too wide did he open his mouth as he laughed; whereupon, when he dropped the hare, it fell to the ground.

So the Fox seized his hare; he laughed at the Crow, "Hwa", hwa", hwa", hwa!" Whereupon he ate (the hare). Now, the Crow was angry, even though at the same time he laughed, " 'Ā, 'ā, 'ā, 'ā!" And so with that he rose and flew away.

That is as far as (the story) goes.

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of the morals usually attached to the European versions, he concealed them absolutely.

SERIES III. Nos. 44-61.

(Told by Wāsāgunāckank.)

44. SNAPPING-TURTLE ON THE WARPATH

(Mi'kinā'k wāntupāni).

Ni'ngudingsa mi'kinā'k wīnāntupāni, mīdāc ājināndwāwāmāt  
wāwītciwāt. "Awānān kāwītciwagā tcināntāpaniyān?" Mīdāc  
ini' s mōzōn nā'kwā'tāgut: "Nine', nine'!" Mōzōn kīpītāsamusāwān  
opapī'si'kawāgān kāgigizikānk; nabānā'a ya' i' kī'u'jāwackwāni  
5 kimiskwānidāc kayā; miskukitcipisonān ogikitcipisonān; mīdāc  
ini' s tāwā'i'gānān ugī'ā'cōnigwa'a'. Kāpīci'u'jikābāwī'tāgut, mīdāc  
ājikanōnāt: "Agataskumā kagwātcīn!"

Mīdāc a<sup>s</sup> mō's ājipapāmipa'tōd, upapāpagi'tā'o-wān mi'tigōn.  
Mīdāc ājikanōnāt a<sup>s</sup> mi'kinā'k: "Kāwāsā! Kitāpō'kutcingwanā-  
10 nāgū; mī kāwīn kiwīwītciwī'sinōn."

Mī intawā kī'ā'nimādcāt a<sup>s</sup> mō's.

Mīsa<sup>1</sup> mīnawā ājipībāgit: "Awānān kāwītciwagā tcināntāpani-  
yān?"

"Nīna', nīna'!" Pīmadwā'i'kitowān a<sup>s</sup> ma'kwān kīpītāsamusā-  
15 wān. Cīgwa imā<sup>s</sup> pītāgwīcinōn, "Agātaga, kagwātcīn!"

Mīdāc papāpāsagupināt mi'tigōn, kayātāc ugīta'kwamān mi-  
tigōn. "Mīsagunā kā'a'ī'jiyāmbān mawīnāciwāyānk," utigōn.

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<sup>1</sup> The request is chanted.

SERIES III. Nos. 44-61.

(Told by *Wāsāgunāckānk.*)

44. SNAPPING-TURTLE ON THE WARPATH.

Once on a time Snapping-Turtle desired to go to war, whereupon he went about calling for them in whose company he would go. "With whom shall I go when I go to war?"<sup>1</sup> And then by Moose he was answered: "Me, me!" (He saw) the Moose coming along on a walk. A coat he wore; on one side it was green and red; with a red belt was he girdled; and then a hand-drum he had hanging under (one) arm, suspended from the (other) shoulder. And when (Moose) came up beside him and stood, (Snapping-Turtle) then spoke to him, saying: "Pray, (let me see) you make trial (of what you could do)!"<sup>2</sup>

Whereupon Moose ran hither and thither, he struck first one tree, then another, about the place. And then to him spoke Snapping-Turtle, saying: "Impossible! You might have the (lower part of the) femur (of your hind leg) broken by a weapon; so therefore I do not care to go with you."

Accordingly then departed Moose upon his way.

And so again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!" came the voice of Bear when approaching hitherward on the walk. When at the place Bear was come, "Pray, (let me see) you make trial (of what you could do)!"

Thereupon round about he went clawing one tree after another, and he also bit the trees. "Now, this is just what I would do when we rush to the attack," (he was told).

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<sup>1</sup> In battle.

"Kāwāsā! Kitāpō'kwutcingwanānāgō."

Mī·i·mā kī·a·nimādcānit. Mīnawā āgipīpāgit: "Awānān kā-wītcīwagā?"

"Nīne', nīne'!"

- 5 Kāgā't pā'tānīnwāwītāmō<sup>1</sup> mādwāna'kumigutcin. Mīdāc ānu-winābit a<sup>u</sup> mī'kinā'k; mī'ta'kāmīg owābāmā i'ī<sup>u</sup> miskwātāsiwa<sup>1</sup>; kāgā't osām mīnawā. Cigwa dāc imā kitāgwīcinu<sup>1</sup>, "Agataga kagwātācīg!" ogī·i·nān.

I'ī<sup>u</sup> dāc miskwātāsiwa<sup>1</sup> tcāngā'kwāniwa<sup>1</sup>, mīnawā āji·o·ci'kwānit  
10 miskwātāsiwa<sup>1</sup>. "Mīsagunākā·a·i·ciyāngibān."

"Mīsa' kinawā tciwītcīwīnāgug."

Mīdāc i<sup>u</sup> kā·i·jimādcāwāt. Nīc ogīmāwīwāg āndāciwāt. Cig-wadāc ānībāwāg. Pācīg a<sup>1</sup>·a<sup>u</sup> wāgīmāwīt inābandām: "Cig-wāmī nimawīnāciwāmin, mīntīmōyāyāgīdāc kīcīkāckīmutāng nīm-  
15 pītcwābinūnānīg." Mīdāc īgu i<sup>u</sup> ānīnāgamūt ānikuckusīt:—

"Mīcī<sup>n</sup>kā<sup>n</sup>wā, nīntā'tawānīgōmīn nīntīnā'pawē."

A<sup>u</sup> mī'kināk āci·a·mātcīmīgūt, mīdāc ācīpāsīgūntcīsāt; āwi-  
·i·cītāngīckawāt, mīsa ācīnīckī·ā·t.

Kīgīcābitāc pājīk īnī<sup>u</sup> wītcī·u·gīmān uganōnīgōn: "Intawā  
20 kīwātā!"

Mīdāc kā·i·jīkīwāwāt nī<sup>c</sup> wītcōgīmān, a<sup>u</sup> mī'kinā'k idāc cigwa mādcā utānāng. Miskwātāsiwān nībiwa uwītcīwān. Cigwa otā-bābandānāwa ō<sup>1</sup>·o<sup>u</sup> udāna. Sāga·a·mīdāc pājīk a'kīwā<sup>n</sup>zī, a'panāgu kābīsā'kwānīg kīwī'tāya·ī·; inābit, pānāgu miskwātāsiwa<sup>1</sup>. Inān-  
25 dāmīdāc: "Nīmawīnānīgūnānīg māwīn." Mīdāc i'ī<sup>u</sup> kī'tcī ānīgū'k

<sup>1</sup> The going-out of fire is the symbol of the departure of life.

"Impossible! You might have the lower part of your femur broken by a missile."

Whereupon (from) thence went (Bear) on his way. Again he called with a loud voice: "With whom shall I go when I go to war?"

"Me, me!"

In truth, many were the voices he heard in reply to what he had said. And then to see (who they were) Snapping-Turtle looked; on the ground he beheld the Painted-Turtles; in truth, (they were) ever so many. And when over there they were come, "Pray, (let me see) you make trial (of what you could do)!" he said to them.

And the Painted-Turtles lifted up their heads (from out of their shells), back into their shells the Painted-Turtles drew their heads.

"This is just the way we would do."

"Therefore then with you will I go."

Thereupon thence they departed. There were two chiefs among their number. And now, as they journeyed along, they slept by the way. One (of them) that was chief had a dream: "In the course of time we shall make an attack, and by the old women we shall be tossed into cedar-bark bags." Thereupon then he began singing as he woke from sleep: —

"O Snapping-Turtle! that our fire was going out was what I dreamed." <sup>1</sup>

When Snapping-Turtle was roused from sleep (by the song), he then leaped to his feet; going over to (the singer), he kicked him, whereupon he angered him.

So in the morning one of the chiefs was addressed by the other saying: "Therefore let us return home!"

And then, after the two that were chiefs together had departed, Snapping-Turtle kept straight on for the town. In company with many Painted-Turtles he went. In time they came in sight of this town. Now, out of doors came a certain old man, for there rose much shouting everywhere roundabout; as he looked, (he beheld) Painted-Turtles without number. And he thought: "We are being attacked, perhaps." Thereupon at the very top of his voice



äjipipägit: "Anicināpätug! miskwätäsiwag kīmawinānigunānig!  
Aha<sup>u</sup>, mindimoyätug! kigickackimutāwān nawātinamu<sup>k</sup>! Pīn-  
dcwāpini<sup>k</sup> igi<sup>u</sup> miskwätäsiwag!"

Ä'taiyā! Ä'tā! Ätaiyā, mindimöyāyag sägitcikwāskuniwag!  
5 Upīndcwābināwa i<sup>i</sup><sup>u</sup> miskwätäsiwa<sup>?</sup>.

Midac imā<sup>a</sup> wānickwākamigatinik a<sup>a</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup> äjipindigāpa<sup>tōt</sup>  
i<sup>i</sup><sup>u</sup> mā cāpondawāning. Ogiwābamā<sup>?</sup> ābinōdcīya<sup>?</sup>. Pācig ini<sup>u</sup> ācina-  
wātināt, äjikickigwāpināt; utcicākānk āci<sup>a</sup><sup>u</sup> tōt i<sup>i</sup><sup>u</sup> wā utucti-  
gwānim. Minawā pācig ācikickikwāpināt ābinōtcīya<sup>n</sup>, mīnawā  
10 ācawaya<sup>i</sup> utcitcā<sup>kāng</sup> äjipinawāt.

Misa cigwa pipīndigāt pācig inini ugiwābamān ābinōtcīya<sup>n</sup>  
kickikwānit. A<sup>a</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup> cigwa wī<sup>a</sup><sup>u</sup> nisāga<sup>a</sup><sup>m</sup>; ācitāpipināt  
a<sup>a</sup>inini, api<sup>kān</sup> ā<sup>i</sup><sup>u</sup> cimindcima<sup>pināt</sup>, mīdāc i<sup>i</sup><sup>u</sup> ācikitā<sup>k</sup>wawāt.  
Äcisāga<sup>a</sup><sup>nk</sup> äjipipägit: "Äbinōdcīya<sup>?</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup> ugīkickigwāpinā<sup>?</sup>  
15 nīc! Pījāya<sup>k</sup>, anicinābātug! omā cābuntawāning!"

Cigwadac tatagwicinōg; Igi<sup>u</sup> anicinābāg mōckināwag i<sup>u</sup> jā-  
buntawān.

"Änīndācinā o<sup>a</sup> kāgitōyawank wa<sup>a</sup><sup>u</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup>?"

Pācigidac a<sup>a</sup><sup>u</sup> inini kīgitu: "Nīnwānawātābinagu! Wāgā<sup>k</sup>wātigu  
20 kigapagi<sup>tāwānān</sup>."

Midac i<sup>i</sup><sup>u</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup> äjigīkitut: "Kāwāsā, kitābigwisitōnāwān  
ini<sup>u</sup> kiwāgā<sup>k</sup>watōwān."

Misagu i<sup>i</sup><sup>u</sup> ācitābwā<sup>tawāwāt</sup> ini<sup>u</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup>wān. Cigwa  
mīnawā pācig a<sup>a</sup><sup>u</sup> inini ācigīgitut: "Ictā! ickutāng pinagu pa-  
25 ginātā."

Midac a<sup>a</sup><sup>u</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup> ācigīgitut: "Kāwāsā! Kitātcāgiswāwāg  
igi<sup>u</sup> kitāpinōtcīmiwāg."

Cigwa dac pācig undcigīgito a<sup>a</sup><sup>i</sup><sup>nini</sup>: "Kāgātsa kānābātc  
tātcāgisōwāg."

30 Mīnawā pācig a<sup>i</sup><sup>nini</sup>: "Tāga pina! nibī<sup>kāng</sup> tawipa<sup>k</sup>ubīwā-  
pinā a<sup>a</sup><sup>u</sup> mi<sup>i</sup><sup>u</sup> kinā<sup>k</sup>!"

he called: "O ye people! by the Painted-Turtles are we being attacked! — Now, O ye old women! make haste to get your cedar-bark bags! Toss into them the Painted-Turtles!"

Oh, I tell you what! Oh, my! Oh, but (how) the old women rushed out (of the wigwams)! In they flung the Painted-Turtles.

And while there was din and tumult, Snapping-Turtle rushed into a long-lodge. He saw some children. On seizing one of them, he broke its neck; at his groin he placed its head. When he broke the neck of the other child, at his groin on the other side he put (its head).

And when back in came a certain man, he saw that his children had had their necks cut off. Snapping-Turtle now was anxious to go out of doors; when the man seized him, with a tump-line he then bound him, whereupon he tied him to a post. Then, going out of doors, he called aloud: "Snapping-Turtle has cut off the necks of (my) two children! Come hither, O ye people! here at the long-lodge!"

And presently many came; the people filled up the long-lodge.

"And, pray, what shall we do to Snapping-Turtle?"

And one of the men spoke, saying: "Why, let us kill him with a club! With an axe we will strike him."

Whereupon then Snapping-Turtle spoke, saying: "Impossible! You might break your axes."

Accordingly they then believed Snapping-Turtle. Presently another of the men spoke, saying: "Hold! then into the fire let us fling him!"

Whereupon Snapping-Turtle then spoke, saying: "Impossible! You might burn up all your children."

And now at this point one of the men spoke, saying: "In truth, perhaps they might burn up."

Another man (spoke): "Then come! into the water let Snapping-Turtle be thrown!"

Mīdāc iʔi<sup>u</sup> mi'kinā'k ājikigitut: "Ya!<sup>u</sup>! Nibi ningu'tān!"  
Pā'kic kistcimawi. "Ya!<sup>u</sup>! nibi ningu'tān!"

A'taiyā! ācipasiguntcisāwāt ininiwāg; ācinawātināwāt ini<sup>u</sup>  
mi'kinā'kwān sāgitciwāpināwāt. Utānunawātinān iʔi<sup>u</sup> ābāno,  
5 mīgu iʔi<sup>u</sup> āni'ī'cipagwa'kupitōnit iyo tapaniawān. Minawādac  
mi'tigōnsan utāninawātinānan, mīgu iʔi<sup>u</sup> anīcipagwā'kupitōnit.  
Mī-i<sup>u</sup> cī'gwa ācipa'kupīwāpinit.

Kā'pa'kubīwāpinit a<sup>u</sup> mi'kinā'k ājikanōnāt: "Mīgwetc, anici-  
nābātug! āntōtawiyāg pa'kupīwāpiniyāg; mī-i'mā<sup>u</sup> kayā nīn  
10 āndācipimātisīyān omā<sup>u</sup> nibi'kāng." Mīsa iʔi<sup>u</sup> cīgwa kī'ā-nigōgīt.  
Pācudāc i-i'mā minisāpi'k ayāni, mīdāc imā<sup>u</sup> āci'ā-gwā'tāt. Cīgwa  
dāc āji'o-dā'pināng utōctigwānimān, utcitcā'kāng mī-i'mā<sup>u</sup> wāti-  
nāng ini'o-tōctigwānimān. Mīdāc iʔi<sup>u</sup> ācipa'kunāng ini'o-tōctigwā-  
nimān. Mī'tigōnsigīdāc unābā'kwa-ā-nān iniyotōctigwānimān.  
15 Cīgwādāc ācīgāmādcit ācinīmit; pā'kic nāgāmu unīmī'tōnān  
ini'o-tōctigwānimān. Māgwāgu tēc nāgamut ānicinābā onōndawā-  
wān, kuniginīn kīmādwāgamādcīwān ini<sup>u</sup> mi'kinā'kwān.

"Ānicnā," i'kitōwāg iʔi<sup>u</sup> ānicinābāg, "kātōtawānk?"

"Āpinagu mawināwātā!"

20 Tcimānānidāc utābādcī'tōnāwān; payācwābamāwāt ācipa'ku-  
bīnit. Mīsantawā ācīgīwāwāt iʔi<sup>u</sup> ānicinābāg. Kānigāpāwāt  
ācamīnawā kitācinīmīwan ini<sup>u</sup> mi'kinākwān. Taiyā! mīsa cīgwa  
ānuki'tcinickātisiwāt iʔi<sup>u</sup> ānicinābāg. "Ānicītugu o<sup>u</sup> kīgītōta-  
wānk 'a'a<sup>u</sup> mi'kinā'kuc?"

25 Mīwīni-i<sup>u</sup> imā na-ā-ngapit a'a<sup>u</sup> nigig, cīgwādāc a'awā wāningwā-  
nit ugānōnān: "Tāga, nigig! nātanābāwānuta."

Mīsa iʔi<sup>u</sup> kīmōdc ānawīcipa'kubīt, kwaya'k iwīdi ina'kwaciwāt

Whereupon Snapping-Turtle spoke, saying: "Don't! I am afraid of the water!" At the same time he wept grievously. "Don't! I am afraid of the water!"

Ah! then up sprang the men to their feet; seizing hold of Snapping-Turtle, they flung him out of doors. He tried catching hold of the lodge-pole, but they pulled up their lodge-pole (together with him). And next of shrubs he grabbed hold, whereupon they pulled them up (with him). Then finally they flung him into the water.

After Snapping-Turtle was thrown into the water, he spoke to them, saying: "(I) thank (you), O people! for what you have done to me, in that you threw me into the water; for the place where I live is right here in the water." Thereupon he then went down into the water. Now, a short way out was a rocky island, and it was there he came up out of the water. And in a while he reached for his heads, from his groins was where he took out those heads of his. And then he skinned them. Upon sticks he stuck those heads of his. And in a while he sang a war-song as he danced; at the same time that he sang, he danced those heads of his. And while he sang, the people heard him; lo, they heard Snapping-Turtle sing the war-song.

"Now, what," said the people, "(what) shall we do to him?"

"Why, let us attack him!"

So canoes they used; (and) when they were in easy view of him, then into the water he dived. And so on that account back home went the people. When they were landing, already again was Snapping-Turtle dancing. Ah, but now were the people angry! but it was no use. "What in the deuce shall we do to that fool of a Snapping-Turtle?"

Now, at the place was Otter living as son-in-law; and presently his father-in-law spoke to him, saying: "Come, O Otter! go dive after him."

Thereupon in secret did he try to dive, straight under the water

ändäcigamädcinit ini<sup>u</sup> mi'kinā'kwān. Miṇagwāṇagu i<sup>a</sup> kā'u'ndci-  
wābāmigut.

A<sup>a</sup> mi'kināk ācipa'kubit ādunagickawāt; ʔani'ī'nābit kibīṭa-  
gwačiwāwan, ācicagackāmikipagisut. Cigwa imā tibickotcaiya'ī  
5 ācimawināwāt, ācinawatamāt.

Misa omā<sup>a</sup> kinawatāmigut omāmāci'ā<sup>a</sup> dac; ājimōckamut a<sup>a</sup>'<sup>a</sup>  
nigig. Kāmōckamutidac pīpāgi: "Mi'kināk ninta'kwāmig!"

/ "Ānti ānami'k?"

"Nīyānk!" mādwa'ī'kito.

10 "Kinagāngina?"

"Kāwīn, nīyānk."

Mīdāc i'ī<sup>a</sup> ājigīgītut 'a<sup>a</sup>'<sup>a</sup> mi'kinā'k: "Pāmā ʔanimi'kig pīt-  
wāwitāmowāt kīgāpāgītamin."

"Ānīc kākītōtāmānk?" i'kitōwag īgi<sup>a</sup> anicinābāg. Mī'tigwa-  
15 ki'kōnidāc udānumādwāwāwān.

"Kūwisu mī'tigwa'ki'k."

Misa mīnawā kāskīgin utānubiti'kubitōnāwa anicinābāg.

"Kūwisu kāskīginīni."

Mīsa ājikīgītowāt anicinābāg: "Ānīc nā mīsa' gāgā't tcinisigut  
20 a<sup>a</sup>'<sup>a</sup> nigig ini<sup>a</sup> mi'kinā'kwan."

Pācigīdāc a<sup>a</sup>'<sup>a</sup> inini ājikīgītut: "Nīnsa nindākācki'tōn i'iwā  
tcipītawāwā'tāwā'pān īgi<sup>a</sup> ʔanimi'kīg." Mīsa cigwa u'pwāgāṇān  
kī'a'ī'nā'kunigāt: "Āmbāsanō, ʔanimi'kitug, pīcai'yu'k! nōndāgusi-  
yu'k omā<sup>a</sup> kī'a'yāyānk!" Kā'ī'ckwā gāgīgītut ca'ī'gwa pītābwāwi-  
25 tāmō<sup>1</sup>.

<sup>1</sup> At the penis.

<sup>2</sup> There is a joke here which the translation does not bring out. It consists in a play on two words for "penis." In the answer Otter uses an archaic word found only in story, and in the question the ordinary word is used; and, as the

he went to yonder place where Snapping-Turtle was dancing the war-dance. But it so happened that (Otter) had been seen from over there.

Snapping-Turtle then went down into the water to meet him; when on the way he looked (and saw Otter) coming through the water, then down towards the bottom he dodged. When (Otter was) directly overhead, he attacked him, quickly biting hold of him.

And so here <sup>1</sup> (Otter) was bitten and he was overcome; then up to the surface came Otter. And when he came up, he called aloud: "By Snapping-Turtle am I bitten!"

"Where has he bitten you?"

"At my penis!" <sup>2</sup> he was heard saying.

"At your penis?" <sup>3</sup>

"No, at my penis!" <sup>3</sup>

Thereupon then spoke Snapping-Turtle, saying: "Not till the Thunderers come a-roaring will I let him go."

"What are we to do?" said the people. And upon the wooden (kettle-)drum they tried to beat, but in vain.

"Impossible is the wooden (kettle-)drum." <sup>3</sup>

And so next with (muslin) cloth <sup>4</sup> did the people try in vain to make a noise.

"Impossible is (muslin) cloth." <sup>3</sup>

And then spoke the people, saying: "Perhaps it is true that Otter will be killed by Snapping-Turtle."

And one of the men spoke, saying: "I might be able to make the Thunderers come a-roaring." Thereupon then he pointed his pipe toward the (various) directions: "Now, O ye Thunderers, come! make the sound of your voices heard here where we are!" After he had made an end of his talking, then came the sound (of the Thunderers).

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two words are nearly alike, the joke lies in the failure of the others to understand what Otter is saying, but at the same time to guess correctly.

<sup>2</sup> Said by Snapping-Turtle.

<sup>4</sup> For a drum-head.

"Cigwa ʔanimi'kīg!" udinān ini'ʷ . mi'kinā'kwan a'a'ʷ nigig māgwā umindcimamigōn. Cigwa imā titickōtcayā' i' pimitānwā-witamō' mīsa i'i'ʷ ʔjipagitamigut. ʔnīci'ʔgwā' tāt awā nigig.

Mīsa i'ʷ ʔ'kōsit.

45. VAGABOND  
(Mātcininiwāgā).

- 5 ʔnīc Mātcininiwāgā ʔjini'kāsut. Kāwīn ningutci owīgiwām ayāsinini; mōjag miyā'ta pānā papimusāt. Ninguting papimusāt sāga' i'gān owābandān; kāmatāpīt i' sāga' i'gān, ʔja' i'nābit, paču' owābamā' ʔnicinābā' utāminonit. Ki' tci pā'tinīnōwa; ʔnīnd pāga-ā'towāwa'; kayā paši'kawāwa' i'i'wisa i'kwāwa'; ʔnīnd kayā  
10 kwāckwāckwānātowāwa'; mīnawā ʔnīnt pā'pācinitiwa'.

- Mīdāc i'i'ʷ ʔnicimādcāt, utānināsi'kawa'; payācwābamāt, mī-cigwa i'i'ʷ ʔniku'pīnit; ʔ'pitcigu payācwābamāt mī cigwa i'ʷ ka'kina kī'a'nigu'pīnit. "ʔnīc wini' i'ʷ wāntcitōtamuwāt?" ināndam. "Mīnōtcisāgu ningaku'pī." ʔnīcigu'pī'pa'tōd i' i'ʷ umi'kānāni.  
15 Kā'ʔgwi'tā'kiwāt ugīwābandānan ini'ʷ wīgiwāman. I'i'wā nā- 'tāmickang i'ʷ wīgiwām ʔcita'pāpit, kāwīn gānagā awiya owā-bamāsīn. Mīgu' i'i'ʷ ʔcipijijiwa'tānig, intawā ʔnicimādcāt. Cigwa ugīwābandān cāpundawān; ʔjita'pābit, kāwīn gānagā mīnawā awiya abisiwān. Inābit pīndik anā'kanān mīgu i'ʷ ʔcitātangisininig.  
20 Kāgātsa omisawinānan. "ʔmbāšanō, ningakīmōt." ʔcipīndigāt. ʔ'pitcidāc wānicicininig ʔji'ōdā'pīnang. ʔnīc mīdāc i'ʷ ʔcipagitci-

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<sup>1</sup> A game of tag. The players draw sticks from a bundle held in the hand of a certain one. The one getting the longest stick is "it;" the one he tags becomes

"Hear the Thunderers!" to Snapping-Turtle said Otter, while he was yet being firmly held by the bite. When directly overhead came the roar of (the Thunderers), then was he freed from the bite. Then out of the water came Otter.

That is as far as (the story) goes.

#### 45. VAGABOND.

Now, Vagabond was the name by which he was called. Nowhere did he have a wigwam; all the while was he simply walking about. Once, while walking about, he saw a lake; when he came out upon the lake, (and) while looking about, he saw not far away some people at play. They were in great number; some were playing ball; and at the double-ball game played the women; and some were at play jumping, and some at tagging the head.<sup>1</sup>

Accordingly, when he continued his way, he started over to where they were; when he was in near view of them, they were then going up from the lake; when he was very close upon them, then were they all on the way up from the lake. "Why are they doing this?" he thought. "Nevertheless I will go up from the lake." Then up from the lake he went, running along their path. When he was come at the top of the hill, he saw the wigwams. Into the first lodge that was in his way he peeped, but not a single one he saw. Since it was empty, he therefore continued on. Presently he saw a long-lodge; on peeping in, not a single one again was there. As he looked inside, (he saw) reed mats lying edge to edge (the full length of the lodge). Truly eager was he to possess them. "Well, I will steal (them)." Then in he went. And the one that was exceedingly beautiful he picked up. So thereupon he

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his partner, and his side increases in number as fast as the players are tagged; and the last one left is then "it." Thus the game continues of itself.



wanāt ini'ᵘ udasāmān pāmōmāt; mīdāc imāᵘ ācitatibā'i·gināt imāᵘ  
 utanā'kaning, āci·ō·cowani'kānāt; āci·ō·mbīwānāt minawā, ānicisā-  
 ga·a·nk. Nawātcigwa animādcīpa'tō. Pācu ānitāgwicing, awiya  
 onōndawān: "Ā·ē·e·'! Mātcininiwāgā kitanā'kaniminān kiki-  
 5 motcimigunān! Ha'a'ᵘ, piminicawātā!"

Ājimādcāt ki'tci ānigu'k, paṇāgu pizāzā'kwānit; ānimādcā  
 ki'tci ānigu'k. Kāgā't kāga'pī'i·gu pācu' ābaṇābit, owābāmāᵘ  
 ininiwaᵘ; mīsa cigwa sāgisit. Intawā unāntawābamān mī'tigōn  
 tciwimbini'kisinit; pācu' ogīwābāmān mī'tigōn wimbini'kisinit,  
 10 ācipīndigāpa'tōt. Kā'pīndigāt mīsa i'i'ᵘ āci·ā·ba·a·nk i'i'ᵘ pimi-  
 wānān; utasāmān ācikipicimāt iwiti kāpi·u·ndcipīndigāt; ācawa·i·  
 utānā'kānim āci·i·jīkisitōt.

Mīdāc igi'ᵘ anicinābāg ā'kitowāt: "Mīsa' imāᵘ tciwanawāṇk.  
 Hā'a'ᵘ nāciwāgāgwātwāg!"

15 Kāgā't ācinātcīwāgāgwātwāwāt. Cīgwasa' opīdōnāwān ini'ᵘ  
 wāgā'kwatōn; ci'gwa mādcigawā a'a'ᵘ mī'tig.

"Mīmāwini'ᵘ kāgā't tcinisigōyān," ināndam. Otasāmān āci-  
 mockina·āt ini'ᵘ otō'pwāgaṇ. Āci·a·i·nā'kunigāt mīdāc ājīkīkitut:  
 "Ambāsānō ogawipwāwigawāwān!"

20 Kāgā't igi'ᵘ anicinābāg utā'pitcipwāwigawāwān. "Ānicitug  
 nā kāgī'tōtāmāṅ?"

"Tāgapina mī'tig paciba·u·'k."

Ca·i·gwāḍāc ācipāciba'·u·nt. Kāgō owābandānāwa igi'ᵘ anicinā-  
 bāg. Mīdāc ājīkīgitōwāt: "Mināwini·i·ᵘ i'iyo'paṇ. Mīsa' i'i'ᵘ  
 25 gīnisāṇk."

Asāmāndāc wīnini'ᵘ.

"Mīsa i'i'ᵘ āni·i·cikiwātā!" i'kitowāg. Ānijigīwāwāt, mīsa  
 cigwa kīsāgitōtāt. Ācimādcāt, mīnawā sāga·i·gaṇ owābandān;  
 inābit, nāwāgām mīnisinatāwāṅgā owābandān. "Tāga, ninga-

put down his pack of tobacco that he had on his back; and then, wrapping it up in his reed mat, he made a pack of it; then, lifting it upon his back again, he went out of doors. He then set out upon a running gait. When a short distance upon his way he was come, he heard some one (saying): "Alas! by Vagabond have we been robbed of our reed mats! Come, let us pursue after him!"

When off he started at full speed, then continually did they whoop (at him) as they came; on his way he continued at full speed. In truth, when (they were) near at hand (and) he looked back, he saw some men; thereupon then was he scared. Accordingly he sought for a tree that was hollow; near by he saw a tree that was hollow, then in he ran. When he got inside, he then untied his pack; with his tobacco he closed up the place by way of which he came in; then on the other side he hung up his mat spread out.

And then the people said: "It is there that we shall pound him to death. Come, go get your axes!"

Truly then went they after their axes. In a while they fetched the axes; presently they began to fell the tree.

"Perhaps now I shall surely be slain," he thought. With tobacco then he began filling his pipe. Then he pointed toward the various directions, and this he spoke, saying: "Now, may they not (be able to) cut down the tree!"

Verily, the people were unable to fell the tree. "Pray, what shall we do with it?"

"Why, just shove something into the tree."

And when it was pierced, something did the people see. Whereupon they said: "Perhaps it is his lungs. Therefore we have killed him."

But it was the tobacco.

"Accordingly let us go home!" they said. When back home they went, then it was that out he crawled. When he departed thence, another lake he saw; while looking about, he saw an island of sand far out upon the water. "Well, I am going over there,"

·i·cā," ināndam. Kägä't äji·i·jät äjiwābandank awiya pimi'ka-wānit. "Amāntcigic wiwābamağ awāgwān ayāwigwān!" Misa i'i<sup>u</sup> nāyāb iwiti āci·i·cāt iwiti kā'pi·u·ndatābīt. Äjikāsut, mīdāc äji·a·'kandōt; wīpağ awiya untcimōckamuwan, wābickisiwan.  
 5 Kuniginin micibicin! Äciyāba'wāt ini<sup>u</sup> otasāmān ācimōckina·ā·t. "Ambasano, tawi ki'tcipōsāngwāmut! Kayā dāc tawikisinā, nigu·u·tuni'k tawī·a·'pi'tatin! Mī·i·<sup>u</sup> pitcināğ kā·i·cikuskusit."

Kägä't i'i<sup>u</sup> anīgaskatāgamatinini i<sup>u</sup> sāga·i·ğan, ki'tcinibiwa anigackatinini; nōntāgusi mī'kwām. Kägä't i'i<sup>u</sup> äji·a·'pītatink.

10 Mī·i·<sup>u</sup> pitcināğ kuskusit a<sup>a</sup>·<sup>u</sup> micipici. "Ē<sup>1</sup>, nintūsāmigwām!" Ca·i·gwa wīpimipa'kupī, kuniginin äjijō<sup>a</sup>·cā'kwisāt. Äjiki'tcimawit, mağwāgigitōwan: "Ambasānō, ninkānāwāpamigubanku kistci·a·sin. Kicigunkigu undcipisut."

Kāga'āt pīdwāwābisowān. Cigwasa' ācipāngicing, kāwīn ғанağā  
 15 wī' twāsāsī.

Minawā äjikikitut: "Keyābi ābiting nāwātcitāc tāmintito a<sup>a</sup>·<sup>u</sup> āsin!"

Midāc kägä't nāwātc kiciwāwābisowān. Äcipāngicink, kāwīn ғанağā twāsāsī. Midāc i<sup>u</sup> a'pi mağwāki'tcimawinit. Cigwa mağ-  
 20 wākickuwāwan. "Misa' kägä't niboyān," mağwā·i·'kitōwan. Pīdwāwābisowān ini'yasinin, ā'pitcisa miniditōwan ini'yasinin. Midāc kägä't i'i<sup>u</sup> mağwāki'tcimawinit.

Kākickowānit mağwāgigitōwan: "Indāckā mātāsaguniyān mī·i·<sup>u</sup> pawānağipān a·a·kitcipi'kwā'kōcīp. Cāwanungidāc mī·i·  
 25 witi pimāmādcāt. Nināntawānimā omā<sup>a</sup> tcipitāğwicing." Cigwa pīdwāwāyānimātini cāwanung ina'ka kāyā, onōndawān pīdwāwā-

<sup>1</sup>The water-monster.

he thought. Verily, when thither he went, he then saw where something had left the sign of its footprints. "Wonder if I shall see who that may be!" Accordingly back he went to the place from whence he had come forth upon the view. Hiding himself, he then lay in wait; and in a little while (he saw) something come up to the surface of the water, it was something white. Behold, it was a great Lynx!<sup>1</sup> Untying his tobacco, he then filled his pipe. "Now, let him fall into a very heavy sleep! And may it be cold, to the depth of an arm may (the water) freeze! It is then that he may wake from sleep."

Truly then did the lake begin to freeze, very thick did it freeze; the noise of the ice could be heard. Truly to that extent did it freeze.

Then it was that the Great-Lynx awoke. "Oh, I slept too long!" Now, he intended to go back into the water, when, lo, he slipped upon the ice. When aloud (Great-Lynx) wept, (the man heard) him say: "I was once blessed by a great rock. From the sky was where it fell."

In truth, (he heard) the sound (of a stone) come falling (through the air). When it fell, not a whit did it break through the ice.

Again then he spoke, saying: "Let there be another stone even yet larger!"

And then, sure enough, (he heard) the sound of a bigger (stone) come falling (through the air). When it fell, not a whit did it go through the ice. And that was when he heard him weeping grievously. Presently he heard him cease crying. "Therefore now I shall surely die," he heard him say. He heard the sound of the stone come (through the air), very big was the size of the stone. Thereupon truly did he hear him begin weeping aloud.

After (Great-Lynx) had ceased crying, (Vagabond) heard him say: "Behold, when I had been ten days in a fast, then it was that I dreamed of the great Teal. From the south was the place from whence he came. I am anxious for him to come here now." Soon there came the sound of the wind from the direction of the south,

pisunit. Cigwa imā<sup>a</sup> tibickōtcaya·i· owābāmān tcipi'kwā'kōcipān. Owābandān gayā mi nibi'kānig inābit iwiti wā'kwāgāmīwāninig i<sup>u</sup> sāga·i·gān; inābit pibīguckāwān ini'ᵘ mi'kwāmīn. Cigwa imā<sup>a</sup> nāmāṭābinit ini'ᵘ micipicīn, mīdāc imā<sup>a</sup> cigwa ṭagwicinūn ini'ᵘ  
 5 mi'kwāmīn pibikuskānit imā<sup>a</sup> nāmāṭābit.

Mīdāc ācipa'kubīt. Kāgā't ki'tciminwāntām ājikigitut: "Ām-bāšanō tawi ki'tci·o·sāmanimut! Ṭāga ombācim ki·a·'pī'tānima'k a<sup>a</sup>·ᵘ Māṭcininiwāgā!"

Mīdāc i'ᵘ animādcīpa'tōt. Kāgātsa māmītāwāntām wī·u·m-  
 10 bācit. Kāga'pī ācimindcimā'kwīt mi'tigōnsig, ācipa'kwa'kiyāsīnig. Mīnawādec mi'tigunk iwiti icpiming ānugitā'kwi; āciwāpāsīnig iniyo ugigickāgānān pingwācāgit. Kāga'pīgu i'ᵘ uniciciwa' ācipa-'kwatācinit. Ānīc nā uganawāpāmīgōn ini'ᵘ micipicīn. Mīdāc i'ᵘ ājikikitut: "Ānīc, misa i'ᵘ kā·i·cipōni·ḡ·g a<sup>a</sup>·ᵘ Māṭcininiwāgā.  
 15 Ānīc nā, kayā wīn wāwīyāc ningītōṭāg, mīdāc i'ᵘ wāwīyāc wāntci-tōṭawāg."

Misa' pināwītciṭ k·i·ḡōṭā.

#### 46. THE GNOME (Tcakāpās).

Tcakāpās omisāyān wīgiwān odaiyāni. Ā'pitcisa ḡgā<sup>a</sup>·ci'yi a<sup>u</sup> tcakāpās. Ca·i·gwasa mī ninguting sāsāgitōṭā imāsa āntāwāt.  
 20 Cigwa mī māmādatāmut, a·i·'kwā kāwīnsa ogickōwe·ā·sīn; ā'pitci gāgā't onāninawi·i·gōn. "Wāgutugwānigic i'ᵘ kā·u·ndcigicku-we·ā·gubānān?" ināndam. Mīdāc i'ᵘ mi'tigwābinsān āji·u·ci-'tawāt.

Kā'kici'tawāt, kāgā't minwāntām a<sup>u</sup> tcagāpās i'iyōmī'tigwāpīt.  
 25 Ḃgwatcingidac mōcag ayā a·i·na·ā·nsiwīt. Nigutingigu owābāmān

(Vagabond) heard the sound (of the great Teal) coming. Presently yonder straight overhead he beheld the great Teal. He saw also where there was water while looking towards the other end of the lake; while looking (over there, he saw) the ice was breaking up on its way towards him. Presently (he saw) seated yonder Great-Lynx, and then came the ice breaking up at the place where he sat.

And then into the water (Great-Lynx) went. Truly pleased he was when he spoke, saying: "Now, may there rise an exceedingly great wind! Pray, waft away Vagabond with such a great wind!"

Thereupon then he started on his way running. In truth, he was much disturbed in his mind when about to be borne by the wind (through the air). At last, when clinging to a small tree, it was blown up from the roots. And next to a tree aloft (on the heights) he tried to cling; when off blew his garments, he then was naked. And at last his testicles were blown off by the wind. Now, of course, all the while he was being watched by Great-Lynx. Thereupon then he spoke, saying: "Well, therefore now I will leave Vagabond alone. Now, I had a trick played on me by him, and that is why I turned a trick on him."

And so the buttocks of the ruffed grouse now hang aloft.

#### 46. THE GNOME.

The gnome's elder sister had a wigwam. Very tiny indeed was the gnome. Already now was he just beginning at times to crawl forth from the place where they dwelt. When he then began to cry, the woman was not able to make him hush; very sad, in truth, was she made. "With what in the world can I stop him from crying?" she thought. Thereupon then a little bow and arrow she made for him.

When she had finished them for him, truly glad was the gnome that he now had a bow and arrow. And out of doors was he all the while shooting (with his bow and arrow). Now, once he saw a little

ini'ⁱ ki' tciki' tcigānāciyan i'imāⁱ mīsi' kāng, mīdāc i'i'ⁱ ānicipimwāt.  
Nigutingigu ācinisāt ini'ⁱ ki' tciki' tcigānāciyan. Ācipagitiwāpināt  
iniyōmi'tigwābīn ācinawāti'nāt ini'ⁱ ki' tciki' tcigānāciyan, kāwīn  
idāc ugāckināsīn. Mīdāc i'i'ⁱ ājikañōnāt umisāyan: "Nimisā!  
5 pināci nimicwā!"

"Iyā, kāwīn kitānisāsī!"

"Nāckā kuca pisāga·a·n, nimisā kagā't kuca ninisā a pināci."

Kagā't ājisāga·a·nk a·i' kwā, inābit kīcingicinōn ini'ⁱ pināciyan.  
"Iyā, kagā't nangwāna!" Mīdāc iniwā ucimāyan ni'tam tayā-  
10 pipināt, ācikački' tōt utōtcimān ini'yōcimāyan. Kā·i·ckwā·ō·tcimāt  
āci·ō·tā'pināt ini'ⁱ pināciyan; ānicipīdigānāt.

Kā·u·nābiwāt mīdāc i'i'ⁱ kīgigitut a'aⁱ tcakāpās: "Ambāsanōnā,  
nimisā, ninga·u·papi'si' kawāganinan! Ānic pa'kun." Mīdāc  
i'i'ⁱ ācipa'kunāt a·i' kwā. Ānigāskigisowān ini'ⁱ pināciwān,  
15 ājasā'kānāt. Kā'kici·ā·t ājikañōnāt: "Mīsa i' kī'kici·a·g."

"Āgātaḡa ningagutcipisi'kawā." Tcakāpās ācipisi'kawāt, mīsa  
i'i'ⁱ ācitābickawāt. Āmbā, kagātsa minwāntam. Ogañōnān  
omisāyan: "Kagā'tigunā, nimisā! nīngagīcōs. Mīsagunāiⁱ kayā  
nibāyān kā·a·gwiyan a'aⁱ nimpināciwayān. Taḡa ningagutcisā-  
20 ga·a·m." Tcakāpās ājisāga·a·nk, mīguca gunā i' āci·ō·tābātānk  
i'i'wā wānackitini. "Nimisā! kāwīn wī'ka ninga·a·bisī tci·a·nta-  
wāntcigāyān i·i·wisa kīmi'tigwapi'kawīyan. Ningutingigu ninga-  
tibi'kānt. Kāgu' wīn sāgisi'kān tibi'kāntiyan. Mīgu i' ānimādcā-  
yān, nimisā!"

25 Āni·i·jimādcāt, ningutingigu ugīwābandān sāga·i·gāns, kagō owā-  
bandān imāsa wāntcika'kitciwāninig i'i'ⁱ sibi. Kuniginin, udāni-  
nāsi'kān. "Awiya māwin ayātug umā," ināndam. "Taḡa ninga-  
bigubitōn." Mīsa kagā't ōgīwābandān pipigwāyanig; mīgu i'i'ⁱ

chickadee at the place of the fire-wood, whereupon he began shooting at it. By and by he then killed the little chickadee. Dropping that bow of his, he then quickly caught up the little chickadee, but he was unable to carry it. Thereupon he spoke to his elder sister, saying: "O my elder sister! a bird I have hit (with my arrow)."

"Oh, you could not kill one!"

"Then just you come outside, my elder sister. Truly I have killed the bird."

In truth, when out of doors the woman went, she looked, (and saw) the bird lying there. "Why, it is really true!" And then that little brother of hers took she up first (in her hands), and with all the fervor within her she kissed that little brother of hers. After she was done with kissing him, she took up the little bird; then she fetched it indoors.

After they were seated, then spoke the gnome, saying: "Please, O my elder sister, let me have a coat made from it! So take off the skin." Thereupon the woman then skinned it. When the skin was made dry, she tanned it. When she had finished it, she then spoke to him, saying: "Now I have finished it."

"Oh, let me try it on!" The gnome then put it on, whereupon it fitted him. Ah, truly happy he was. He spoke to his elder sister, saying: "Truly now, O my elder sister! I shall be warm. And besides, when I sleep, I shall use my bird-skin for a covering. Now, let me try going forth out of doors to see (how I shall look)." When the gnome went outside, why, he was just trailing his (coat-) tail. "O my elder sister! never shall I be at home, for I shall be away on the hunt, now that you have made me a bow and arrow. And sometimes I shall be away over night. Never be alarmed when I am gone for the night. Therefore now do I set out upon my way, O my elder sister!"

As on his way he was going, by and by he saw a small lake, something he saw at the top of the falls of the river. Lo, up to it he went. "Something, no doubt, must be here," he fancied. "Now, I will crush it." Whereupon truly he saw something that was



äcikicitänig. "Kägä't mawin awiya kiwujimōwag." Midac i'i'w  
 ānicimādcāt iwiti sibink. Ningutingigu papā'i'nābit ogiwābamān  
 awiya sāgi'kwākumunit, mīsa cigwa umi'tigwābīn kā'i'kwātawāt.  
 Ācikāgīma·ā't, mīsa i'i'w ājipi'mwāt. Mīsa gāgä't ājinisāt. Tā,  
 5 gāgä't minwāndam āci·ā'gwācimāt. Ānicimādcāt, mīdācigunā imā  
 āji·u·ndci'kanāt. Midac i'i'w ājikiwāt, ānitātābābandank āndawāt,  
 ānigigitut: "Nimisā, awiya ninginisā!"

Ājisāga·ā'nk a'i'kwā, pīdāsāmusāwān; kāwin gāgō owābanda-  
 mawāsin ini'w ucimāyan. "Wāgunāndac nā i'i'w kāni'tōyan?"

10 Tcakābāsidac ogañōnān iniyōmisāyan: "Kägä'tigu awiya nin-  
 gīnisā. Tağa icān migu i'i'w pa·u·ntcikawāyān, pācudac mī·i·mā  
 sāga·i'gan āndagu'k. Midac pācu imā tciwābamāt a'awā kānisag."

Kägä't ājipīndigāt a'i'kwā utābi'kan āji·o·dā'pinang. Ānici-  
 sāga·ā'nk, ānicimādcāt. Kumāgu a'pī tāgwicink, kägä't ugiwā-  
 15 bandān sāga·i'gan; ogiwābamān ābinit ami'kōnsan. Kägä't min-  
 wāntam. Midac i'i'w ānicigiwāt. Abā'pic kā'tāgwicing i'i' māsā  
 āndawāt ugañōnān ucimāyan: "Kägä't ingwāna, nicimā, kigīnisā."

Midac i'i'w ājigigitut tçagāpās: "Tağa pa'kun! Ninga·u·'kunāsi-  
 nan. Mī·i·'w iji·ā'sā'kēc."

20 Kägä't a'i'kwā āji·ā·zā'kēnāt. Abā'pic kā'kici·ā't ājikanōnāt:  
 "Mīsa i'w ki'kici·ā'g."

Kägä'tsa minwāntam tçakāpās. "Nimisā! kāwin wī'ka nin-  
 gagīkātcišī."

Ningutingigu wāndci·u·ci'tāwān ini'w ucimāyan ājikanōnāt:  
 25 "Ānīn, nicimā, wā·i·nanō'kiyan?"

hollow; even yet was it warm. "Verily, perhaps the creatures have fled." And then he set out along the course of the river. And once, while looking about here and there, he saw something sticking its head out of the water, whereupon he then strung his bow. Creeping up to it, he then shot at it. It was true that he killed it. Ah, truly happy was he when he took the creature out of the water. Then away he started, for there at the place was where he left it. And so back home he went; while coming along in sight of their home, he kept on saying: "O my elder sister! something have I killed!"

When out of doors came the woman, (she saw) him coming along on a walk; but she did not see her little brother with anything. "What is it now that you have killed?"

And the gnome spoke to his elder sister, saying: "In truth, something have I killed. Do you go along the path that I have come, and not far away over there is a lake. It is near there that you will see the creature that I have killed."

Truly then inside went the woman (and) got her tump-line. When on out of doors she went, she then set out upon her way. When some distance she was come, sure enough, she saw a lake; she saw a little beaver that was there. To be sure, she was pleased. And then back on her way home she went. When she was come at yonder place where they lived, she spoke to her little brother, saying: "In good sooth, my little brother, you killed something."

Thereupon then spoke the gnome, saying: "Please remove the skin! Let me have it for a robe. And then do you tan it."

Of a truth, the woman then tanned the skin. When she had finished it, she then spoke to him, saying: "Therefore now I have finished it."

To be sure, happy was the gnome. "O my elder sister! never shall I be cold."

And once, when her little brother was preparing to go away, she spoke to him, saying: "What, my little brother, do you now intend to be busied with?"

"Kā, nīwī'kī'i'gucim."

"Ānīn təc wīn māmwärts ningutci witacigī'u'gucimoyan?"

- "Āye, untcitāgu ningutci niwītacigī'u'gucim; nīwī'kagwāmi-tāsugunī. Kāgu pī'i'ci'kān. Mīsa i'i'ᵘ cigwa tci'a'nimādcāyān."
- 5 Cigwadac āni'i'cimādcāt, utunābandān tciza'kātānig. Cigwa owābandān ningudci za'kātānig. Cigwadac āci'ā·bawāt ini'ᵘ utami'kwayānan, ācitatipā'i'gicink; mīsa i'i'ᵘ ājinibāt.

- Ningutingigu wa'awidac gīsis ogīwābamān cingicininit. "Am-bāsānō, wāwiyac ningatōatwā a'a'ᵘ tcakābās. Tāga, ningagagwā-
- 10 wutcipusumān ini'ᵘ o'kunāsān." Kāgā't a'ᵘ gīsis āciḡanawābamāt, ki'tci'ā·nigu'k uganawābamān; nōmāḡigu kānawābamāt mī'i'ᵘ cigwa āji'u'tcipōsunit iniyō'kunāsān a'a'ᵘ tcakāpās.

- Ningutingigu kuckusit tca'kāpās ugīgwīna wīcīḡipinān. Mīdac i'ᵘ āci'ō·nickāt kuniginīn ugīwābamān tca'kāpās ā'pitcisa utcipusō-
- 15 wān iniyō'kunāsān. "Mīmāwina'a'ᵘ kīsis kā'i'citcigāt," ināndam. Mīsa cigwa tci'a'nigu'k ājimawit. Kā'kickuwāt, mīnōtc utānu'u·ciwāni'kānān iniyo'kunāsān. Mīdac i'ᵘ ānicimādcāt kiwāt. Cig-wasa utābābandān i'i'ᵘ āndāwāt, mīdac tca'kāpās kāgā't āniciki-tcimawit.

- 20 Māgwāgu nāmātapit a'i'kwā kīpimawiwān iniyocīmāyan. Mīdac i'i'ᵘ ācikānōnāt iniyocīmāyan: "Ānīn āntiyan mawiyān?"

"Nackā kuca, nīmīsā, wābam a'a'ᵘ ni'kunās!" Āciwāban-da·ā't, āciwābamāt a'i'kwā; ugīwābamān utcipōsunit. "Ānīn kā'i'citcigāyan? Kīninaḡu kigī'i'cietcigā?"

- 25 "Kāwīn, nīmīsā, kīsis ningītōtāḡ, niwīnisādac."

"Ānīn, nīcimā, kātinā'pināḡat i'i'wisa tcinisāwātipanān?"

"Oh, nothing! I am (only) going forth to fast."

"Why is it necessary that you should go somewhere to fast?"

"Why, for a purpose do I wish to go somewhere to fast; I wish to see if I can (stand fasting) for ten days. Don't wait for me. It is now time that I was on my way." And while on his way, he sought for a place that was sunny. In a while he saw a place that was sunny. And when he untied his beaver robe, he then rolled himself up in it (and) lay down; whereupon he then went to sleep.

And by and by the Sun beheld him lying there. "Behold, a joke am I going to play on the gnome. Now, I will try scorching that robe of his." In truth, when the Sun gazed upon him, with all his might did he fix his gaze upon him; and for only a little while was he gazing upon him, when the robe of the gnome began to scorch.

When in course of time from sleep woke the gnome, he pulled upon (his robe), first this way, and then that. Whereupon, when he rose, the gnome was surprised to see that all over had his robe been scorched. "It must have been the Sun that did it," he thought. Thereupon as hard as he could did he weep. After he had ceased crying, much against his will he rolled his robe into a pack. And then he started on his homeward way. In a while he came in sight of where they dwelt, whereupon the gnome of a truth began to weep bitterly.

And while the woman was sitting (in the wigwam, she heard) her little brother come crying. Thereupon she spoke to her little brother, saying: "What is the matter with you, that you should be crying?"

"Just look, O my elder sister! look at my cloak!" When he showed it to her, then the woman saw it; she saw that it had been shrunk from heat. "What were you doing? Was it you who did it?"

"No, my elder sister, the Sun did that to me, and I will kill him (for it)."

"How, my little brother, will you get at him to kill him?"

"Ā', nimisā, ninganisāsagu. Taḡa, kā'u·nagwāḡaniyān."

"Wāḡunān dāc i<sup>u</sup> kā'u·nagwāḡaniyāmbān?"

"Ana'tis."

Ānicnā ana'tis utānuminān ini'<sup>u</sup> ocimāyan.

5 Ājikanōnāt umisāyan: "Kāwīn kuca i<sup>u</sup>! Ana'tis kuca niwī'u·nagwāḡani!"

Ānic nā mīnawā utānuminān i<sup>u</sup> bīmīna'kwān. "Kāwīn, nīmīsā, kāwīn āwazinōn!"

Ānic āciwāwānāntānk a'i'kwā. Ānic, misa cigwa āciki'tci-  
10 mawit tcakāpās; kapāya·i·mawī. Ānic ā'pitci kwīnawīnāntām  
a'i'kwā. "Pisānāpin!" utānu·i·nān iniyucimāyan. Ka'kina kāḡō  
utānuminān, mīsagu i'i'<sup>u</sup> kāwīn wīckikuwāsiwān. Kāḡa'pīḡu kayā  
wīn mawī a'a'<sup>u</sup> i'kwā, kāḡā'tsa tcigwīnawīnāntām. Kāḡa'pī·i·sa  
pācig umīcigwān ācipa'kwatcipitōt. "O·o·wām nicīmā, kāḡu' wīn  
15 sāmābīḡandānkān."

"Ā', nimisā, mī·o·wā āna'tis, mī·o·wā." Ācisāmābīḡantāminīt  
mītāc i'i'<sup>u</sup> owābandān pīwābī'kōns; kumāḡu a'kwābīḡatīnī.  
Mīnawā ācisāmābīkātānk, mīdāc kāḡā't tcigīnwābīḡatīnīg. "Misa  
ya·o· kāwundcīnāḡaḡ a<sup>u</sup> ḡīsīs."

20 Mīsagu i'i'<sup>u</sup> cigwa ānimādcāt tcakābās; kāwīn pwānawī'·u·sī  
icpīming icāt. Cigwa utōti'tān kīcisōn umī'kānānī owābandān,  
mīdāc imā<sup>a</sup> āji·ḡ·ḡōtōt. Kā·i·ckwā·ḡ·ḡōtōt kā·i·cīkīwāt. Kā'tā-  
ḡwīcīnk owā a'ki, mīdāc omā wānsābīt. Cigwasa mīyāḡōtcīnōn  
ini'<sup>u</sup> ḡīsīsōn; cigwa kāḡā odōdī'tāmīnī imā<sup>a</sup> kīwī·ḡ·ḡōtōt. Ningū-  
25 tīḡīḡu nōḡickāwān ini'<sup>u</sup> ḡīsīsōn. "Mīmāwīn i<sup>u</sup> cigwa ḡāḡwānāḡ,"  
ināndām. "Kāḡā't nīḡī'tcīmīnwāndām ḡāḡwānāḡ a<sup>u</sup> kīsīs,"  
i'kitu. Mī·i·<sup>u</sup> cigwa ḡāḡamūt tcakābās:—

"Ay, my elder sister, I will certainly kill him. Do (give me something) which I may use for a snare."

"And what shall I give you with which to make a snare?"

"Some fine thread."

And of course some fine thread she tried to give her little brother, but it would not do.

Then he spoke to his elder sister, saying: "It is not that! Out of fine thread, I tell you, I want the snare!"

So then next she tried giving him cord. "No, my elder sister, it is not that!"

So the woman was at a loss to know (what to give him). Well, then it was that grievously the gnome began to cry; for a long while he cried. Naturally very much disturbed in mind was the woman. "Do be quiet!" she would say in vain to her little brother. All sorts of things she tried to give him, but even then he was not disposed to cease from his crying. And at last the woman also began crying, for of a truth she was perplexed to know what to do (for him). Finally one of the hairs from off her vulva she plucked out. "Here is this, my little brother, but don't you ever touch it with your tongue."

"Ay, my elder sister, that is the thread, that is it!" When he touched it with his lips, then she saw it (was) wire; it was about so long. When again he touched it with his tongue, it was then in truth very long. "It is with this that I will kill the Sun."

Accordingly then on his way went the gnome; he had no trouble going up (into the sky). In a while he came to where he saw the path of the Sun, and so there he hung up (his snare). When he had hung it up, he then returned. After coming back to this earth, it was then from here that he kept watch. In a while (he saw) the Sun ascending on high; then (the Sun) was about to arrive at the place where (the gnome) had hung up (the snare). By and by (he saw) the Sun halt. "It may be that I now have him caught in the snare," he fancied. "Of a truth, I am mightily pleased to have ensnared the Sun," he said. Therefore then sang the gnome:—

"Nimisä, nimisä!  
Kisis, nagwänä!"

Misa cigwa a<sup>u</sup> kisis kiwâbit. Cigwadac kî'a-nikackitibi'kadini;  
ä'pitcidac äinigackitibikatinig, cigwadac äjikiwât. Payäcwändank  
5 ändawât, cigwa päcu ä'pitci, änicimädcyank:—

"Nimisäwä, kisis nagwäna,  
Kisis nagwänä."

Mägwägu nanämädapit a-i'kwä kipinägamowän iniyocimäyan.  
Cigwa pipindigawän kigigitowän: "Nimisä, kisis nagwänä!"

10 "Änin äcitcigäyan? Kibä'tätcigä, nicimä. Kāwin wî'ka tagi-  
cigäsinön kicpîn kägä't ni'sat wa'a<sup>u</sup> kisis. Kāwinina kägō  
kitä-i-jictcigäsi i'i<sup>u</sup> tcipa'kicwätipän?"

"Änin, nimisä? Kägä't ninginicki-i'k iwisa kî'u-tcipuswät ini'<sup>u</sup>  
ni'kunäšan. Wawiyacidac kayä win nindötawä a'a<sup>u</sup> gisis. Ningä-  
15 wipa'kicwä." Mīdac i-i<sup>u</sup> äjikikitut tcakāpās: "Ambāsanō,  
manitowāncitug! ondācyu'k!"

Kägä't cigwa tagwicinōg ka'kina' kägäcāpitāwāt. Ugî'a-ndumā  
mīnōtci kanagä kayä win a'awä kinūjackinjîwāwābigunōdci.  
Änic mīgu i'i<sup>u</sup> kî'a-'pitcitibi'katinig. Cigwatac äcimādcāwāt  
20 misa gäyābi kāwin bwānawi-u'si icpîming icāt ini'<sup>u</sup> kisisōn;  
agāwāgu ickutāwiwän. Äji-u-tisāwāt mīgu-i'<sup>u</sup> äcickutāwāninik  
i'i<sup>u</sup> unāgwāgan. Mīdac ini'<sup>u</sup> ni'tam ka'kwutciciwän kānōnāt:  
"Ambāsanō, awipa'kandān i<sup>u</sup> nagwāgan!" Cigwadac äci'a-  
'pāgināt unāgwāganing.

25 Ä'tiwä, kāwāgitci-ä-'kisunit!

Cayigwa mīnawä pä'kānisinit, ami'kwānidac mīnawä ini'<sup>u</sup> äwi-  
ä-nū-i-ci-a-'pāgināt. Misa gäyābi kicāgisunit. Ä! misa cigwa  
ka'kina a'pî ānugî-ä-'pāgināt mini'k kägäcābitānit, ka'kina awiya  
mīsaqu tcāgisunit. Mīdac ä'ta wa'a<sup>u</sup> äyāt kinūcuckinjîwāwābi-

"O my elder sister, O my elder sister!  
The Sun is caught in the snare!"

Thereupon then the Sun struggled (in the snare). And presently then it began to grow pitch dark; and when it began to grow so very dark, then back (the gnome) went. When he perceived that he now was near home, then ever so near, why, he then began singing:—

"O my elder sister! the Sun is caught in the snare,  
The Sun is caught in the snare!"

And while (alone) the woman was seated, (she heard) her little brother come singing. Presently (she saw) him come entering in, (and heard him) say: "O my elder sister! the Sun is caught in the snare!"

"What are you doing? You are causing mischief, my little brother. Never will there be day if in truth you slay the Sun. Can't you do something to cut him loose?"

"Why, my elder sister? Verily, I was angered by him when he scorched that cloak of mine. So a trick am I too playing on the Sun. I will go cut him loose." Thereupon spoke the gnome, saying: "Come, O ye little animals! come hither!"

Verily, then came all they that had sharp teeth. There was summoned the Mole (sharp-nosed mouse), even though his coming was deemed not worth while. Now, by that time the night was exceedingly dark. And when they set out, still yet was the Sun unable to rise; and hardly any fire had he yet. When they got to where he was, on fire then was the snare. And so it was first to the Woodchuck he spoke, saying: "Now, go bite off the snare!" And then he flung him at the snare.

Oh, how he burned into a ball!

Then another that was different, the Beaver, he next flung, but it was no use. And like the other he also was burned up. Alas! and so it was with all them having sharp teeth that he flung in, but to no purpose, every creature then was burned up. And the only one



gunōdci. Ānicnā ā'pidcigu udānawānimān ājikaṇōnāt: "Ānic  
kindac ā'ta. Kīcpīn pa'kamāsiwāt, kāwīn wī'ka taḡicigaṣinōn.  
Kīcpīn pa'kamāt kāwīn wī'ka ḡanisiḡōsī." Misa i'ᵘ mini'k kā-  
ganōnāt; āci'o'dā'pināt āci'a'pāgināt imā unāḡwāḡaning. Owā-  
5 bamān taṭitibatama'o'sunit; intigugucagu owīpa'kamān ācinawāt.  
Ningutingigu ācipa'kamānit, mīsa cigwa kipa'kamānit.

Ānicinābā\* kā'tā'kamig kī'i'ciwābāt, i'kitobanig anicinābāḡ;  
kāwīndac wī'kā ogīpinisāsīn ānicinābā ini'ᵘ wāwābigunūtcīyan,  
mī'i'ᵘ kā'pi'ᵘ ntcicitcigāt. Kāwīn wī'ka ogīpinisāsīn.

- 10 Misa i'ᵘ cigwa kīmādcī'tāt ōpaḡwātānāt mini'k kā'tcāḡisunit,  
mīsa' nāyāp kī'pimātisinit ka'kina. Cigwadac kī'kiwāwāḡ. Kātā-  
ḡwicinowāt āndāwāt ogīkaṇōnā kāwītcīwād: "Mī'i'ᵘ iḡimā-  
dcāyu'k."

Kāḡā't āḡimādcāwāt, mī cigwa nāyāp kī'ā'nigīcigaṭinig.

- 15 Kaḡāya'i'ī'dac pisan kī'a'yā tcagābās. Mīdac igwa āniwā'k  
kī'ā'niminditut, mī'i'ᵘ kiwāpināt upināciwayānan. Mīdac igwa  
kī'ā'ndawābamāt ini'ᵘ kāḡāḡiwaṇ, cigwadac ugīnisān. Mīdac  
kā'i'cipināt āndāwāt, ugīkaṇōnān umisāyan: "Pa'kun," ugī'i'nān  
iniyōmisāyan.
- 20 Kāḡā't āḡipa'kunāt a'i'kwā, kī'a'sā'kānāt ini'ᵘ kāḡāḡiwayānan;  
tcagāpās kā'i'cipīsi'kawāt, mīsaḡu i'ᵘ kītābickawāt. Ning-  
utingigu ājikaṇōnāt umisāyan: "Āmbāsa, ningamādcī'tā wāwāckā-  
ciwāḡ tcinōtci'a'ḡ." Kāḡā'tidac nībiwa ogīnisā\*. Mīdac i'ᵘ  
kā'i'cikāṇōnāt ini'ᵘ umisāyan: "Mī'i'wā kīnī'tam tcimādcitaiyan  
25 tcī'ā'wāṇāt wā." A'pī'i'dac kā'tcāḡāwānāt a'i'kwā, mīnawā  
ogīkaṇōnān iniyōmisāyan: "Tāsā'kwa'i'ḡan uci'tōn, mī'i'mā  
ici'ā'ḡōc."

Kāḡā't āci'ā'ḡōnāt a'i'kwā.

then that was left was the Mole. And of course with much disdain he regarded him when he spoke to him, saying: "Now you are the only one left. If you do not bite (so as to set) him free, never will it be day. If you bite (so as to set) him free, never will you be killed." And that was all he said to him; taking him up in his hands, he flung him at the snare. He beheld him swing and whirl (hanging to the snare); and it seemed as though he would bite, setting free (the Sun), so it looked to him. And then by and by, while biting off (the snare), he then got it bitten off.

To the people of ancient times did this happen, so the people used to say; and never did the people kill the mole, for it was on account of what it had done. Never did they kill it.

Thereupon he then set to work breathing upon all them that had been burned up, whereupon back to life they all came. And now they went back home. When they were come at where they dwelt, he spoke to them with whom he went, saying: "Therefore now you may depart hence."

In truth, when away they went, then presently back as before came the light (of day) again.

For a long while at leisure remained the gnome. And so in time, when he was growing bigger, he thereupon cast aside his bird robe. And then he went seeking for the raven, and presently he killed one. Accordingly, when he fetched it home, he spoke to his elder sister, saying: "Take off its skin," he said to his elder sister.

In truth, when the woman flayed it, she then tanned the raven-skin; when the gnome had put it on, he thereupon found that it fitted him. And by and by he spoke to his elder sister, saying: "Behold, I am now going to begin hunting deer." And of a truth many he killed. And then afterwards he spoke to his elder sister, saying: "It is now your place to set to work fetching them." And when the woman had fetched them all, again he spoke to his elder sister, saying: "A rack for drying meat over the fire do you make, and there hang up (the meat)."

Verily, then the woman hung up (the meat to dry over the fire).

"Misa i'i'u tcitāwābānicipān, mīdāc āta i'i'u gā'i·nāno'kīyān tcigī·ō·tāyān. Wābān niwīmādcā." Wawābāninig ājimādcāt; tcibwānāwa'kwānik owābandān sāga·i·gān ōpigāmāni, mī·i·witi wābāmāt anicināpā a'kwawānit; ānijināsi'kawāt. Pācwāpāmāt  
 5 īni'u pa·i·ckwa·i·cininit ājikigitut tčagāpās: "Āmbāšanō ogawī·mindciwābamā' i'u gīgō<sup>a</sup>ya' a'a'u cācīngcink inini!"

Kāgātsa omintciwābamā ādi'kamāgwa'. Māgwāgu cingicing, awīya kīpītwāwācinōn; āci·a·gwasā·i·gināng īni'u uta'pa'kwānān ogīwābāmān kwiwisānsān kāgāgiwayānān wāpapinsi'kawāgāninit.  
 10 Ācikañōnāt: "Kāgātsa wa·a·'u mātckiwīwicāncic. Tāga ānikiwān, māsina·ō·tāwānāgicīyān."

Ānīc mīsa' āni·i·cikiwāt tcakāpās; pācugu ānītagwicink, āni·i·jiki' tcimawit. Kumāgu mini'k kī·a·nimāwi. A·i·gwa utābābandān āndāwāt, mīsa mīnawā āniki' tcimawit.

15 Māgwāgu nāmāḍābit a·i·'kwā kibimawiwān īniyocimāyān. A·i·gwa pīndigāwān ācikañōnāt: "Ānin āndiyān?"

"Nintānu·u·tisāg īgi'u anicinābāg, mīdāc i'i'u a'pīwādisāgwā pājig a'a'u inini ningī·i·nānimā: 'Āmbāgīcsa' mindciwābamāt i'u gīgō<sup>a</sup>ya'!" Kāgā'tidāc udānumindciwābamāt. Kā·u·cikābāwi'ta-  
 20 wāgidāc ningīwābami'k kā·i·jikanōjit: 'Āmandciki·a·'u mādci·kwiwicāncic māsina·ō·tāwānāgicīt pa·i·nāno'kīgwan! Mī·i·'u ānici·kiwān!' Mīdāc i'u kāpicikiwāyān. Kāgātsa nimbī·i·nigāwagān·dām. Tāgātāc, nimisā<sup>a</sup>, māḍutusunikān."

Kāgā't ājimātutusunigāt a·i·'kwā. Kā'kici'tōt mātōtusun,

<sup>1</sup> Raven's guts are said to be tangled up, and so the garb of the lad called forth the epithet.

"Now it is that we should be able to live through the winter, and then all that I shall need to do is to visit (with my friends). To-morrow do I wish to start." On the morrow then he departed; before it was noon he saw the narrows of a lake, and at that place he saw some people who were spearing fish (through the ice); then he went over to where they were. When he was in easy view of them that were at the end towards him, then spoke the gnome, saying: "Would that the man who is lying down might see fish abundantly!"

Sure enough, he saw whitefishes in abundance. While lying there, he heard the sound of some one coming; on opening the cover he was under, he saw a small boy clad in the robe of a raven. Then he spoke to him, saying: "Truly, but you are a good-for-nothing little boy. You had better go back home, for your entrails are tangled in a snarl."<sup>1</sup>

So therefore back home went the gnome; and when he was getting close to home, he then began to weep aloud as he went along. For some time he wept as he went along. In a while he came in sight of his home, whereupon again he began crying aloud.

And while the woman was seated (at home, she heard) her little brother come crying. When in he came, she then spoke to him, saying: "What is the matter with you?"

"I tried visiting some people; so, when I came to where there was a man, I wished him (this thought): 'Would that he might see fish abundantly!' And, sure enough, he saw many (fish), but it did no good. When I came up (and) stood beside him, I was given a look, after which he said to me: 'Wonder what this good-for-nothing little boy has come to do, he whose entrails are tangled into a snarl! Now go on back home!' And that is why I have returned. In truth, I feel humble. And now, my elder sister, put up a sweat-lodge."

Of a truth, the woman set up a sweat-lodge. After she had finished putting up the sweat-lodge, then the gnome went in.

mī·i'·u tcakāpās ājipīndigāt. Mīsa cigwa ucimāyan maḍwāgāgi-  
gitōwan: "Taḡa', tapa'kadāwag iḡi'·u anicinābāḡ!" Mīsa i'·u  
āci·i·ckwāmaḍōtōt. Ājigāgīkitut kumāgu mini'k: "Āye\*, kaḡbā-  
ya·i'·gu mīsaī kā·i·ji·i·cāyān iḡi'·u anicinābāḡ."

- 5 Cigwa ājimādcāt, cigwa mīnawā owābama\* anicinābā\* mī geyābi  
a'kwawānit, mīnawā pājipīckwācinōn ininiwan. "Kāmāwīn āwisī-  
·i·tug a\*a'·u kāmātcikānōcit!" inādam. Ogāgīmā·ā·n. "Taḡa,  
ugawimindciwābama kīgō\*ya\*!" udinānimān.

Kāgā't a'a·i·nini umindciwābama\* i'·u ādi'kamāgwa\*. Awīya  
10 kīpitwāwācinōn ājipā'kīgīt, ā'tiwā kinibawīwan kwiwisāsān! Āji-  
kanōnāt: "Ō, nī'tā, ondās! taḡa' kawītcicinōmin."

"Kāgātsa āmbāsānō ningawimāndciwābāmānānig iḡi'·u gī'gōyaḡ."

- Kāgā't umindciwābāmāwa\* nībiwa unisāwa\*. Ā'pitci wānā-  
gucininig ājipā'kiwāt. Cigwadac uḡānōnigōn ininiwan kwiwisāns:  
15 "Mīgu gāgā't tciginōndābaniciyāngibān. Ningīnōndāmin ābiting  
ōmā\* kīpitāḡwīcinuwānān. Intawātac kīn ka'kina kīḡatayāwag  
iḡi'·u gīgō\*yaḡ."

Tcakābās idac oḡānōnān: "Kāwīn. Nīc ā'ta ningānimādcīnāḡ,  
mī·i·wā kā·i·ciki' tciminwāntamān. Mīḡwetcsa māciyan iḡi'·u gīgō\*-  
20 yaḡ." Tcakābās ānicimādcīnāt inī'·u gīgōya\*. Cigwasa upīndigānā  
āndāwāt.

"Iyā', nāsāna kaḡīma'kaḡdwānāḡ!"

Tcakābāsīdac uḡānōnān iniyōmisāyan: "Nī'tā ningīmini'k ōgō\*  
gīgō\*yaḡ."

- 25 Mīsa i'·u kīmādcī'tāt a·i·kwā kī'kaḡācimāt i'·u gī'gō\*ya\*. Kā-  
gā't wāwāni wīsinīwag. Mīsa i'·u ācitibi'kaḡtinig kāwīn idac nībāsī-  
wan iniyocīmāyan. Mīgu pītābaninig uḡānōnān iniyocīmāyan:

And then presently (she heard) the sound of her little brother's voice saying: "Now, may the people be in want of food!" And that was the extent of his conjuring in the sweat-lodge. Then he discoursed at some length. "Ay, (it will be) a long while before I go to the people."

In time then he set out, when again he saw some people who were yet spearing fish (through the ice), likewise a man that lay at a place (nearest him). "Wonder if it be not the one who spoke (so) ill to me!" he thought. He walked stealthily up to him. "Now, may he see fishes abundantly!" was the wish he had for him.

Sure enough, the man saw whitefishes in abundance. When he heard the sound of some one coming, he opened (the covering he was under), and what did he see but a little boy standing there! Then he spoke to him, saying: "My friend, come here! Why, we will lie (here) together (to watch for fish)."

"Verily, now may we see many fish."

In truth, they saw many, (and) they killed many. When it was late in the evening, they ceased spearing for fish. And presently the boy was addressed by the man saying: "It is true that we might not have gone through the winter. We heard that you once came to this place. So therefore do you keep all the fishes."

The gnome then spoke to him, saying: "No. Two only will I take away, for with that shall I be quite content. (I) thank (you) for the fish that you have given me." The gnome then set out upon his way with the fishes. In time he fetched them into where he (and his elder sister) dwelt.

"Oh, now you must have stolen them from somebody!"

And the gnome spoke to his elder sister, saying: "By my friend was I given these fishes."

Thereupon to work set the woman boiling the fishes. Verily, with contentment they ate. And when night came on, her little brother did not sleep. So, when the dawn was breaking, she spoke

"Ānīn, nīncīmā, ugīnibāsiwān? Kīwī'kugwātciminisa mǎnū wīn-  
dāmawicin."

"Ānīn, nimisā? Kigīpīnīcisāga'kīminina? Kāwīn ina awiya  
kōsinān kayā a<sup>u</sup> kīgaṇān? Mīsa i'i<sup>u</sup> wāndcinibāsiwān."

- 5 Cigwāḍac ājikaṇōnāt a'i'kwā: "Nīcīmā, kīnisāwāg kōsinān  
kayā a<sup>u</sup> kīgaṇān. Omā pācu ki'tciwādciwīnk kītacinisāwāg; mī'i'mā  
ayāwāt īgi'<sup>u</sup> maṇitōg mīdac i'i'<sup>u</sup> kānisiguwāt. Ā-i'dawa'kwāg  
mī-i'wā ājini'kāsowāt īgiwā kānisāwāt kīnīgi'i'gunābānīg. Mīsa  
i'i'<sup>u</sup>, tcakābās, ki'kāntamaṇ wāntci'ō'sisiwāg. Kāgā't maṇitōg,  
10 kāwīn awiya udākackitōsīn i<sup>u</sup> tcinisā'paṇ."

Tcakābāsīdac kīgīgitō: "Āye<sup>†</sup>, kāwīn awiya ayāsi ōmā tcimaṇi-  
tōwit. Ninga-i'cānāg." Mīsa cigwa umi'tigwābīn kī'ō-dā'pināt  
kimādcāt, kwaya'kidac kā-i'nīnigānit īniyōmisāyaṇ, ijā'. Cayīgwa  
odābābandān i<sup>u</sup> kistciwādcī'<sup>u</sup>, mīdac i-i'<sup>u</sup> āni-i'jimādcī'ā'nk:—

- 15 "A-i'tawa'kwagē ninantunagickawāg,  
A-i'tawa'kwagē ninantunagickawāg  
A-i'tawa'kwagē ninantunagickawāg."

- Cigwāḍac unōndāgō pāmāgu ānīnagamut. Kīnībawīwa<sup>†</sup> nīciwa<sup>†</sup>  
ā-i'dawaya-i', octigwāniwa<sup>†</sup>. Mīsa i<sup>u</sup> ājīnisāt mindcinīj. Kāgā't  
20 minwāntam. Mīdac i<sup>u</sup> ācīkīwāt; cigwāḍac kā'tagwicīnk omisāyaṇ  
ācikaṇōnāt: "Mī-i'<sup>u</sup> kīnisāgwā īgi'<sup>u</sup> maṇitōg."

"Iyā, kāwīn nīcīmā, kāwīn kitānisāsīg!"

"Nimisā<sup>†</sup>, taḡa awiwābam!"

- Kāgā't ācimādcāt a-i'kwā, mīsa gāgā't ki'a'wiwābamāt. Kāgā'tsa  
25 māmā'kādāndam. Mīdac i'i'<sup>u</sup> ācikaṇōnat īniyocīmāyaṇ: "Mī-i'<sup>u</sup>  
pisān ici'a'yaṇ. Nawātc pisān ayāyaṇ tawu nīcīcin."

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<sup>†</sup> I am partially responsible for the translation. — T. M.

to her little brother, saying: "Why, my little brother, have you not slept? I ask of you that you please explain to me the reason why."

"How was it, my elder sister? Did we simply without cause grow up from the ground? And were there none that were our father and our mother? That was the reason why I did not sleep."

And then to him spoke the woman, saying: "My little brother, slain were our father and our mother. Not far away on this great mountain they were killed; manitous dwell there, and it is they who killed them.<sup>1</sup> Bears-with-Heads-at-Both-Ends were the names of those that slew our parents. Therefore, gnome, now you know why we have no father. Truly, manitous are the creatures, and nobody is able to kill them."

And the gnome spoke, saying: "Ay, there is no creature here powerful enough to be a manitou. I will go to where they are." So then, taking up his bow and arrow (and) departing, straight along the way his elder sister had pointed with the finger he went. Finally he came in sight of the great mountain, whereupon he began singing: —

"Bears-with-Heads-at-Both-Ends do I seek to encounter,  
Bears-with-Heads-at-Both-Ends do I seek to encounter,  
Bears-with-Heads-at-Both-Ends do I seek to encounter."

Now, he was heard as he went singing along. Up stood two with heads at both ends. And then he slew them both. Of a truth, he was pleased. Thereupon he came back home; and when he arrived, he spoke to his elder sister, saying: "Now I have slain the manitous."

"Why, my little brother, you could not kill them!"

"My elder sister, do go look at them!"

Verily, then departed the woman, whereupon in truth she went to see them. Sure enough, she was surprised. Accordingly then she spoke to her little brother, saying: "Now rest quietly by. It will be better if you remain at leisure."



Tcakābāsīdāc uḡānōnān īniyōmisāyaḡ: “Kāwīn pisān niwī·a·yāsī. Kigī·i·nin wīmādcigīyōtāyān. Wābāḡ ningamādcā.”

Kāwābāninig mādcā tcakābās. Kumāḡu a·pītāḡwicing owābāndān sāḡa·i·ḡāḡ; awīya owābāman; kāḡā·t māmānditōwa<sup>8</sup>  
 5 anicinābā<sup>8</sup> tacinōtāmi·kwāwa<sup>8</sup>. Ācināsi·kawāt, cigwa owābāmigō.  
 “Undās!” udigō. Ānīc ānijināsi·kawāt. Kāḡā·t māmānditōwa<sup>8</sup>.  
 Kāḡā·t wātcīwīnk mī·i·mā<sup>a</sup> āndānit newātcī·ā·nit mīsami·kō<sup>8</sup>.  
 Cigwadāc kānōnimāwāḡ pājig. “Āmbā, awi·a·cā·u!” Kānōnādcā  
 tcakābās: “A·kātōn.”

10 Mīdāc i·i·mā<sup>a</sup> kāḡimīndiwāḡ īḡi·u wīndigōḡ: “Mānu! ugapa·  
 ‘kupīpinigōn a· tca·kābās, kḡbā·pi·a·nanān.”

Ā·i·ḡwasa ta·kwāmātcīwāwāḡ; kāta·kwāmātcīwānit, cigwa iwiti  
 upapagwānā·ā·n āndānit. Cigwa imā kwāckwāyā·kwicinōn ki·tci·  
 a·mi·kwāḡ. Ājīnantuḡāmpinānit mīsa ājīniwānu·ā·nit. Tā, kāḡā·t  
 15 minditōwāḡ! Mīnawā mī geyāpi kwāckwāyā·kwicinōn. Ājīnantu-  
 ḡāmpinānit; āciki·tciwāpinānit ācīniwānu·ā·nit. Cigwadāc nībiwa  
 unisāni tci·ā·mi·kwa<sup>8</sup>. Ickwātc pācig cayīḡwa mādcā āmi·k. Cigwa  
 imā kwāckwāyā·kucin, cigwa imā. “Ha ha·u, tcakābās, nawātin!”  
 ‘Ā, unawātinān īnī·u ami·kwāḡ! Āci·a·ḡwāwāpināt kināmadāpi-  
 20 wāḡ. Kā·ḡwāwābināt, mīḡu īnī·u umitigwābīn nāwānawāt. Kānī-  
 wanawāt āciyāba·ḡ·nk uda·tcāp. Āci·o·ciwāni·kānāt, āci·u·mbi-  
 wānāt; ānīcimādcāt kiwāt. Kumāḡu a·pī ānītagwicīnk mādwāḡi-  
 gitōwāḡ: “Mīḡucanā i·i·u, ma·kāmīnāḡ tcakābās kītāmi·kuminā-  
 nin! Ānīndāc i·u nō·pinānāsiwāḡ?”

And the gnome spoke to his elder sister, saying: "I do not wish to remain quietly by. I told you that I was going to do some visiting. To-morrow I shall depart."

When the morrow was come, thence departed the gnome. When some distance he was come, he saw a lake; somebody he saw; truly big were the people that were busily hunting for beaver. When he went up to where they were, already was he seen by them. "Come hither!" he was told. So on up to them he went. Of a truth, big were they all. Verily, like a mountain was the place where lived the monster-beavers that were being hunted. And presently a certain one (of the men) was commanded: "Come, go chase them out!" And the gnome was told: "You lie in wait."

And now at yonder place, whispering one to another, were the Windigōs. "Never mind! let the gnome be drawn into the water, we will laugh at him."

Already now was (the man) getting to the summit; and after he got to the top, he then began poking holes into their dwelling. It was then that (he felt of) a great beaver bumping against something. When he felt in the water with his hand for it, he then killed it with a club. Ah, but it was truly big! There was still another that was knocking about against something. Then he felt in the water for it with his hand; when he pulled it out, he then laid it low with a club. And now he was killing many monster-beavers. At last there was still one beaver left. Now yonder it bumped against something, now over there. "All right, gnome, catch him quickly!" Ah, but he quickly grabbed the beaver! When he drew it out of the water, then down (the beaver) sat. After he had drawn it out of the water, then with his bow he clubbed it to death. After he had clubbed it to death, he then untied his bow-string. After making a pack of (the beaver), he then lifted it upon his back; then on his homeward way he started. And after some distance he was come, (he heard) the voice of some one say: "Oh, but the gnome is taking our beaver away from us! Why don't we follow after him?"

Gägä't päji'k ubinō' pinānigōn, cigwadac utatimigōn; pä'i'ci'u'-  
tā'pibinigut ini' windigōn. Mīdac i'i'ū ācitābibināt ācipō'kunikā-  
pināt.

"Kägä'tigu nimbātā'ig a' tcakābās," i'kito windigō, mī-  
5 nāngwa nagu i' kägāt kīpō'kunikāpinit; mīdac i' ānijimādcānit.  
"Mīgu gägä't i'i'ū, nāckā mini'k ājināgwak!"

Mīsa i' āci'o'dā'pināt tcakāpās ini'ū utāmi'kumān, ājimādcāt  
kiwāt. Cigwa taḡwicin āndāt. Kāpīndigāt ājikanōnāt umisāyan:  
"Ami'k nimpīnā."

10 Kägä't ācisāga'ḡnk a'i'kwā ogiwābāmān ami'kwān. Ājipīndi-  
ḡanāt. Kā'pīndigānāt oḡanōnān ucimāyan: "Kāḡabatc kigīma-  
'kandwānān."

"Kägä't ningīma'kandwānān."

"Awānān dāc a'a'ū kāma'kamāt?"

15 "Windigōḡ."

"Nōngumidac kītaḡimin piśān tci'a'yāyan, mīdac wīn i'i'ū tcini-  
bōyāḡk."

"Ānīn, ānīn ḡā'i'nā'pināḡk tcinibung?"

"Maḡitōḡ kuca kāma'kamadwā ini'ū utāmi'kumiwān."

20 Cigwa' ānitibikātinig kāḡigītō tcakābās; cigwa tibātcimu:  
"Nīyogunāḡa'k, kīwī'pimawinā'ū'ḡōmin."

Kānī'o'gunaga'k cigwa pīdwāwācinu\*. Ā'pītcisa sāḡisi a'i'kwā.  
"Ucimudā!" udinān inīyocīmāyan.

Kāwīn, kāwīn ucimusī. Cigwa päcu' pī'a'yāwan oḡanōnān  
25 inīyocīmāyan: "Mānū wīdāḡawicin ānīn wā'i'citcigāyān kā'ū'ndci-  
pimādisiyāḡk!"

"Nimisā, ānīndi a'a'ū nīndāsīn?"

"Ayāḡu a' ḡitāsīm."

"Nantawābām."

In truth, by one was he pursued, and soon was he being overtaken; then by the Windigō that came was he taken up. And then, seizing hold of (the Windigō), he broke his arm.

"Verily, I am ruined by the gnome," said the Windigō, for it was true that his arm was broken; whereupon then away he went. "It really must be true, for observe my arm (and) see how it looks!"

And so, when the gnome took up his beaver, he then set out for home. In a while he arrived at where he dwelt. When he had gone inside, he then spoke to his elder sister, saying: "A beaver do I fetch home."

Sure enough, when out of doors went the woman, she saw the beaver. Then she took it inside. After she had taken it within, she spoke to her little brother, saying: "Perhaps you have taken it away from some one."

"To be sure, I have taken it away from some one."

"And from whom did you take it?"

"From the Windigōs."

"And now I advise you that you remain quietly by, for now is the time that we shall die."

"What, what will be the cause of (our) death?"

"Why, the manitous from whom you have taken away their beaver."

When night came on, then the gnome discoursed at length. Then he told the tidings: "When four days are up, then shall we be assailed by some one coming here against us."

After the four days were up, then was heard the sound of some one coming. Very much alarmed was the woman. "Let us flee!" she said to her little brother.

Nay, he did not flee. When nigh at hand the others were coming, she spoke to her little brother, saying: "Please declare to me what you intend to do whereby we may be saved!"

"My elder sister, where is that (mussel-)shell of mine?"

"In its place there is your shell."

"Seek for it."

Kägä't äcinantawābamāt ini'u āsan. Cigwasa omi'kawān a'i'kwā.

"Kägä't niminwāndam mīciyan a" ās, mī'a'wā kā'u'ntcipimādisi-yānk."

5 Cigwa pācu pī'a'yāwan, kägāgu tcitābināgusinit.

"Ontās, nimisā!" Idac imā" ācikāckābowā'u'disuwāt. "Nī-wing pī'tō'kamigāk tawī'a'pīta'kicin!"

Cigwa imā" maḍwātagwicinō" i" wīndigō", maḍwāpa'kitā'om'ā-wan utāsimaṇ. Kāwīn kaṇagā tcibīgwa'u'mint.

10 "Äyu', äyu', äyu!" inwā tcakābās ānāmaya-i'. Maḍwāgigitowan wīndigōn: "Tcakābās! kīgigitimāgis 'Nintābwāwīnānigō' ānāntamowanān. Kāwīn kīn awācimā kīmaṇitōwisī."

Tcakābās ājikigitut: "Kāwīn kītābīgūwāsiwāwā a'a'u nindāsīm, midāsuni'k pītābi'kisi."

15 Ānic ningutwā'tciwag iḡi'u wīndigōg. Pājik a" kīgitu: "Ānīna kāgījināgwa'k kābwāwagaṇāmīnt?" Ācipa'ki'tā'o'wāt ki'tci āni-gu'k, kāwīn gaṇagā pigwāckāsi a" ās. Tayōc maḍwānāwātcino tcagāpās: "Äya', äya', äya'! Mī-i'u, mī-i'u ici ānici'tamu'k! Kāwīn pō'tc kītāpigwawāsiwāwa. Pisindawicyu'k! Kīcpīn nōmaḡ wī'a'-  
20 yāyāg ningabā'kinā a" nindāsīm. Kāwīn wī'kā kīnawā kītākacki-tōsin tcibā'kināg a" nindāsīm. Aḡaṭaḡa wī'kwatci-i'k i" tcipā'ki-nāg!"

Kägä't a" wīndigō utānawipa'kwātcigwānān. Kāga'pī-i'gu sāgisi wīndigō. Cigwa tcagābās ājikaṇōnāt: "Mīnaḡ i'i'u wīkiwāsi-  
25 wāḡ? Naḡkāsa kamīgānininīm." Cigwa wīpā'kāpuwānān; pītci-naḡigu māmasi'kānit ini'u āsan, tci'ā'nigu'k mādcāwag wīndigōg.

Mīsa pināwītci't kī'ā'gōtā.

Of a truth, she then sought for the shell. Presently the woman found it.

"Truly pleased am I that you should give me the shell, for by means of it shall we be saved."

By this time near at hand were the others drawing, and almost now was he in sight.

"Come hither, O my elder sister!" And there beneath the shell they hid themselves. "Four times as thick as (the shell of) the earth, so let the thickness (of this) be."

At that moment then they heard the sound of the Windigōs arriving, they heard the sound of them striking his shell. But in no wise did they burst it.

"Hey, hey, hey!" cried the gnome from underneath. He heard the voice of the Windigō saying: "O gnome! you are to be pitied if 'I cannot be killed' be the mind that you have. Not a manitou of higher power are you."

The gnome then spoke, saying: "You would not (be able to) burst this shell of mine, for the length of ten arms is how thick it is."

Now, six was the number of the Windigōs. One of them spoke, saying: "How is it possible that the thing can be so difficult to burst?" When he struck it with all his might, not a whit did the shell break. Still yet could be heard the voice of the gnome whooping: "Hey, hey, hey! Now then, now then, you had better quit! It is impossible for you to burst it. Harken to me! If a little while longer you intend to remain, I will open this shell of mine. You yourselves could never open this shell of mine. Now, just you try opening it!"

Verily, the Windigō tried in vain to pry it up. And then at last alarmed became the Windigō. Presently the gnome then spoke to them, saying: "Is it that you do not intend to withdraw? Therefore then I will fight you." Then was he on the point of opening it; as soon as his shell began moving, with all speed departed the Windigōs.

And so the buttocks of the ruffed grouse now hang aloft.

## 47. FILCHER-OF-MEAT

(Āyāsā).

A<sup>a</sup> Āyāsā nījō'kwāwā; pājikowān ogwisān kāwīn widigāsiwān kwaya'k ijiwābisiwān. Ki'tci'ō'dāna udibāndānāwa, mī nīciwāt ugimāwiwāt.

Ningutingigu kägä't ināndam Āyāsā wī'ā'ndawābātamuwāt  
 5 wāwānūn kitcisāga'i'gāning imā<sup>a</sup> āndāwāt; nāwagām tagwānini i'i-wā ki'tciminisābi'k. Kigicāb sāga'ā'm Ayāsā ājipipāgit: "Misa cigwa tci'ā'ntawābantamānk ini'u wāwānūn!" Cigwa dāc udābwī kā'u-dā'pināng kipipīndigāwān ini' wīwān pigigitōwān: "A'kawā awipāckisu'k pinā."

10 Ājikānōnāt iniyōgwisān: "Ningwisīs, a'kawā awipāskis<sup>a</sup> a<sup>a</sup> binā."

Kā'u-dā'pināng a'i-nini 'i'i'u pāskisigān, "Ānīndi dāc āyāt?"

"Iwiti," utigōn ini<sup>a</sup> unucāyān.

"Ninā'tāgu ninga'i'cā."

15 "Kāwīn, ka'i'ciwītcīwīnigu," udigōn ini<sup>a</sup> unucāyān.

Kägä't ugīwābāmān nāmāḍabinit ini'u pināwān, mīsa imā<sup>a</sup> ki-pāckiswāt. Kācitinā ānicigīwāpa'tōt a<sup>a</sup>awinīnī; utānigānonān ini'yōsān: "Mī'i'ū cigwa tci'a'nimādcāyānk, kīnāgāta'u'gōmin." Mīnagwāna i'ū nicki-ā't ini'ōsan. Mīdāc i'i'ū ājipōsiwāt ājimādcī-  
 20 kwaciwāwāt. Mīgu iwiti a'pī tāgwicīnuwāt i<sup>a</sup> ki'tciminisābi'k, mīgu i'i'ū ānind pimādcānit i'i'ū anicinābā. Ānicigābāba'tōwāt; kācitinā omōjiginānāwān ini'u wāwānōn, kayāckwāwānōn. Āja ka'kina mādcāwa<sup>a</sup> anicinābā<sup>a</sup> anikiwānit. Mīdāc i'i'ū ugānōnigōn

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<sup>1</sup> That is, never transgressing in anything that would get him in ill grace with the manitous.

## 47. FILCHER-OF-MEAT.

Filcher-of-Meat had two wives; he had one son who was not married, (and) who was leading an upright life.<sup>1</sup> Over a large town they ruled, for both of them were chiefs.

Now, once truly thought Filcher-of-Meat that he would go look for eggs at a great lake where they lived; far out on the water was a great island of rock. In the morning out of doors went Filcher-of-Meat, when he then cried aloud: "It is now time that we go look for the eggs!" And when he took up his paddle, in entered his wives, who came saying: "Before you depart, go shoot a ruffed grouse."

Then he spoke to his son, saying: "My dear son, before you depart, go shoot the ruffed grouse."

When the man took up his gun, "And where is it?" (he said).

"At yonder place," he was told by his step-mother.

"I myself alone will go there."

"No, I will go with you," he was told by his step-mother.

Sure enough, he saw the ruffed grouse seated (there), whereupon there he shot it. Straightway back home went the man running. Immediately he spoke to his father, saying: "It is now time that we were starting on our way, (for) we are left behind (by the other canoes)." Now, as a matter of fact, he had angered his father.<sup>2</sup> And when they got into (their canoe), they then went paddling away. Accordingly, when at yonder big rocky island they were come, already then were some of the people coming away. When they went ashore, away they ran; at once they went to gathering the eggs, gull-eggs. Already had all the people started on their homeward way. Accordingly he was addressed by his father

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<sup>1</sup> Which the step-mother knew would happen. She had played upon the suspicion of the father, which would be the greater by the son having been gone so long with her in his company.



ōsan: "Tağa, ā' pitci wānicicingin ini'ⁱ wāwānōn kā'o' kusitōyānin, awimāmōn."

Midac i'ⁱ'ⁱ utānapwāmigūn ini'ō'san; ānicikunga'kī'u't. Mīna-wā ācinātagāmiwāpa'ā'minit. "Mānū, ningwisīs! nāsi'kən ini'ⁱ  
5 wāwānūn."

Ācīkwāckunit a'i'nini, mādcība'tō. Kā'i'citinā udawimāmōnan ini'ⁱ wāwānūn. Ānisāgābikiba'tōt ugīwābāmān ōsan āja mica-wagām. Ānic ājipīpāgimāt: "Ānin wīn wāndcinagata'o'yan?" Mēdac i'ⁱ'ⁱ udābwini ājigwā'kwābābwīyānigut. "Kī'nwānj kī-  
10 wāwīwinin."

Ā\*, mīsā'pānā, kīnagata'u'nt. Intāwā ājimādcī'tāt āsinī\* āci-kīwī'tayapī'kicimāt. Mīsagunā i'ⁱ wāwīgiwāmit mīdāsugun kā'a'yāt imā minisābi'kunk, kāwin kīgō omītcisīn. Ānic kāwin nin-kutci pima'kāmīgāsīnini. Kīgīcabitāc ā'pitci mīca'kwatini. Ājiki-  
15 wītāckānk ningutingigu ogīwābāmān awīya tcā'kicininit. Aji-nā'zi'kawāt, kuniginīn miciginābigōn. Kāgā't minditōwān. Mēdac i'ⁱ'ⁱ ājikānōnāt: "Nīmicō, tağa āja'ō'cin!"

"Āⁱ, nōcis! Nāntāwāpām āsin cāyāgawābi'kisit tcinisipiwā-pinaṭigu."

20 Cigwasa omī'kawān. Ājiwābānda'ā't, "Āⁱ, ōnagōstn imā nī'kwā-gānānk." Kāgā't āci'ō'nagōsit imā ukwākānāning.

"Nōcis, mī icapa'kī'tā'u'cin 'a'a'ⁱ gīṭāsinīm ānigu'k."

Ājipagi'tāwāt, ā'tā, kī'tcitātā'tabīnit, ānigu'k mādcānit. Ayā-bi'tāwagām ogānōnigōn. "Nōcis, wīdamawicin pīyāna'kwato'kāg.  
25 Ā'pitci ningusāg īgī'ⁱ ānīmī'kīg; mī'i'ⁱ ijipagi'tā'u'cin."

Ājipagi'tā'u'wāt. Kwā'tciku'ku tcimicagāmābisowāt owābān-dān 'a'awinini pīyāna'kwātōwāninig. "Kāmāwin nīdawītāma-

saying: "Now, there are some very nice eggs that I have gathered in a pile, them do you go fetch."

Whereupon he was unwilling to go when asked by his father; then away from the shore he pushed the canoe (with his paddle). Back again to the shore did (his father) shove (the canoe). "Please, O my little son! do go get the eggs."

When out leaped the man, he started on a run. Immediately went he to gathering up the eggs. When he ran out into open view (of the lake), he saw that his father was already far out on the water. Then he called aloud to him: "Why are you leaving me behind?" Whereupon then with the paddle was water splashed at him (by his father). "For a long while have I been calling you by name."

Well, now was (his father) gone, he was left behind. Therefore he set to work piling up the stones (and) laying them in a circle; that was going to be his wigwam. While he was ten days at the rocky island, nothing did he have to eat. Now, nowhere was the shore line in view. And in the morning very clear was the sky. While going round the (island), he suddenly saw some creature upon the shore. On going up to it, behold, it was a big Serpent. Truly big it was. Accordingly then he spoke to it, saying: "O my grandfather! do take me across the water!"

"All right, my grandson! Look for a round-like stone with some length, so that you may be able to handle it in case of need."

In a while he found one. On showing it to (the Serpent), "All right! Mount upon my neck." Truly then got he upon its neck.

"My grandson, now strike me a hard blow with your stone."

When he struck (the Serpent), ah, the speed (with which) it moved when it travelled through the water, with full speed it went. Part way out upon the water, he was addressed by it saying: "My grandson, let me know when a cloud is coming up. Very much am I in fear of the Thunderers; then do you hit me."

Then he hit (the Serpent). Just as they were arriving at the shore, the man saw a cloud coming up. "I doubt if I shall need

wāsi," ināndam. Mīndcimigu pācwābandāmuwāt i'i'ya'ki cigwa' onōtawā' 'i'i'ʷ ʷanimi'kiʷ. Cigwa ʷnāgwāsāwān, ʷjigwāckuhit aʷawinini. Pitcināgigu kā'kwāckunit āca nawātinimān ūmicōmisān. Inābit icpiming kī'ʷnibābiskibiwān; āciki'tcimawit. Intawa uta-  
 5 wipāpāgunān iʷ wīgwās; ā'kubīgātinig ʷji'a'-'tōd; ʷjinaṇāmāḍapit. Wī'kā ʷwi'i'ci'i'nābit, ābidink dac pāngi'kānig miskwi kī'a'-'tāni. Mīnawā ʷwi'i'ci'ʷnābit, kābāya'i'dac namatābi. Mīsa ʷwīci'i'nābit mīnawā, kāwīn dac kāgō kīpāngi'kāsinini. Mīsa i'i'ʷ undcita ābiding ā'ta kīpāngi'kānik. Intāwā ācimamōt, ācikackackwāmā-  
 10 gināng. Intawā ʷji'ʷci'tōt imā'sa wīnibāt.

Cigwasa tibi'kātini. ʷNi'kwācink āci'a'-'tōt iyōwīgwāśm. Way-ābanining āciwābandāng; ācipā'kinānk iyōwīgwāśm, kuniginin kinābikōnsān kīwāwiyāginōn. Mīdāsugun kā'a'yāt, mī'i'ʷ tibickō āniginini'pān īni'ʷ miciginābigōn. Ugaṇōnigōn: "Mīgwetc. ʷNīcā  
 15 guca nābwā'kwāwāmbānān nāyāp nīndōntcipmātis. ʷAmbāsa, ayāngwāmisin wīṭagwicinān iwiti ācāyan āntaiyaṇ. Kīstcinībiwa kīgātaniwābāmāg īngi'ʷ mātciemānidōg. Mīsa i'i'ʷ mīni'k kāga-nōninān. Nīmādcā, nōjis. Bōjo!"

Mīdāc i'i'ʷ cigwa kī'ʷnimādcāt 'a'a'ʷ inini. ʷĀ'pitci tābi'kātinig  
 20 owābandān wīgiwāmāns. ʷĀjita'pābit owābāmān mīndimōyāyan cingicininit. ʷĀ'pitcigu kī'kāwān ʷjigaṇōnigut: "Nōjis, pīndigān!" Kāgā't ājipīndigāt. Kā'pīndigāt, ogaṇōnigōn: "Nōjis, kīga'ʷcāmin."

Owābāmān a'ki'kōnsān ā'pitci agā'cīwān. Nibi ʷji'a'-'tōnit imā  
 25 a'ki'kōnsing. ʷAntunigāwān umackimutāng pāji'k mānōmin; āci-pō'tā'kwānit. Mīnawā mīn opōdā'kwānini. Mīdāc i'i'ʷ ʷji'ʷsānit

to tell it," he thought. And just as they were drawing into easy view of the land, then he heard the Thunderers. When it slowly drew up to shore, then off leaped the man. The moment that he jumped, then already was his grandfather seized. On looking up (into the air), there went (the Serpent) wriggling; then he began to cry. Accordingly went he and pulled off some birch-bark; by the edge of the water he placed it; then he sat down. When later he went to look, there was a drop of blood. Again he went and sat down, and a long while he sat. And then he went to look again, but not a single drop fell. And so for a purpose but a single drop had fallen. Accordingly, when he picked it up, he then wrapped it in the bark. Then he prepared a place where he intended to sleep.

In a while it was night. Where he rested his head he placed the birch-bark. In the morning he then looked at it; on opening the birch-bark, behold, there was a little Snake lying coiled up. When he was there ten days, then it was as large as the big Serpent formerly was. He was addressed by it saying: "(I) thank (you). It is due solely to your wisdom that I am back to life again. Come, now, have a care in arriving at your home, whither you are bound. Very great is the number of manitous that you will see along the way. Such is all that I have to tell you. I now go hence, my grandson. Farewell!"

Accordingly then on his way went the man. Late in the night he saw a small wigwam. On peeping in, he saw an old woman who was lying down. And very old was she by whom he was addressed: "My grandson, come in!" Truly then in he went. After he had entered, he was addressed by her saying: "My grandson, I am going to feed you."

He beheld a tiny kettle that was very small. Some water then put she into the little kettle. She sought in her bag for a (grain of) rice; then she put it into the kettle to boil. Also a blueberry put she into the kettle to boil. And then she placed the kettle upon the fire. And in a little while (the food) then began to boil.

imā ʔkutānk. Nāgʔtcigu ʔci·u·sunit. Inādam ‘aʔawinini:  
 “Ānina’ kā·i·citāwīsininiwānān? Na·ʔ·gātām!”

Mīdāc ‘iʔiʔ·u ʔjikaṇōnigut iniʔ·u mindimōyāyan: “Kāwīn, nōjis,  
 kidāgitām·wāsi ‘iʔiʔ·u ninda‘kik.” Ānic mī cigwa ʔgwācimānit iniʔ·u  
 5 utāki‘kōn. Cigwa ta‘kāsinini; ʔmi‘kwānāns ʔjipīndcisitōnit. Cigwa  
 ubimīnigōn. “‘Ā, nōjis, kʔgwāgitamu ‘aʔaʔ·u ninda‘kik.”

Mīdāc kʔgāʔt ʔjigwāba·ʔ·nk; kā‘kwāba·ʔ·nk mīgu·iʔ·u nāyāp  
 kā‘pi·a·‘kōckinānit iniʔ·u a‘ki‘kōnsʔan. Cigwasa ʔ‘pidci tābisinī.  
 Miṣāgu a‘pānā kā‘kōckinānit iniʔ·u a‘ki‘kōnsʔan. Ā‘pidcigu tayā-  
 10 wīsinit ʔjikaṇōnāt: “Indawā mī·iʔ·u, nō‘kō. Mīsa iʔiʔ·u tāgitām-  
 wāsiwʔag aʔ kida‘ki‘k.”

“Nōjis, kāwīn wī‘ka a·wīya ugīdamwāsīn iniʔ·u ninda‘ki‘kōn.  
 Nōjis nāckā kʔnāwābāmīcin!” Ācimādāṇdcigānit, tibickō mīgu iʔ·u  
 ʔci·a·yānit; mīgu iʔiʔ·u nāyāp kī‘pimōckināt a‘ki‘kōns. Cigwadāc  
 15 oḡānōnigōn: “Mī tāwīsinīyān.” Mīnawā ʔjigwāba·ʔ·nk aʔ min-  
 dimōyā, mīgu iʔiʔ·u ʔjītāgāckāpi‘kawāt. “Mīsa iʔ·u kīkitām·wak aʔ  
 ninda‘ki‘k. Mī, nōjis, icinibān.”

Kigicāp cigwa mīnawa tcībā‘kwāwʔan ʔjikaṇōnigut: “Wāgunān  
 kāmīnwāntāmʔan, nīngāgicisān.”

20 Ānic kīṅgōyʔan mī·ʔ·tagu iniʔ·u wānāt aʔawinini. Ācikaṇōnāt  
 ō‘kumīṣʔan: “Kīnigu kāwīnācāmīyʔan.”

Mindimōyā āndāswāwanagatinig wīsinīwin ōpōdā‘kwā·ʔ·mīni.  
 Kʔgāʔt mīnusā‘kwāwʔan. Kā‘kīzīsā‘kwānit ʔcimīnigut. “Āʔ,  
 nōjis, mīmādāc iʔiʔ·u tcigīdamwʔat ‘aʔaʔ·u ninda‘ki‘k.”

25 Mīsa tibickō, kāwīn oḡitām·wāsīn. Intawāsa mī·iʔ·u ʔcimīnāt.

Thought the man: "How am I going to have enough to eat? There is (so) little!"

Thereupon he was addressed by the old woman saying: "No, my grandson, you will not eat (all that is contained in) this kettle of mine." So then presently she lifted her kettle off (the fire). In time it became cool; then a little spoon she placed within it. Then he was given (the kettle). "Now, then, my grandson, try to eat up (all that is in) this kettle of mine."

Thereupon truly he dipped out (the food); when he had dipped it out, there was still as much in the little kettle as there was before. In a while was he very much satisfied with food. And there was all the while the same amount (of food) in the little kettle. And when he was thoroughly sated with food, he then spoke to her, saying: "Now, that is enough, my grandmother. The truth is, I cannot eat up all (that is in) your kettle."

"My grandson, never has anybody eaten up all (that was in) that kettle of mine. My grandson, just you look at me!" Then she began eating, whereupon there was as much as before; accordingly with as much as before did the little kettle fill. And then he was told: "Now have I eaten enough." And out the old woman dipped (the food), whereupon she then scraped it clean. "Therefore have I eaten all (that was in) my kettle. Now, my grandson, go to sleep."

When in the morning she cooked some more food, then was he addressed by her saying: "Whatsoever you may like, I will cook it (for you)."

Now, some fish was all the man mentioned by name. Then he said to his grandmother: "It is with you to feed me as you will."

The old woman put into her kettle to boil every kind of food that was. Truly nice was the cooking. When she was done with the cooking, then was he given (the food). "Now, my grandson, perhaps this time you will eat all (that is in) this kettle of mine."

It was as before, he did not eat it up. Therefore then he gave it

"Nō'kō, kāwāsā ningitāmwāsī 'a'a'u kida'ki'k. Misa i'i'u cigwa' ṇimādcāyān."

“Nōjis, aṅgāwāmisin! Kāgā’t saṇaṇat imā ācāyan. Maḍci-  
maṇitōg kīgawābamāg imā ācāyan.” Misa i<sup>u</sup> aṇimādcā a<sup>a</sup>awinini.  
5 Ā<sup>a</sup>pitci tābi<sup>a</sup>kaṭinig owābandān wigiwām; ājita<sup>a</sup>pābit owābamān  
mindimōyāya<sup>a</sup>, nīciwa. “Nōjis, pīdigān!” kī<sup>i</sup>kitōwa<sup>a</sup>. “Wā-  
gunācīnā kā<sup>a</sup>camāṅg ‘a<sup>a</sup>’u kōjisinān? Taṇa, pimitā acamādā<sup>a</sup>  
kōjisinān!” Ācimamōnit unāṅaṅ; cigwa ācikwā<sup>a</sup>kitānit aṇtunigā-  
wān. Mīnaṅgwaṇa i<sup>u</sup> minīwitcīngwānānit, mītaṇ i<sup>u</sup> unāṅaṅing  
10 taṇaṅgwaṇaminit. “‘A<sup>u</sup>, wīsinin.”

Kägä't äci·u·dä' pināṅk unāḡaṅ, mīdāc ini'<sup>u</sup> cāṅwāciwāṅ äci·ä·  
bātcī·ä't mādcinit, äcigitānit. "O<sup>o</sup>, nō'ku, kitōnāḡaṅ!"

Kägä' t minwäntam mindimöyă. "Misa 'i'i'u tcinibut a'awinini," inändam. "Mī'i'-we, nōjis, ijinibān."

15 Kāgā't ācigawicimut a'awinini. Ningutingigu cacāngicink a'awinini kīpidōtāwān cigwa ōmā obitusānigōn uminīwitcingwanānini. Ānic udaka'tcicimān kayā īni<sup>u</sup> ucāngwācīmān udayāwān ājigānōnāt: " 'A.ā.'u, mīgāni'k!"

20 "Nōjis! ningī'kamigō'k kitaiyag!"

Misagu i<sup>u</sup> kī·ṇinisāwāt ini<sup>u</sup> mindimoyāyan. Kā·i·ckwānisāwāt, mīnawā pāci'k kī·ṇi·u·di'tināwāt ini<sup>u</sup> mindimoyāyan. Misagu i<sup>i</sup> mīndcinij kīnisāwāt. Misa cigwa kiwāna'kit a·i·nini; pisānigu kā·i·cinibāt. Kwäckusit, ācāntunigāt; kägä't unīcīcinini  
 25 wīsinīwin mā'kank; iwāsa mādcinit i<sup>i</sup> mindimoyāya<sup>l</sup>. Misagu i<sup>u</sup> cigwa mādcī'tād tcībā'kwād; kā'kici'tād wīsinī.

Misa cigwa animādcād. Nayāwa'kwānig owābandān wigiwām;

<sup>1</sup> Mystic pouch of the skin of a woodchuck.

(back) to her. "Grandmother, I am not able to eat up (all that is in) your kettle. It is now time that I was setting out upon my way."

"My grandchild, be on your guard! Truly difficult is the way whither you are bound. Evil manitous will you see whither you are going." Thereupon then on his way started the man. When it was late in the night, he saw a wigwam; on peeping in, he saw some old women, two they were. "My grandson, come in!" they said. "What shall we give our grandson to eat? Come, some grease let us feed our grandchild!" Then one took a bowl; then, turning about, she sought for something. It happened that she was afflicted with pus in the knee, whereupon out into her bowl she squeezed it. "Now, then, do you eat!"

To be sure, then picked he up the bowl, whereupon he got the mink to eat it, (and the mink) ate it all. "Here, my grandmother, is your bowl!"

Truly pleased was the old woman. "Therefore now will the man die," she thought. "Now, my grandchild, do you go to sleep."

Truly then down to sleep lay the man. And by and by, while the man was lying down, there crawled hither (one of the women) under whom he was held down by the pressure of her foul knee. So to his woodchuck<sup>1</sup> and his mink<sup>2</sup> that he had he spoke, saying: "Come, fight her!"

When they leaped upon the old woman, then he heard her say: "O my grandson! I am being chewed up by your pets!"

It was then that they killed the old woman. After they had killed her, then the other old woman they seized. Whereupon both they slew. So then it was that the man was safe; and in peace then he slept. When he woke, he searched about; truly nice was the food that he found; it was what the old women ate. And then it was that he set to work cooking a meal; when he had (things) prepared, he ate.

So then it was that he started on his way. When it was noon,

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<sup>1</sup> Mystic pouch of the skin of a mink.



äcita'päbit, mīsa gāyābi nījiwa<sup>1</sup> mindimōyāya<sup>1</sup> nāmaḍabinit. "Nō-  
jis, pīndigān." Ogañōnigō<sup>1</sup>: "Pīndigān!"

Kā·u·nābit migōsān sasāgāpi'kisininiwān utōskwaninink. Wā-  
wāni ki·ā·čamigō. Cigwa a'ki'kwān ācōnāgōnānit; pimidā opōdā-  
5 'kwā·ā·mini. Ācikañōnigut: "Nōjis, tibātcimun wīsāga·ā·mān."  
Ānic kaḡipīngwāwa<sup>1</sup>. Cigwasa āci·ā·čamigut. Kā·i·ckwāwisinit  
mī·i·<sup>a</sup> cigwa a·i·da·i·ckwānt kipimī·i·nāwigañāpinit.

"Mimāwīni·i·<sup>u</sup> wā·u·ndciniciwāt ini·<sup>u</sup> odōskwāniwān," ināndam.  
Cigwa mī'tig utaiyān, u'kunās ājinimā'kwa·ā·nk. "Nō'kō, cigwa  
10 nintānisāga·ā·m." Āni·i·jitō'kawāt u'kunās.

Utōskwāna·i·gāwān ini·<sup>u</sup> mindimōyāyan, mīnāsāb āntōtāmīnit  
ini·<sup>u</sup> pācig mindimōyāyan. "Nintāngwā! nintānamī'kwawā!"

"Kayā nīn, nindāngwā! nintānumī'kwawā!"

"Nyā, nindāngwā, kīnic!"

15 "Kayā nīn nindāngwā, kīnic!"

Mīsa i·i·<sup>u</sup> tābita kinisitiwāt īgi·<sup>u</sup> mindimōyāg.

Mīsa i·i·<sup>u</sup> pidcīnaḡ ācizāga·ā·nk a<sup>1</sup>awinini. Animādcā. Ningū-  
tingugu owābāmā udinīgañā<sup>1</sup> pañāgu tā'kama'kamig. "Kāwīn nīn-  
kutci kītā·i·ciwīmāskawāsīg," ugī·i·gōn ini·<sup>u</sup> omicōmisān. "Ānicnā  
20 kā·i·citcigāyān? 'A·a·<sup>u</sup>, nīmicō, āmbāsa', wīcibāyāni'kān!" udinān  
ini·<sup>u</sup> utāga'kutcicīmān. Āciki'tcipaḡwīt. "'Ā<sup>u</sup>, mī gwaya'k  
ināni'kān!"

Kāgā't ājimādāni'ka't a<sup>u</sup> ka'kutcic mīgu 'i·i·<sup>u</sup> ānitanisit. Kāgā't  
kiciyāni'kāwan. Kumāgu a'pī pāgamāni'kānit, ugañōnān: "Mī·i·<sup>u</sup>  
25 cigwa icipa'pāni'kān!"

Kāgā't ācipa'pāni'kānit; pitcīnaḡigu pāpāni'kānit ācitāḡickā-  
wānit i·i·<sup>u</sup> untinīgañā<sup>1</sup>, pañāgu, "Sā<sup>1</sup>!" kā·i·nwāwācininit utinī-

<sup>1</sup> Mystic pouch of the skin of a woodchuck.

he saw a wigwam; on peeping in, just as before, (he saw) two old women that were sitting down. "My grandson, come in!" He was addressed by them saying: "Come in!"

When he sat down, (he saw) some awls sticking out from each elbow. Well was he fed by them. Presently they hung up a kettle; some grease they put in to boil. Then he was addressed by them saying: "My grandson, make known by word when you wish to go out of doors." Now, they were blind. Presently he was fed. After he had finished eating, then it was that on both sides of the door they took their places.

"That, no doubt, is the means that they will take to kill me, with their elbows," he thought. Presently he took a stick, then he hung his blanket upon it. "My grandmother, now I am going out of doors." Then he touched them gently with his blanket.

One old woman then began to use her elbows, and the same thing did the other old woman. "O my friend! I am trying to hit him."

"So am I, O my friend! I am trying to hit him."

"O my friend! you are killing me!"

"And me, my friend, you are killing me!"

Thereupon both of the old women killed each other.

And then presently out went the man. On his way he went. And by and by he saw some shoulder-blades (hanging) across the way before him. "In no direction can you go to pass around them," he had been told by his grandfather. "So what am I now to do? Now, my grandfather, come, make a passageway under the ground!" he said to his woodchuck.<sup>1</sup> Then he took it out from the bosom of his garment. "Now, then, straight ahead do you dig the way!"

Truly then did the woodchuck start digging the hole, and right there (behind) was he present. Truly fast did (the woodchuck) dig. When a certain distance it had dug, he spoke to it, saying: "Now, then, dig up towards the surface!"

Truly then it dug up towards the surface; as soon as it came up to the surface, it then touched the shoulder-blades; and then everywhere, "Sā!" was the clank of the shoulder-blades striking (to-

gana<sup>1</sup>. Āḡatcigu kistci·ā·nimuca<sup>1</sup> paḡamipa·i·tiwa<sup>1</sup>, mīgiwa<sup>1</sup>; umi-  
giniguwā<sup>1</sup>. Kigigitōwān unicinābān: “Wāgutugwān nā migitumu-  
wāgwān īgi‘u!”

“ ‘A‘a‘u, sāsāḡīngwāpaḡisun, nintāḡa‘kutcīcīm!”

- 5 Kāḡā‘t ājinōndāḡusit tci·ā·nigu‘k a‘a‘u aga‘kutcīci. Mādwāḡi-  
gitōwān inininiwān: “Kāḡōwītug āwanini māḡitāmuwāt.”

“Mī·i‘u ningutci kānijimātcāyān kāwīn ḡāḡō nindā·i·nāba-  
tci·ā·sī ‘a‘a‘u ka‘kutcīci.”

- Kāḡā‘t mādwā·i·cimādcānit. Cigwa āḡigigitōnit pā‘kic miginit  
10 inī‘u animucaḡ: “Ayāsā ogwisān nimiginimānān.” Pā·i·jiwacki-  
ḡāpāwinit, mīsa undcita‘ ānigu‘k ājinōndāḡusit a‘ ka‘kutcīci.  
Āḡipīyāwasigwāyābit pa·i·jipīndā‘kunaminit upāskisigānini. Ānic  
ācinawāḡatāḡank a‘a‘u aka‘kutcīci, ḡigitōwān inī‘u ininiwān: “Ānīn  
kā·i·cināḡusit Ayāsā ugwisān?” A‘ ga‘kutcīci mīnawa āci·o·tā-  
15 ‘kunāminit i‘ pāckisigānini. Mīsa i‘i‘u ānicimādcānit, mīḡu ḡayā i‘  
animucaḡ kimādwāmādcānit.

- “ ‘A‘a‘u, māḡāni‘kān! Pācu mī·i·mā undcipa‘pāni‘kān.” Kā-  
pa‘pāni‘kānit āḡisāḡa·a·mowāt. “Mīsa i‘ kīkābi‘kāmaḡk mīni‘k  
mādcimaḡnidōḡ āyāwāt.” Ānicimādcāwāt, nāyāp mīnawā ācipīn-  
20 dōmut inī‘u uda‘ka‘kutcīcimaḡ. Ā‘pitci pācu āndāwāt. Ānic  
kī‘tci·ō·dāna. Cigwa udābābandānāwa ududānawiwā. Āḡitāḡwici-  
nōwāt.

- Ayāsā nōndam ugwisisān ḡāḡwicininit. Āḡipipāḡit Ayāsā:  
“Ānicinābātug! ningwisis mādwātāḡwicin. Awāḡwān ucki·a·ya·i.  
25 āyāḡwān oḡāni·ā·paḡitōn i·i·mā<sup>1</sup> kābi·i·cita‘kukīt. Māḡicā pig-  
wasitācinūtug. Kayāḡaḡ kitutāwāḡāniwāḡ a‘paḡini‘k kābicitāḡu-  
‘kīt a‘ ningwisis.”

gether). Afterwards some huge dogs came running up, they were barking; by them were (he and his pets) barked at. Up spoke some people, saying: "Wonder what may it be that they are barking at!"

"Now, then, pop out your face, my woodchuck!"

Truly then with a very loud voice did the woodchuck make itself known. Then (the boy) heard the voice of a man saying: "There surely must be something there which they are barking at."

"Therefore will I start off somewhere, for of no use now can I make this woodchuck."

Truly then (he heard) the sound of them going away. Presently (he heard) some one speak, while at the same time the dog was barking: "At the son of Filcher-of-Meat are we barking." When roundabout the other turned, then purposely with a loud voice did the woodchuck make itself heard. As it peeped through the ground, (it saw) some one thrusting in a gun. So, when the woodchuck seized it, up spoke the man, saying: "How is the son of Filcher-of-Meat going to look?" Then back from off the woodchuck (the man) took his gun. Thereupon then departed the man, and the sound of the dog was also heard going away.

"Come, keep on digging the hole! Near (is) the place where you shall go up to the surface." When (the woodchuck) had dug through to the surface, then out they came. "Therefore now have we passed where all the evil manitous are." When on their way they continued, then back into the bosom of his garment he put that woodchuck of his. Very close was where they lived. Now, (it was) a great town. Presently they came in sight of their town. Then they arrived.

Filcher-of-Meat heard that his son had arrived. Then with a loud voice called Filcher-of-Meat: "O ye people! the news is that my son has arrived. Whosoever has anything new shall throw it in the path where (my son) is to step. Perhaps his feet may be sore. And your treasured goods do you also fling in the path where my son is to step."

Kägä't ʔanicinābäg ʔnō'kātcigān wānicicinig ʔni·i·ci·ā'pāgitōwāt  
ayā'pī kābīcita'kukīnit nanāsawaya·i' iyutatāwāgāniwā. Mīsa nā-  
sāp 'i'i'ʔ ācitcigāwāt ayā'pī kābīcitaḡu'kīnit ani·a'pāgināwāt.

“Āʔ, mī·i'ʔ kābī·i·cimādcāt ningwīsis!”

- 5 Kägä't aʔa·i·nini ʔnijimādcāt. Kägä'tsa kāwīn minwāndaʔi  
aʔa·inini nā'tamickānk iʔ ano'kātcigān. Ningutci uticiwābickān.  
Minawā utawāgānān ningutci uticiwābickawān ʔjīkīgītut a inini:  
“Kägä't pī'tcā kī·a·winagata·u't aʔa'ʔ nōs. Nābāwicina nindāwipi-  
gusitācin? Anicā nīn aʔa'ʔ nīmāmā pa·u'ndcikiwāyān.” ʔnimādcā  
10 nāci'kā. ʔjiwābāmāt ogīn pingwācāgit cingicinini, ā'pidci kāwīn  
gāgō uckīciguni.

Mī nangwāna iʔ Ayāsā māwīnit wīwān. Ningutci ogīwā'pāginān;  
āciqacki'tōt ugī·u'pa'ki'tā·o·wān īni'ʔ wīwān.

- Mīdāc i·i·ʔjīkanōnat aʔa'ʔ inini: “Ningā, ʔnīn wīn i'i'ʔ wāndci-  
15 cināgusiyaḡ?”

“Kā, kāwīn kiwābamisinōn. Ningīpāpāckāba·u'k aʔ kōs.”

“Wāgunān dāc i'i'ʔ kā·u'ndcitutawi'k?”

“Mīsa i'i'ʔ māwiminān kā·u'ndcitōtawit.”

“Ningā, kīnayā'tāḡu kīgīma?”

- 20 “Kāwīn, mīsa ḡayā wīn aʔa'ʔ tīndīsi kāmawimi'k; kāyādac wāḡuc  
kīgīmawimi'k; kāyā aʔa'ʔ papa'kwānātcī kīgīmawimi'k. Mīsa i'i'ʔ  
mīni'k kāmawimi'kwā.”

- “Ningā, mīḡu imā cacīḡicinini a'kawā nibi ninganāntawābān-  
dān.” Kägä't ācimādcāt, nibi cigwasa upīdon. “Tāḡa, ningā,  
25 kīwī'kizībiginin.” ʔjīmādcī'tāt kizībīgīnāt ugīn. Ā'pidci kā-  
'pīnābāwanāt, mīsa' kāwīn ugāckitōsīnini uckīciguni. Mīdāc i'i'ʔ  
pājig ʔjipōdātāḡk i uckīciguni, mīdāc i'i'ʔ kīwābīnit. Kāyābi pājī'k

In truth, did the people then cast the goods that were nice along the path where he was to walk, (placing them in such a way that) at every other step (he walked upon one of) their treasured goods. And so they all did the same thing by placing one after another their purchased goods along the path where he was to step.

"Now, therefore, let my son come on!"

Sure enough, the man then started along. Truly displeased was the man with the first treasure that he stepped upon. To one side he kicked it. Another of the treasured goods aside he kicked. Then up spoke the man, saying: "Truly very far on the water did my father leave me. Pray, why should my feet become sore for having walked thus far? Only for the sake of my mother have I returned home." On his way he continued alone. When he beheld his mother nude as she lay, (he saw that) she was entirely without any eyes.

It was so that the wife of Filcher-of-Meat was weeping. Into a certain place he had flung her; as hard as he could he had beaten his wife.

Accordingly then to her spoke the man, saying: "O my mother! what is the matter, that you should look so?"

"Oh, I cannot see you. I have had my eyes punched through by your father."

"Why did he do that to you?"

"That I had wept for you was why he did it to me."

"My mother, were you the only one to weep?"

"No, it was also the bluejay that wept for you; and the fox wept for you; and the bat wept for you. Such was the number of them that wept for you."

"My mother, in that very spot do you continue to lie till I first go seek for water." Truly, when he departed, presently some water he fetched. "Now, my mother, I want to bathe you." Then he set to work bathing his mother. After he had bathed her very clean, unable was she yet (to see) with her eyes. And so, when he breathed upon one of her eyes, she then could see. Upon her other

uskiciguni ugipōtātāmawān; mīsa i<sup>u</sup> gīwābinit. Kā·i·cināsi'kank  
uda·i·i·mini kipitcikunayā·ā·t iniyōgīn. Kā·i·cisagini'kāt kā·i·  
cikiwāwināt. Pāndigānāt, "Kāgu', nōs, mīnawā wī'kā kīgō tōta-  
wā'kān a<sup>u</sup> nīmāmā!"

- 5 Cigwadāc anitibi'kātini. Kāgā't nickātisi. Cigwadāc kawicimu  
kātibi'kātinig. Cigwa pītābābini ājināgamut: —

"Nōngum nibi tasa'kidā,  
Mīgu gayā iya'ki tcisa'kitāk.  
Mīdāc ā'ta īgi<sup>u</sup> kāmawimwāt kābimādisiwāt."

- 10 Ina·ā·m āci·ā·mātcimāt iniyōsān.

Omādwā gānōnigōn ōsān: "Kāwīn tā·i·ciwābāsinōn. Ānīn a'pī  
kāsa'kitāg i·i·<sup>u</sup> nibi? Kāmawīn kīmi'kawisī, ningwisīs. Kītini-  
gāntān kīya'." "

- 15 Aci·u·nickāt a'awinini. Ubīgwa'kōn nīcininiwān, gākīnwā'kwā-  
nwīn; ā'pitci sasāgātcigātāniwān kayā ini<sup>u</sup> umi'tigwābīn. Ājisā-  
ga·ā·nk ājipīpāgit: "Anicinābātug! nōngum kaka'kāntānimiyāg  
kinibom." Āci·i·na·ā·t micawāgām. Kā'pāngisininig upigwa'k  
ājinawātītānik i'ī<sup>u</sup> nipi.

- 20 Sāgitcisāwāg ānicinābāg, kāmiskwa'kunānig i'ī<sup>u</sup> nipi. Kāgā't  
sāgisiwāg anicinābāg.

- Mīnawā pācig iyōpigwa'k nō'pīming ācina·ā·t. Kāpāngisininig  
i·i·wisa ūpigwa'k, mī nāsāp ācipiskānānig. Ā'tā', kāgā't kīciyā-  
kitāni! Owābāndānāwa anicinābāg. Mīsa miziwā, cigwasa miziwā  
kinawātītāni. Mīdāc i'ī<sup>u</sup> ācipīpāgit: "Kāmawimiyāg o·o·mā<sup>a</sup>  
25 ijāyu'k! Kayā a'ā<sup>u</sup> nīmāmā tābimātisi."

Mīdāc o·o· ācinībuwāt.

Cigwa ōsān pīdcipa'tōwān. "Ningwisīs, ānīn gātiyān? Mānu  
ningawipimātis!"

eye he breathed; accordingly then she saw. When he had fetched her garments, he clothed his mother. After he had taken her by the arm, he then fetched her home. When he led her in, (he said,) "Don't, my father, don't you ever again do so to my mother!"

In a while the night was coming on. Truly angry was the youth. And in time he went to bed, when it had become dark. In due time came the dawn, when he then began to sing:—

"This day shall water burn,  
And the earth shall also catch on fire.  
And then only they that wept for me shall live."

Thus he sang as he woke up his father (by the sound of his song).

He heard the voice of his father speaking to him: "It will not happen. When has it been that water burned? You cannot possibly be in your right mind, my dear son. You are doing ill to yourself."

Then up rose the man (from his couch). Two arrows he had, they were spear-like; very handsomely adorned also was that bow of his. When he went outside, he then called aloud: "O ye people! now shall die (all) you who rejoiced in my misfortune." Then he let fly an arrow far out upon the water. When his arrow fell, then the water caught on fire.

Out of doors rushed the people, for in a red blaze was the water. Truly frightened were the people.

His other arrow he let fly inland. When yonder arrow of his had fallen, then in the same way up blazed the fire. Ah, in truth, swiftly sped the fire! The people saw it. It was everywhere, and presently it went burning everywhere. Thereupon then he called aloud: "You who wept for me, come you hither! And my mother shall also live."

And this was the way they died.

In a while then came his father running. "My dear son, what will happen to me? Do let me live!"



"Nös, imä ki' pimitawising, minä pindigäyu'k."

Kägä't äcipindigawät. Äyäsä mānu tcitagupimätisit. Kägät cigwa ickwä'kitāni imā nibawiwät pināwiticit āndacagōtäg.

#### 48. THE WOMAN WHO TURNED INTO A BEAR.

A<sup>a</sup> kākä'k i'kwāwān uwidigāmān, ā'pidci ucingānimān, mī·i'·<sup>u</sup>  
 5 uwipācwābāmigōn; mī a'pānā kabātibi'k udōpā·i·gōn. Kägä't  
 kāwīn ināndā<sup>a</sup>zī tcibācwābāmāt ini'kwāwān. Ōsān ayāwān kayā  
 ini'·u ugin. Mīdāc i'·i'·<sup>u</sup>, "Āmbāsānō, nīngamādcā," udinān ōsān.  
 "Kägä't nicīngānimā a·i'·kwā. Kāwīn wība ningātagwici<sup>a</sup>zī."  
 Kägä't ācimādcāt a·i·nini.

10 Mīdāc i'·i'·<sup>u</sup> a'awi'kwā nickādisit. Kimādcānit ini'·u ininiwān,  
 "Tağa, nīnganīsimān iniyōsān kayā ini'·u ugin." Mīdāc ācima'kō-  
 wit a·i'·kwā.

Ānic tci·ō·dānāng ayāwāg, wīnidāc udipāndān iwudāna a<sup>a</sup>·<sup>u</sup>  
 a'kiwā<sup>a</sup>zī.

15 Mīdāc i'·i'·<sup>u</sup> ācimādcād a·i'·kwā mī·i'·wā kīkacki'tōt i'·i'·<sup>u</sup> ma'kūwit;  
 ā'pidcigu kīki'tciminditō. Mīdāc iwiti ā'kwā'kwāni'k kāpi·u·ndci-  
 pīpāgit, ka'kina' ācisāga·ā·muwāt īgi'·u ānicinābāg. Cigwa pācu'  
 pātagwicing ma'kwa, pīndigāsāwāg ānicinābāg. Udā'pināmowāt  
 upāckisigāniwān kayā ini'·u o wāgā'kwātōwān māwīnāwāwāt.

20 Mīgū ini'·u ni'tām a'kiwā<sup>a</sup>zīyān iwāgimāwīnit nāsāt. Mīdāc  
 imā ānawipa'kitā·u·nt wāgā'kwātōn kāwāsā unisāsiwāwān.  
 Ka'kina udānumāmawō'kawāwān ānupāckiswāwāt, kāwīn pig-  
 wāckōsusī. Ānind ānōcimōwāg pōtc ka'kina ājīnisāt. Ga'kina  
 kānisāt mī cigwa nō'pinānāt ini'·u cāngānimigut ini'·u ininiwān.  
 25 Kumāgu a'pītagwicink pabima·ā·nāt, nīngutingigu utābi'tawā

"My father, over there in the vacant space (away from the fire), there you (and the rest) enter."

To be sure, then (there) they entered. Filcher-of-Meat, however, was permitted to live with the rest of them. In truth, then the spot where free from the fire they stood was where the buttocks of the ruffed grouse hung aloft.

#### 48. THE WOMAN WHO TURNED INTO A BEAR.

Bird-Hawk lived with a woman; very much he hated her, for attempt was made by her to be intimate with him; and so throughout the whole of every night he was kept awake by her. Truly no desire did he have to be intimate with the woman. He had a father and a mother. So then, "Therefore I am going away," he said to his father. "Really do I hate the woman. Not soon will I return." Truly thence departed the man.

Thereupon then was the woman angry. When the man was gone, "Now, I am going to his father and mother." Accordingly then into a bear the woman was changed.

Now, in a great town they lived, and the old man himself ruled over the town.

And so then away went the woman, whereupon she then brought it about that she became a bear; and ever so big was she. Thereupon, when from yonder place at the edge of the forest she called aloud, then out came all the people. When near by the bear was come, then into (their wigwams) hastened the people. They seized their guns and their axes to go to attack (the bear).

And the first she slew was the old man that was chief. And though she was then beaten with axes, yet they could not kill her. All of them together tried going against her, in vain shooting at her (with guns), but she was impervious. Some tried to flee, but in spite of that she slew them all. After she had slain them all, she then followed after the man who hated her. When a certain distance she had come on the trail (along which) she was following

maḍwāsāsā'kwānit anicinābā<sup>†</sup>; kuniginin, owābāmā<sup>†</sup> anicinābā<sup>†</sup>  
 pā'tanininit wāyābāmigut. Mī cigwa pimawina<sup>n</sup>int, pāckiziga<sup>n</sup>an  
 ānupāckisunt; mīgu i<sup>i</sup>'<sup>u</sup> ana'kōtābibināt ānibō'kutcibināt. Kāgā't  
 nībiwa unisā<sup>†</sup>. Abā'pic ga'kina kānisāt, kāwīn awiya ini'<sup>u</sup> ininiwān  
 5 ini'<sup>u</sup> gācingānimigut; mīdāc i<sup>u</sup> mādci'tād aninantwa'a'tcigāt, mīsa  
 kāwīn ningutci omi'kwa'a'nāsīn. Kāga'pīgu icpīmink mi'tigunk  
 ānu'i'nābi, ningutingigu ugīwābāmān āgōsinit. “'Ā, nōngum  
 ā'ta kibimādis!” Āci'a'kwāndawāt 'a'a'<sup>u</sup> ma'kwa; payācwābā-  
 māt ugānōnigōn: “Kigītimāgis nindānisā ānānimiwānān.”

10 “Mi'tcaya'i' kīgāmīgātimin.”

“Kāwīn, mīgu'o'mā<sup>a</sup> wāta'pināninān.” Umi'tigwābīn āji-ō-  
 tā'pināt kayā upikwa'k a'i'nini. Pidāntawānit nāwā'kiga<sup>n</sup>an āci-  
 pimwāt, kīsāngāngāsini<sup>n</sup>i i<sup>u</sup> pikwa'k. Kāgāgu pa<sup>n</sup>gicinōn. Mīna-  
 wā pācig ubikwa'k umāmōn; ājipimwāt wawīngā ucāpunawān;  
 15 nāgātcigu ājipa<sup>n</sup>gicininit.

Misagu i<sup>i</sup>'<sup>u</sup> kāgā't kī'a'ninibunit ācinisāndawāt. Mi'tigōn  
 āci-ō'kwā'kwisitōt; kā'u'tā'pinānk ini'<sup>u</sup> ubikwa'kōn, nībiwa  
 ugī'a'tōnān ini'<sup>u</sup> misān. Kā'i'jisa'kawāt inābit, ōdāna pa<sup>n</sup>āgu  
 kābō'kutcicininit anicinābā<sup>†</sup>. Umi'tigwābīn udōdā'pinān kayā  
 20 obikwa'k. Ājīcpāngwa'a't pīpāgi tci'ā'nigu'k: “Anicinābātug!  
 nimbikwa'k kibisi'kāgunāwā!”

Unickāba'i'tiwa<sup>g</sup>; kāgā't unickāba'i'tiwa<sup>†</sup> anicinābā<sup>†</sup>. Mīsa'  
 nāsāp ājipimādisini'pa<sup>n</sup>, nāyāp kiminu'a'gānit. Ināndam a'awinini:  
 “Mīmāwini i<sup>u</sup> kinisāgwān ini'<sup>u</sup> nōsān. Intāwā ninga'i'cā.” Kāgā't  
 25 mādca; ānitābābandānk ōdāna, kāwīn ga<sup>n</sup>agā pājik pimādisisiwān.  
 Inābit ā'kwā'kwānig undāba'tāni. Ājigāgimā'tōd pācu āciwa-

him, she suddenly caught the sound of some people whooping; lo, she beheld some people, many in number, looking at her. Then was she pursued, then with guns was she shot at, but to no purpose; whereupon as fast as she could catch them she tore them in two. In truth, many she slew. In a while, after she had slain them all, there was nothing (to be seen) of the man who hated her; whereupon then she set to work looking for (the signs of his trail), but nowhere could she find his tracks. At last up a tree she looked, and of a sudden she saw him perched upon (a limb). "Ah, this is the only moment left you to live!" Then up the tree climbed the Bear. When getting near to him, she was addressed by him saying: "You are a poor fool to be possessed of the thought that you can kill me."

"Down on the ground let us fight with each other!"

"No, right in this very place do I intend to kill you." Then the man took his bow and arrow. As (the Bear) came climbing up, then in the centre of the chest was where he shot her, up as far as the feathers went the arrow. And almost did (the Bear) fall. Another arrow he took; when he shot her, clear on through he sent the arrow; and in a little while down fell (the Bear).

And so, when in truth (the Bear) was dead, then down the tree he climbed. A heap of wood he then piled up; after he had picked up his arrows, he put on a great deal of fire-wood. After he had set fire to (the Bear), he looked, (and saw that) all the people of the town had been torn apart. He picked up his bow and arrow. As he shot into the air, he called aloud: "O ye people! by my arrow will you be struck!"

Up they quickly rose together; in truth, up quickly rose the people together. Thereupon back to the same life as before they came, back to the same state of well-being they returned. Thought the man: "It is possible that she may have slain my father. Therefore thither I will go." In truth, he departed; when on his way he came in sight of the town, not a single person was there alive. When he looked towards the edge of the woods, some smoke was lifting (there). Then, going stealthily up to (the smoke), close by

wācicink. Wipagu kīpimisāga·a·mōn udā'pitci·u·cīmāyaṇ miziwā umigīwiyaṇ; aḡawāgu unisitawinawā, ānīc i'kwāsānsaṇ ini'<sup>u</sup> ucīmāyaṇ ā'pidci kagwātaḡināḡusiyaṇ. Kāwīn gayā wāpisi a·i·'kwāsāns. "Āmbāḡicsa umā na'ka'kāyā pī'i·cāt!" ināṇḡam a·a·  
 5 inini. Kāḡā't pī'a·i·ntāci'kāwaṇ iniyōcīmāyaṇ. Pācu imā pi'a·yāwaṇ, āḡikaṇōnāt: "Nicīmā, nintaḡwicin."

Mīgu imā<sup>a</sup> wā·u·ndci ḡigitōnit witibātcimunit. "Icā', nicīmā! kāḡu' tibātcimu'kān taḡwicinān." Ācitābibināt iniyocīmāyaṇ; ācitābibināt otcīmāt. "Ānīn kā·i·jictḡiḡāt kīnisāt i'i'<sup>u</sup> ānicinābā?"

10 "Kā, kīma'kōwi; ānicāḡac wī'a·wa'kācit ningī·u·ndciskunaḡnig, mī·i'<sup>u</sup> wāṇḡciwābamiyaṇ umigīwiyaṇ. Mīgu i'i'<sup>u</sup> ācipāsakupāḡi-tā·u·t kāḡō ānōci't."

"Āmbāsaṇō kī'kawicimoyāḡ, 'Nimisā<sup>a</sup>, wāḡunān kā·u·ndcipwā-winaḡnigōyāḡ, mī·i·wā icigāḡwātcim."

15 Cigwātaḡ kawicimōwāḡ. A·i·'kwāsāns ini ōmisāyaṇ oḡaṇōnān: "Wāḡunān kā·u·ndcipwāwināḡnigōyaṇ?"

"Kāḡabātc māwīn kī'taḡwicin kā'kā'k."

"Kāwīn, āḡiḡāḡu kīmama'kāḡānimin i'i'<sup>u</sup> kī'pwāwināḡnigōyaṇ."

"Ānīc wā·i·ciki'kānimiyaṇ? Indiskwāsitāḡin mī·i·mā<sup>a</sup> kā·a·-  
 20 'tōyān indā."

Mīsa cigwa kīwīṇḡamāḡut a·i·'kwāsāns. Cigwa nibāwaṇ iniyōmisāyaṇ, bā'kā sāga·a·m. Mīḡaḡ i'i'<sup>u</sup> ānicimāḡcāt, uḡaṇi·a·n-dwāwāmān ini ōsayāyaṇ. "Cigwa omā intayā!" umāḡdwāwigōn. Āḡi·u·ḡōḡisāt usayāyaṇ, oḡaṇōnān: "Mīsa i'i'<sup>u</sup> kīwīṇḡamawit i'i'<sup>u</sup>  
 25 kā·u·ndcipwāwināḡnint. Usi'tāḡ ugī'a·'tōn iyudā."

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<sup>1</sup> Meaning that there was her only vulnerable spot.

he lay down. And in a little while out of doors came the youngest of his sisters, covered all over with sores; and hardly could he make out (who she was), for the little girl, his younger sister, presented a dreadful sight. And unable to see was the little girl. "Would that over in this direction she would come!" willed the man. Sure enough, in his direction came his little sister, working her way along. When near by she was come, then he spoke to her, saying: "My little sister, I have arrived."

Thereupon at that moment she would have spoken because of her desire to tell the news. "Hush, my little sister! do not tell the news that I have arrived." Then he caught hold of his little sister; when he got hold of her, he kissed her. "What did she do, so that she might kill the people?"

"Why, she turned into a bear; and, as she only wounded me, I am on that account permitted to live, and that is why you see me covered with sores. In fact, she would strike me with her claws whenever she had me do something (for her)."

"(I) wish that after you go to bed you would ask her, 'O my elder sister! how was it that you (and the rest) could not be killed?' "

In a while they went to bed. The little girl spoke to her elder sister, saying: "How was it that you were not killed?"

"Maybe Bird-Hawk has arrived."

"No, I am simply amazed that you could not be killed."

"Why do you want to know it of me? In my little toe<sup>1</sup> was the place where I had put my heart."

So then it was that the little girl was told about it. Then, while her elder sister was asleep, quietly out of doors she went. And thence on her way she departed, she went calling for her elder brother. "Now, here I am!" came the sound of his voice speaking to her. When she came to (where) her elder brother (was), she spoke to him, saying: "Therefore now has she told me how she could not be killed. In her foot she placed her heart."

"Kägä't niminwändam kiwindamawiyān. Āmbādac, mādcdā iwiti ḡdānawi'tōwā'paṇ iḡi'ṽ anicinābāḡānig!"

Cigwa ānimādcāwāḡ, miḡōsān utanināntawābandānāwa; mīdāc iḡi'ṽ nībiwa omi'kānāwān. Ājimādcāwāt ijāwāt imāṽ wīḡiwāmān-  
 5 sing. Ānitāḡwicinuwāt maḡdwāḡwāmiwān. Mīdāc imāṽ ickwān-  
 tānk ācipāda'kitōwāt ini'ṽ miḡōsān nībiwa. Kā'kici'tāwāt pācu'  
 icāwāḡ. Cigwa' pīdāḡānini, maḡdwākuckusiwān, maḡdwāpaḡsigwi-  
 wān, maḡdwāḡiḡitōwān: "Ānti wa'aṽ nintawa'kān?"

Cigwa mi zāḡa'ā·mōn; mīḡu iḡi'ṽ ābidink kā'pimita'ku'kinit  
 10 ācipāḡicinininit, mīsaḡu iḡi'ṽ kägä't kī·ā·ninibunit. Ācināṽsi'ka-  
 wāwāt, mīdāc a'awinini, "Ṭaḡa, kunigā a'a'ṽ tābwātug iḡi'ṽ 'ningi-  
 māḡūn,' kī·i'·kitut, 'iḡi'ṽ nintā!" Mīdāc iḡi'ṽ ācika'kigānicwāt.  
 Kägä't awānibān udā·i·ni. "Mīsa ḡāḡä't utcickwāsitāning,"  
 kī·i·nāndam. Mīṇāḡwāna i'ṽ kīnī·a'·tōt i·i·yotā utcickwāsitāning.  
 15 Mīṇāḡwāna iḡi'ṽ kā·u·ntcipwāwīnānint. Mīsa iḡi'ṽ nāsibiwāḡ  
 iniyocimāyān. Kā·u·di'tāmuwāt iḡi'ṽ nipi, kī'kisibigināt iniyoci-  
 māyān. Ā'pidci kā'pīnābāwānāt ugipīsikunayā·ā·n.

Mīsa pīnāwītciṭ kī·ā·ḡōtā.

#### 49. THE ROLLING SKULL.

Ānicinābāḡ a·i·ndāwāḡ, inini kayā wīwān kayā pāciḡ kwiwisāns.  
 20 Cigwadāc ṭaḡwāḡinini; kiyusā mōcāḡ a·i·nini. Ningutingigu  
 omayāḡānimān ini'ṽ wīwān; kāwīn mānisāsīwān. Mīḡu i·i'ṽ pītcināḡ  
 ānubimānisāt. Ningutingigu kā·ā·nimādcāt a·i·nini māminunān-

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<sup>1</sup>Referring to the little girl, and so the word "slave" might have been used.

"Truly pleased am I that you have told me. Now, come, let us go to yonder town where the people used to live!"

Presently on their way they went, for some awls they sought as they went; and so many they found. When they started, they went to where there was a little wigwam. As they were coming up, they heard the sound of some one that was snoring. And then there at the entry-way they stuck many awls. After they had finished, a short way off they went. In time came the dawn, then (they heard the sound of) some one getting up from bed, (they heard the sound of) some one rising upon the feet, (they heard the sound of) a voice say: "Where is my pet?"<sup>1</sup>

In a while she started forth out of doors; and when she took a step, then down she fell, whereupon then, sure enough, she died. When they went to her, then the man, "Well, (I) wonder if she told the truth when she said, 'I took (away) my heart!'" And then he cut open her chest with a knife. Sure enough, gone (was) her heart. "Therefore truly (it is) in her little toe," he thought. It was a fact that she had placed her heart in her little toe. That really was the reason why she could not be killed. Thereupon to the water went he and his little sister. When they got to the water, he then bathed (the sores of) his little sister. After he had bathed her, he put some clothes on her.

And so the buttocks of the ruffed grouse now hang aloft.

#### 49. THE ROLLING SKULL.

Some people were living (there), a man and his wife and one boy. And now the autumn was coming on; then on the hunt always was the man. Now, in course of time he perceived a strange behavior in his wife; she gathered no fire-wood. Accordingly, whenever (he came home), against his will would he go after the fire-wood. And once, after the man had gone away, the boy got

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<sup>1</sup>"Pet" here is synonymous with "dog," a being for one's use.



tam a<sup>u</sup> gwiwisāns; pitcinag mīgu'ku animādcānitcini iniyōsan mī  
 cigwa ki'tciwāwāci'u'nit ini'<sup>u</sup> ugīn, mīsa' kḃāgīcig untāntōwān  
 iniyōgīn. "Nāmāntcigicsa ānaṇo'kīgwān a'a'<sup>u</sup> nīnga!" ināndam.  
 Patagwicininit, kācitinā kitci'kunayāwān. Cigwa mīnawā tag-  
 5 wicin a'i'nini kīk'iyusāt, mīsa untcita kāwīn kḃgō mīci'. Kāya'pī  
 ugāṇōnān ini'<sup>u</sup> wīwān: "Ānīn ānaṇo'kīyaṇ kayā kīn mānisāsīwān?"

Mī wīn tasing nāṇagāmut a<sup>u</sup> gwiwisāns: —

10 "Nōsā nīngawīntāmawā,  
 Nōsā nīngawīntāmawā,  
 Nōsā nīngawīntāmawā,  
 Nōsā nīngawīntāmawā."

Mīsa' i'i'<sup>u</sup> pācu' pī'a'yānit iniyōsan āciwānāntānk. Nīngutingigu  
 ācigāsī'ku'tāgut ini'<sup>u</sup> ōsan. Kā'tibi'kḃādinig wī'pāmāt ugwisān-  
 san, "Nīngwisī, ānīn wīn i'i'<sup>u</sup> kāmādwā'u'ndcī'i'na'ḃman? 'Nōsā-  
 15 'pī nīngawīndāmawā,' kīmādwāna'ḃman."

"Kḃgā't nāmāntcigicsa kā'u'ntcitōtānk a'a'<sup>u</sup> nīnga kā'ḃ nīmādcā-  
 yaṇin; mī'i'<sup>u</sup> cigwa ki'tciwāwāci'u't, mīdāc igu'i'<sup>u</sup> kḃāgīcig  
 ināntic a<sup>u</sup> nīnga. Mīdāc igu i'i'<sup>u</sup> kīwī'tagwicinān ka'kina māṁōt  
 ini'<sup>u</sup> pāsī'kḃnk."

20 Kīgicābigu mādcā a'i'nini; mīdāc igu imā<sup>a</sup> ā'kutābināgwatinig  
 mī'i'mā<sup>a</sup> ādāna'kḃndōt. Nāgātcigu pīmīsāga'a'mōn ini'<sup>u</sup> wīwān.  
 Kā'pīmīsāga'a'mīnit cigwa ānimādcāwān. Ānicinō'pīnānāt, āni-  
 gāgīmi'kawāt. Kumāgu'a'pī ānitagwicinuwāt, kuniginīn ki'tci-  
 mī'tigōn utānināsī'kawān a'i'kwā. Ānīc wāgā'kwāt uta'kunā-  
 25 mīni; ācipāki'tāwānit ini'<sup>u</sup> mī'tigōn, "Kīmīndimō'i'mīciwā tā-  
 gwīcin," i'kitu.

Mīnāngwāna i'i'<sup>u</sup> kīnābi'kwā'tigōn; pānāgu pā'i'cisāgitcisānit  
 i'i'<sup>u</sup> gīnāpīgō<sup>8</sup>, pānāgu kāwīn ganagā nāgusīsīwān ini'<sup>u</sup> wīwān.  
 Kḃgā't nīckātīsī a'a'i'nini. Anwīn nīc upīntcwābinānān i'i'mā<sup>a</sup>

to thinking of things; for always, as soon as his father was gone, would his mother then get into gay attire, whereupon all day long would she then be absent from home. "Wonder what my mother is up to!" he thought. When she returned, straightway would she remove her (gay) attire. Now, another time back came the man from a hunt for game, and still there was no fire-wood. At last he spoke to his wife, saying: "And what are you so busied with, that you do not gather any fire-wood?"

And all the while the boy would keep singing: —

"To my father will I make it known,  
To my father will I make it known,  
To my father will I make it known,  
To my father will I make it known."

And so when near home would come his father, then he would forget (to tell him). And once he was caught singing by his father. When it was night, while sleeping with his little son, "My beloved son, why did I hear you sing such a song? 'When my father comes home, I will tell him about it,' I heard you sing."

"In truth, I should like to know what my mother does every time that you go away; for then it is that she gets into fine attire, whereupon throughout the whole day is she then absent from home. And then about the time that you are returning home, she removes all the apparel she had on."

So in the morning away went the man; whereupon over at a place within sight of (home) he lay in wait. A while afterwards (he saw) his wife coming forth (from the wigwam). After she had come forth, then away she started. Then, following after her, he secretly stole upon her. When some distance on their way they were come, lo, up to a big tree went the woman. Now, she had an axe in her hand; as she struck the tree, "Your old woman has come," she said.

It happened to be a serpent-tree; and forthwith out proceeded a host of serpents, so many (that) not at all could his wife be seen. To be sure, angry was the man. Bullets two (in number) he quickly

upäckisigāning. Nawātc pācu' āci·i·cāt, ānōtciku'ku, ānīc picici-  
 gi'gu kinābigō<sup>8</sup>; kāwīn nāgusisīwān ini'ū wīwān ājipāskiswāt.  
 Kāgā't nībiwa unisā; mini'kidāc āckunānāt mī·i·mā<sup>a</sup> ka'kina mi-  
 'tigunk pīndigāsānit i'ī'ū kinābigō<sup>8</sup>. Ājipāgitciwābināṅ upāskisi-  
 5 ḡan, umawinānān ini'ū wīwān. Tayōc papasigwīwān ini'ū wīwān,  
 ājipāki'tā·o·wāt i'ū wāgā'kwāt. Ugīckigwā·u·wān. Kā'kīcki-  
 gwā'wāt, māmadcīmagātinī uctigwānini. "Nāmāntcigic kā'tō-  
 tāmūwānān!" ināndām. Unawātinān, ācigitā'kwāpitōt mī'tigunk.  
 Kā'kitā'kwā'pitōt, mādcība'tō, āndāwāt apā'tōd; āṣābīn nāsī'ka-  
 10 wāt. Mīnawā acāgiwāba'tō, icāt uctigwānini. Ānitābāḡandānk,  
 āca kīkācki·ō·magātinī. Onawātinān, mīdāc imā<sup>a</sup> āṣābīnk āciwīwa-  
 'kwā·ō·tōd. Ācigitā'kwāpitōd, mīsa undcita nāmādcimagātinig.  
 Intawā umādcigawān ini'ū kinābigwā'tigōn. Kā'kawisānit umā-  
 dcikawān; ānīcīkīckīckikawāt, mīgu i'ī'ū ānīcipapa'kāṅānāmāt i'ī'ū  
 15 kinābigō<sup>8</sup>. Mīsa i'ī'ū ka'kina kīnisāt.

Mādcīpa'tō, āndāwāt aba'tōd, ānipīndigāsāt. Tayōc kī·a·yāwān  
 ugwisānsān. Ānīc ā'pitci pācig āgāci·o·wān; āci·ō·tcīmāt, "Intawā,  
 ningwisāns, kāyā kīnawā mādcinīcimōyu'k. Kāwīn gāgā't nīnisāsī  
 a'a<sup>a</sup> kīgiwā. Intawā kāyā nīn pa'kān nīṅga·i·cinīcīm." Mīsa cigwa  
 20 āci·o·mbiwānā·ā·t ini'ū ucīmā·i·nī, ugānōnān: "Ō·o·witi ānīcinābāḡ  
 kwaya'k ayāwāt, mī·i·witi icāyu'k. Kā·i·nāndāmāḡ wāḡānk wunā-  
 gūcig, tagi'tcimiskwā'kwāt. Kīcīpīn iciwāba'k, mī·i·ū tcīnisigōyān.  
 Mī icīmādcāyu'k, kāyā nīn nīṅamādcā. Mīdāc imā<sup>a</sup> ānīṅāḡa-  
 mōyu'k:—

25

"Kōēānān ācaki·ō·tānani'a.  
 Kāminu'tāḡunān,  
 Kīcīpīn pīmādisit, kīcīpīn pīmādisit."

put into his gun. When closer up he went, even closer still, why, the place was alive with serpents; not visible was his wife when he shot at them. Of a truth, many he killed; and as many of the snakes as he did not kill, the same hastened quickly back into the tree. Then, flinging away his gun, he rushed for his wife. While his wife was yet struggling to rise to her feet, he then dealt her a blow with the axe. He severed the (head from her) neck. After he had severed the (head from her) neck, in motion still was her head. "Wonder what I shall do with it!" he thought. He grabbed it, then he tied it fast to a tree. After tying it fast (to the tree), he started off on a run, to where he lived he ran; a net he went to get. Back again he came running, he went to where her head was. On coming in sight of it, (he saw) that it already had gotten loose. He grabbed it, whereupon then in the net he rolled it. When he tied it fast (to a tree), even yet of its own accord did it keep moving. Accordingly he began chopping down the serpent-tree. After the tree had been felled, he began chopping it; as he began cutting (the tree) up into billets, he then went on to chopping in pieces the serpents. Accordingly all of them he killed.

He started away on the run, to where he (and the others) dwelt he ran, passing speedily inside. Even yet was his beloved son there. Now, there was still another, very small; when he kissed him, "Therefore, my dear sons, do you flee quickly away! I really did not kill your mother. In fact, I myself will flee in another direction." Thereupon, when he lifted the younger brother upon the other's back, he spoke to (the elder son), saying: "To where the people are over in this direction, by a straight course, thither do you go. (This) shall be the thought in your mind at evening time to-morrow, for there shall be a great, red glow in the sky. If this comes to pass, then I am slain. Therefore now be off! and I too will go. And this, on your way thither, do you sing:—

"Our father now is created with a tongue.

By him will the sound of our voices be heard with joy,

If he be alive, if he be alive."

Cigwa mādċāwag. Agāwā ugackōmān ucimāyan. Kayā a<sup>a</sup>  
 inini mādċā. Kabātibi'k pimōsā a'a'u inini. Cigwa wayābaninig  
 wānāgwucininig, pītwāwitāmōn: "Cī\*, ānti kāwīn ningutcipi-  
 'tcāsinōn i'i-ya'ki ā'pa'i-yan." Ābanābit kibititibisāni uctigwānini  
 5 wīwān. Ānawipitā'kwisinini pā'i'cicāpupitānig mi'tigunk. Cigwa  
 udānupāskiswān, kāwīn kṇagā. Ācipagi'tāskāgut. Ā'pitci unā-  
 gucinini, mīsaḡu i<sup>a</sup> kṇgā't kīnisigut wīwān uctigwānini ti'tibicti-  
 gwān.

Midāc cigwa ṇipapimusāwāt kwiwisānsaḡ, cigwa mīskwāwāni.  
 10 "Ā'tawā, nicimā's! mī'i'wā gīnisint kōsinān!" Mīsa pimātāmōwāt;  
 pīdcina'ā's mawiwāḡ, kāwīn ugacki'tōsināwa tcigiskōwāwāt.  
 Tci'ā'nigu'k mādċāwag. Sāga'i'ḡan mādā'kōwag; wāpīḡamāni.  
 Mīsaḡcigwa wābāmāwāt awīya nībawīnit imā<sup>a</sup> wāpīḡamānk; ṇa-  
 banāḡātāwān. Āyāntcigu tci'ā'nigu'k ṇimawiwāḡ. Tcigwa ubā-  
 15 cwābāmāwān. "Nimicōmis! manitō nimāmītāwīgunān."

"Ā, nōcisitug, kāwīn awīya ō'o'mā<sup>a</sup> mānitō ayāsī. Āniwā'kigu  
 nīn nimānitōwi. Taḡa, cībāḡātāyān pimi'i'cai-yu'k."

Kṇgā't we'i'ba kānitōtamuwāt iḡi'wā ṇbinōdcīyag.

"Mī'i'wā wāwāni anicipimusāyu'k mī'i'wā tcitātḡwicināḡ iḡi'wā  
 20 ṇanicinābāḡ ayāwāt. Ō'o'mā<sup>a</sup> ṇḡwicinink titibictigwān, āniwā'k  
 wīnigu nōmaḡ ningadāci'kawā. Mādċāḡ! Mīsa wābāṇk tcibwānā-  
 wa'kwāḡ mī a'pī kātḡwicināḡ iḡi'wā ṇanicinābāḡ ayāwāt. Nōcisitug!  
 mī icimādċāḡ."

Kṇgā't ānicimādċāwāt iḡi'wā kwiwisānsaḡ; cigwa ṇnigu'pīwāḡ  
 25 iḡi'wā kwiwisānsaḡ.

Then they departed. Hardly was (the boy) able to carry his little brother on his back. And the man started away. Throughout the whole night travelled the man. Then on the morrow, at evening time, (he heard) the voice of some one coming along saying: "Why, there is no place in the whole length and breadth of this earth where you can flee from me." As he looked back upon his path, hither came rolling the head of his wife. Despite its bumping up against the trees as it came, yet straight on through it would pass. Then he tried shooting at it with a gun, but that was of no avail. Then by it was he bumped. It was late in the evening, and then in truth he was killed by the head of his wife, by the rolling head.

And so, when on their way journeyed the boys, it then began to redden (in the sky). "Alas, my little brother! therefore now is our father slain." Accordingly on they went crying; continually did they cry, they could not cease from crying. With all speed they went. Out upon the ice of a lake they came; (the lake) narrowed there. And then it was they saw some one standing at yonder narrows; he had one leg. Then harder than ever they cried as they went. Presently they drew nigh to the being. "O our grandfather! by a manitou are we hard pressed."

"Why, O my grandchildren! there is no manitou here. But I myself am somewhat of a manitou. Now, by way of the space between my legs do you pass through."

Truly well did the children do it.

"Therefore now in peace do you continue on your way till you arrive at a place where the people are. When at this place arrives the rolling head, then for some little while will I keep it occupied. Be off! It is on the morrow, before it is yet noon, that you shall come to where the people are. O my grandchildren! therefore now do you depart hence."

To be sure, then on their way went the boys; presently up from the lake they went.

Inābit Kōṭaḡaṭ — mī·i'ⁱ ājini'kāsut nābānāḡātāt — inābit imā  
 kā'pi·u'ntatābīnit, cigwa pītītipisāni uctigwānini iniyu'kwāwān.  
 Āca imā<sup>a</sup> ṭaḡwicinōmigatini ājikanōnigut: "Ānīndi kā'pimi·i·cā-  
 wāt īgi'ⁱ kwīwisānsaḡ?"

5 "Ānīc wātō'tawātwa?"

"Niwīnisāḡ."

"Kicpīn kacki'tōyaṇ, kidānisāḡ. Ō·o·mā cībāḡādāyān kī'pi-  
 mī·i·cāwāḡ."

Mī·i'ⁱ āciṭcigāt Kōṭaḡaṭ, maḡkawākwatci'a·nicinābā. Cigwa  
 10 pimi'a·yāni uctigwān, ājipaḡitciwāmagāmāt, paṇaḡu ācipīḡuckānig.  
 Ājigīḡitut: "Mītug wa'a'ⁱ manitō? Kāwīn manitōwisi."

Cigwa kwīwisānsaḡ udābābandānāwa ōdāna, midāc kāḡā't  
 ājimawiwāt wayābāmāwāt anicinābā<sup>1</sup>. Pāmāḡu pamawinit kwī-  
 wisānsa<sup>a</sup>; ānind umawinaṇāwān, ayāntcigu mawiwa<sup>a</sup>. Kayā wīn-  
 15 awā mawiwāḡ ānind.

"Wāḡunān wāntcimawiyāḡ?" uḡināwān.

"Nīḡānān niwīnisigunān, wībaḡutatagwicin o·o·mā<sup>a</sup>. Ānawi  
 nimicōmisinān nīḡipiwābāmānān."

"Agatāḡa, acā'a·nātānig!" i'kitōwāḡ. Ā'pidci kāḡici'kāwāt  
 20 ininiwāḡ mādcība·i·tiwāḡ ājā·a·nāwāt. Owābandānāwa sāḡa·i·ḡaṇ;  
 inābiwāt kinībawiwān Kōṭaḡatān. Wātisāwāt ājikāḡwātcimā-  
 wāt: "Kāwīnaḡaṭi tagwicinzi a·i'kwā?" Uḡaṇōniguwān: "Mīsa  
 i'ⁱ kinisāḡ a'a'ⁱ titibictigwān."

Mīsa' ājikiwāwāt īgi'ⁱ ininiwāḡ; cigwa ṭaḡwicinōḡ āntāwāt.  
 25 Ā'pitcisa minwāntamōḡ kwīwisānsaḡ.

Mī·i'ⁱ pināwītcīt kī·a·ḡōtā.

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<sup>1</sup> A name of Kōṭaḡaṭ.

As Kōtāḡat looked — for that was the name of the one-legged being — as he looked towards the place from whence they came out upon the lake, (he) presently (saw) rolling hitherward the head of the woman. When it was come over there (where he was), he was addressed by it saying: "Whither have those boys gone?"

"What do you want with them?"

"I wish to kill them."

"If you can (pass), you may kill them. By way of the space here between my legs did they pass."

This was what Kōtāḡat did, the person Frozen-Stiff.<sup>1</sup> Presently past him went the head, when he then hurled his spear at it, and forthwith the head was broken in pieces. Then he spoke, saying: "And may this have been the manitou? It is not a manitou being."

In time the boys came in sight of a town, whereupon in truth did they weep when they saw the people. And all at once (the people heard) the children (as they) came crying; some ran to them, when all the more they cried. And some of (the people) too wept.

"For what reason do you cry?"

"Our mother wishes to kill us, and in a little while she will be here. Yet we did see our grandfather on our way hither."

"Come, let us follow back their trail!" they said. The men that were very fleet of foot started off running together when they followed back the trail. They saw a lake; when they looked, (they saw) Kōtāḡat standing (there). When they were come at where he was, they asked of him: "Has not that woman arrived yet?" They were addressed by him saying: "Therefore now have I slain that rolling head."

Accordingly then back went the people; in a while they arrived at home. Very happy were the boys.

Whereupon the buttocks of the ruffed grouse now hang aloft.



## 50. DUNG-WARM WEATHER

(Mōwis tayābawā).

Ānicinābāg ōdānawī·i·'tiwāg; nībiwa ānicinābāg ayāwāg; zībīnk  
tāwāg. Pācigidāc a'kiwā<sup>a</sup>zī ugimāwi, ininiwān udayāwān, ki'tci-  
·u·ckinawāwiwān; kayā dāc udānisān mī gāyābi uckīnīgi'kwā-  
winit. Kāgā't nībiwa ānuwīwītīgāmā awi'kwā. Mīsa wānawī·ā·wāt  
5 īgi'<sup>u</sup> ininiwāg ānuwīwītīgāmāwāt, kāga'pigu nickādisiwāg īgi'<sup>u</sup>  
ininiwāg.

Ānic pa'kān wīgiwāmāns ābi awi'kwā. Mīdāc īi'<sup>u</sup> ācipīndiga-  
wāt 'a'a'<sup>u</sup> wācīmāyit awinini. "Āmbāšanō, tābwā'tawicin, nicīmā!  
Kānagā gīn wītīgān." Ajikanōnigut: "A<sup>1</sup>, kāwāsā, nisayā<sup>a</sup>!  
10 Ānawī kīsāgi·i·n, āwacimā niminwāndān tciwītīgāsiwān."

"Ānic, kinicki·ā·g īgi'<sup>u</sup> ininiwāg." Mīsa īi'<sup>u</sup> āci·ā·'pitciwāmāt.  
Cigwa dāc unā'kunigāwāg īgi'<sup>u</sup> cāngāniguwāt ini'<sup>u</sup> i'kwāwān.  
"Āmbāšanō, wīmānici·ā·dā! Ningutci kīgawāni'kāmin, mīdāc  
imā<sup>a</sup> kā·i·cimīsiyānk."

15 Kāgā't mī·i·mā ācimīsiwāt. Kāmōckinānik mīdāc īi'<sup>u</sup> mādci-  
'tāwāt māzinitcīskiwaḡināmowāt, ānicinābānk uđici'tōnāwa īi'<sup>u</sup>  
mō<sup>wi</sup>. Kā'kici'tōwan, zazāgā pāpāgiwayān ācipisi'kōtōwād; kāyā  
ā'pitci wānicicininig midasān ācipisi'kōtōwāt, kayā ma'kisinān  
uniciciniwān; ājipisi'kōtōwāt kayā īi'<sup>u</sup> upisi'kwāḡan wānicici-  
20 ninik; ācipisi'kōtōwāt kayā īi'<sup>u</sup> wīwa'kwān; mīdāc a'a'<sup>u</sup> ma-  
'kadā·ā·mī'kwayānān ācinīgucwāwāt, {mīdāc īi'<sup>u</sup> kākāckitāsā-  
bināwāt, miziwā āḡwā'pitciḡāsōwān; kā'kici·i·nt ācipasigunctisa-  
·ā·wāt. Pācig a'awinini kāḡigitu: "Āmbāsa tawī·u·ndci·ā·nicinā-  
bāwi." Ānic ānind ājizītunāwāt, mīdāc īi'<sup>u</sup> ācigīgītut 'a'a'<sup>u</sup> inini:  
25 "Mōwis! kibimātisina?"

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<sup>1</sup> Because she had refused them.

## 50. DUNG-WARM WEATHER.

Some people were living together in a town; many people they were; by a river they dwelt. And a certain man was chief, and he had a son, a full-grown youth; and also a daughter who was yet a maiden. In truth, many sought to marry the (young) woman, but to no purpose. Thereupon the men who had tried in vain to marry her agreed upon a plan concerning her, for at last angry became the men.

Now, apart in a small wigwam was the woman. Accordingly then into where she was went the man that was elder brother to her. "Pray, give heed to what I say, my little sister! Do go and be married." Then he was addressed by her saying: "Why, impossible, my elder brother! In spite of my love for you, I would much rather not marry."

"Well, you are angering the men." But it was so that he failed to persuade her (to marry). And then to an agreement came those by whom the woman was disliked.<sup>1</sup> "Come, let us shame her! In a certain place we will dig a hole, and then into that place we will ease ourselves."

Truly then into that place they eased themselves. After the place was filled, they then set to work patting it into the form of an image, into the form of a human being they fashioned the dung. When they had finished it, then a fine shirt they put on it; and exceedingly handsome leggings they fitted it into, likewise moccasins that were nice; and then they clothed it with a coat that was handsome; and then they fixed upon it a hat; and then the skin of a black beaver they cut into strips, whereupon they tied them about the leggings for garters; all over was it tied (with the strips). When (the clothing of) it was finished, they then stood it upon its feet. A certain man spoke at length, saying: "(I) will that (this thing) become a human being." Now, while some kept it from falling, then accordingly spoke a man, saying: "O Dung-Being! are you alive?"

"Nimbimātis."

"Wunāgucig kī·a·nimātābī."

"Wāgunāc kāsā'ka·u·yān?" i'kito a<sup>a</sup> mōwis.

"Kägä't kīgawāci'tōmin i'i<sup>u</sup> kāsā'ka·u·t." Kägä't mādcī'tā-  
 5 wāg, ā'pidcisa wāwāni uzāzāgā'tōnāwa i'i<sup>u</sup> sa'ka·u·n. Misa i'i<sup>u</sup>  
 k 'kīci'tōwāt, āmbā, ā'pidci minwāndām a<sup>a</sup>·u mōwis; picigānimu.  
 Mādcāwāg ājāwāt ā'kupīgātinig mī·i<sup>u</sup> sibi. Mīdāc imā<sup>a</sup> ānint  
 ininiwāg kanawānimāwāt, kayā ānint ācawa·ō·wāg āndāwāt  
 icāwāt. Cigwasa āni·u·nāgucinini, mīsa i'i<sup>u</sup> cigwa mādcād a<sup>a</sup>·u  
 10 mōwis, ā'kubīgātinig kā·i·cāt. Mādwāpīpāgi pāciginini: "Ā'ē'e,  
 pīwidā kidōdisigunān!"

Kā'kina sāga·a·mōg, kayā wīn a<sup>a</sup>·wi'kwā cāngānimāt i'i<sup>u</sup> nini-  
 wa<sup>1</sup>. Ā'pitci pācu' kī·a·pa'tō kīnībawīwān ininiwān, inī<sup>u</sup> mōwisān.  
 Kägä't omisawīnāmān. "Āmbāgic a<sup>a</sup>·u wītīgāmāg!" ināndām.

15 Mādwāgīgītō a<sup>a</sup> mōwis, pā'kicigu nāgamu:—

"Misa cigwa tcibināta·u·guyān."

Kägä't pācig inini ācipōsit; nātawāt ānicitcākisāt. Ājikanōnāt:  
 " 'Ā<sup>u</sup>, pōsin!"

"Kitōgimāwina wīpināta·u·yān?"

20 Ācikañōnāt awinini: "Kāwin nintōgimāwisī."

"Wāgimāwit nīngābināta·u·'k."

Kägä't wackāgumu a<sup>a</sup>·awinini ānicimādcāt icāt wāgimāwinit.  
 Ugañōnān ānicinābān: "'Wāgimāwit nīngābināta·u·'k,' i'kitō a<sup>a</sup>  
 pīwitā."

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<sup>1</sup> Said in a low bass voice.

"I am alive." <sup>1</sup>

"When evening comes, then are you to go down toward the water."

"What shall I use for a cane?" said Dung-Being.<sup>1</sup>

"To be sure, we will make what he shall use for a cane." Truly set they to work, in an exceedingly beautiful form they fashioned the cane for him. Accordingly, when they had finished it, ah, very pleased was Dung-Being; he felt proud. They started forth, going as far as the water of the river. And it was there that some men were watching for him, and some were crossing over in their canoes on their way home. In a while the evening was drawing on, and that was when Dung-Being started forth, to the edge of the water was where he went. The voice of a man was heard calling out: "Halloo! by a stranger are we visited!"

All came out of doors, likewise the woman who disliked the men. Very close did she run to where the man was standing, to him (that was) Dung-Being. In truth, she felt desire for him. "Would that I might marry him!" she thought.

The voice of Dung-Being was heard when he spoke, at the same time he sang: —

"Now is the time that I shall be sent for (and) carried across the water."

Sure enough, a certain man then got into his canoe; in going after (Dung-Being), his canoe slid up into the shore. Then he spoke to him, saying: "All right, get in!"

"Are you a chief, that you should come after me (in your canoe)?"

To him then spoke the man, saying: "I am not a chief."

"Him that is chief do I wish to come over the water after me."<sup>2</sup>

Truly roundabout the man whirled (his canoe) as he started forth on his way to where the chief was. He spoke to a person, saying: "'Him that is chief do I wish to come over the water after me,' said the stranger."

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<sup>1</sup> Spoken by Dung-Being.

Kägä't a'kiwa<sup>zi</sup> äjimädcät nätawät ini'<sup>u</sup> mōwisān. Cigwa ānitcä'kisät, kigitō a<sup>u</sup> mōwis: "Nawātc nīmināwātciguntcitōn i'i'<sup>u</sup> kitcimān." Tcigwa ācipōsikwäckwaninit. "Ä'<sup>nyō</sup>, ä'<sup>nyō</sup>!" inwāwān āci'ā·cawa·ō·nāt. Pitcināgigu zāzi'k ānāyāwāt āci-  
5 kwäckwāninit. Misa gāyābi ānwānit: "Ä'<sup>nyō</sup>!" Misa ācigābāt a'kiwā<sup>zi</sup>.

Midac i'i'<sup>u</sup> kigitō a<sup>u</sup> mōwis: "Änīndi āndāyān?"

"Mī'i·witi ninga·i·cipindigä."

Kägä't āniciwītcīwāt. Kā'pīndigāwāt, cigwa awipīndigä awi-  
10 'kwä. Kägätsa ki'tci'ā·nigu'k omisawānimān. "Ämbāgicsa 'a'a'<sup>u</sup> wītigāmāg a<sup>u</sup> mōwis!" Änīc mī'i·'<sup>u</sup> cigwa ki'tciptskānānik i wīgi-  
wām; cigwa wīningitcimaso. Äbinōtcīyān pīmācāgāmāwān imā<sup>a</sup>  
ācitābibināt. Midac imā<sup>a</sup> mākwāya·i· ācikitciwīnāt ini'<sup>u</sup> ābinō-  
dcīyān; kayā wawiyatānimāt iniyābinōtcīyān. Mī'i·'<sup>u</sup> ānu·a·pī-  
15 'tcitāwint wīkigä·i·nt, ē! gāwāsa. Misa wīningisut mōwis. "Wī-  
'kägāsa tagi'tcimīskwa'kwāt," ināndām.

Kägä't mādwāpīpāgi päcig inini: "Ä'ā·a'·i, ki'tcimīskwa'kwāt!"

Taiyā, pānāgu kāpiti'kwäg! Sāgitcikwäckwāniwād wīwābandā-  
mowād ki'tcimīskwa'kwatinig. Mīgwanā imā<sup>a</sup> ābit imā wīgiwā-  
20 ming ka'kina āsāgitcisānit; ka'kina kāsāga·ā·minit kayā wīn ācisā-  
ga·ā·nk. Mī'tigōns utānōtātā'pinān; ānicipapa'ki'tā·a·nk i<sup>u</sup>  
wīgiwāmāns māgwā ta'pābi a·i·'kwä, mī·a·wā ka'kina cāngānimāt  
i·i·'<sup>u</sup> ininiwa<sup>1</sup>. Mīsaḡu i'i'<sup>u</sup> kägä't ānimādcāt mōwis; ningutcitācigu  
āninibā mōwis. Kīgicāb mīnawā äjimādcāt, sibi utānipimā·ā·dōn.  
25 Cigwa nāyā·a·'kwānig, cayīgwa ki'tci'ā·bawāni. Sāga·i·gān ōwā-  
bandān, āca·i·tug kākāckādininig. Mādcī·ā·dāgā'ku, ā'pidci tci'ā·  
bawāni. Kägä't mamitāwāntām. Änīc mīsa cigwa ā'pidci unīcici-

<sup>1</sup> The child.

Truly, then the old man started forth to fetch Dung-Being. When his canoe glided up into the shore, up spoke Dung-Being, saying: "Just a little farther out do you push your canoe." Presently then into the canoe he leaped. "Heyo, heyo!" he exclaimed. Then (the chief) took him across the water. As soon as they drew up close to the shore, then (Dung-Being) leaped out (upon the land). And still was he exclaiming: "Heyo!" And then ashore stepped the old man.

Thereupon up spoke Dung-Being, saying: "Where do you live?"  
 "Into yonder place where I am going to enter."

In truth, then went he along with (the old man). After they had entered, then in went the woman. Really with exceedingly great desire did she long for him in her mind. "Would that I might marry Dung-Being!" Now, there was at the time a big fire blazing in the wigwam; presently he began to soften. A child that was passing by, (Dung-Being) took up in his arms. And so there amidst (the people) he had the child with him; and he became fond of the child. It was then that they intended feeding it,<sup>1</sup> but, alas! it was impossible. It was then that Dung-Being was softening. "Would that the sky might become very red!" he thought.

In truth, there was heard the voice of a man calling out: "Halloo! the sky has become very red!"

Oh, but there rose a continuous roar! Out (the people) rushed to see the mighty red of the sky. It was out from the wigwam where he was that they rushed; after all had gone forth, then out he went. A stick he picked up on the way; then he tapped a number of times upon the little wigwam while the woman was peeping out, the woman that hated all the men. Thereupon truly on his way went Dung-Being; and somewhere on the way did Dung-Being sleep. In the morning he then continued on, along a river he followed. By the time it was noon it was already growing warmer. A lake he saw, though he was not sure that it had been frozen. He started across on the ice, very much was it thawing. In truth, he was worrying. Now, it was so that exceedingly

wan umindcikāwana<sup>1</sup>. Ningutingigu äcipō'kutcisānit, kāwīn gan-  
agā oğackitōsīn tci·ō·dā'pināt ini·o·mintci'kāwanan. Cigwa ubāc-  
wābandān wayä'kwāgamīwaninig sāga·i·gan, mī·i·'u cigwa misiwā  
nīguckāt. Mīdāc i·i·'u intawā ānu·i·cimi'tōtāt. Kāga'pī misiwā  
5 kā·i·cinigisut ā'pitci imā<sup>2</sup> wayä'kwāgamīwaninig indigu wacackwīc  
kā·a·'tāg, ānicu'kutcis kiwāsīnk i·i·'u mō<sup>1</sup>.

Cigwa awāti i'kwā, mī·i·'u ābidīnk kitibi'katinig. Kāgā't ma-  
mītawāntam. Ki'kanōnāt ini<sup>3</sup> oğīn: "Ningīpimiwī·i·cāmīk a'a·i·  
nini, niwinō'pinānā dāc."

- 10 "Nindānis, kāwin kitāmino·a·yāsi aninō'pinānāt. Kanābāt-  
wāsa ijātug," iniyōgīn udānu·i·gōn. Mīsa' kāwāsa, kāgā't ā'pidci  
ināndan wīnō'pinānāt ini<sup>4</sup> mōwisān. Mīgu wānkītcīcīc wāndci-  
i·ugīci'tāt, ānic ānawī ā'pitci ānu·u·ndci·ā<sup>5</sup>; kāga'pī kayā iniyōsān  
udānu·u·ndci·i·gōn, kayā ini<sup>6</sup> udawāmān. Mīsa cigwa mādcāt  
15 a·i·'kwā. Cigwa owābandān nibāwin kīnibānit mōwisān. Ānic  
udayānsān uwīdcīwān. Ājimādcāt pīma·a·nāt mōwisān. Cigwasa  
sāga·i·gan owābandān āci'kawānit ini<sup>7</sup> mōwisān. Ningutingigu kāgō  
owābandān, kuniginīn, mindcikāwanan. Wānicōdā'pināt, wānicipī-  
si'kawāt, paṇāgu mō<sup>1</sup>. Ināndan: "Kunigā ā'pidci ā'pī'tcipci-  
20 gānimut! Mī·i·'u kanābāt- kā·u·dcitōtānk kī'pīndācīketcīnāt ini<sup>8</sup>  
umīdci'kāwanan." Ānici mādcād pīma·a·nāt. Kāga'pī·i·gu kāwīn  
nisidām ici'kawāsīwan paṇāgu kānabīwisīninig. Ningutingigu mīgu  
i·i·'u ānicimōcagināṅ ini<sup>9</sup> uda·i·mini. Inābit iwiti wayä'kwāgamī-  
waninig kāgō owābandān nīstcīgisīninik. Cigwa opācwābandān;

handsome were his mittens. All at once they broke in two, not even was he able to pick the mittens up again. By this time he was getting close to the other end of the lake, he then began to drop apart from all over. So then, as a result, he began to crawl, (but that was no use). Finally, when he had completely fallen apart, there seemed at the other end of the lake something like a muskrat-dwelling, such was the size of the dung-hill.

Now, as for that woman, there had already passed one night (of her thinking about him). To be sure, she was in a mental unrest. Then she spoke to her mother, saying: "I have been asked by the man that came to go with him, and I want to follow after him."

"My daughter, you would not be doing the proper thing to go following after him. No doubt a long way he must now be," by her mother she was told, but to no purpose. And it was no use, for truly very eager was she to follow after Dung-Being. And then, notwithstanding (what her mother had said), she made ready; so, in spite of (her mother's wish), she went, anyhow; and finally by her father was she advised not to go, (but it was no use); and likewise by her brother. And so thence departed the woman. In time she saw the place where Dung-Being had slept. Now, her little pet (dog) she had with her. As she went, she followed the tracks of Dung-Being. In a while she saw a lake where Dung-Being had left the imprint of his tracks. And in course of time she beheld something; lo, it was a mitten. As she went over to pick it up, as she tried to put it on, (she found) it was nothing but dung. She thought: "Wonder if it can be that he is so extremely proud! That may be the reason why he has done such a thing as to ease himself into his mitten." Then on her way she started, following after in his path. And finally she came upon a curious sign of a trail, which consisted of one thing after another that he had been wearing. By and by she then gathered up his belongings along the way. On looking yonder at the other end of the lake, she beheld something in a certain place. Presently



āniwābandank kuningiin ki'tci mō'. Ānic ānugiwitāskā, ānic mīgu imā<sup>a</sup> wayā'kwā'kawānit. Ambā, mīsa i<sup>u</sup> ācikitci'a'gātcit. Aḅā'pic kīnībawī. "Ānicnā kāwīn bā'pic wī'kā nindāgiwāsī, ānic nindā-bā'pi'i'gō mīsawā kīwāyān. Wāgunān pisindawagibān a'a<sup>u</sup> nisayā<sup>a</sup> 5 ānugicigaganōcit? 'Intāckā wītigān,' nindānugi-i'k nisayā. Cigwadac indawā ningamādcā aḡantcigu a'pī kāgawātcīyān."

Kāgā't mādca; wāsa kā'tagwicing, mī'i'mā<sup>a</sup> nā'i'ci'ō'cigāt, cingupī udōwigiwāminān. Kā'kīci'tōd āndāt, mīsa kāwīn kāgō umīdcisīn. Mīdāc i'i<sup>u</sup> mādcať wīdcīwāt utayānsān. Kāgā't umī'kā- 10 nāwa pīmā'tigōn, ki'tcinībiwa umāḡōnān; mīsanā ini'<sup>u</sup> mādcať. Mīnawā wāyāḡāninig mādcať i'i<sup>u</sup> ḡānitōbīmā'tigu'kāt; pa'kān pīmā'tig ḡānidō pīmā'tig. Kāgā't omī'kān. "Mīsa i'i<sup>u</sup> kā'i'nān-dcīkāyān o'o' tcibinōnk." Cigwa umī'kānān mīnawa mīdāc ini'<sup>u</sup> wīgupīn, mī ini'<sup>u</sup> mīnawa mādcať. Ē!<sup>1</sup> kāwāsa tāminowayāsī.

15 Cigwa mīnditōwān ini'<sup>u</sup> ōdaiyān. "Mīsa intawā mī wa'u'<sup>u</sup>kā-wītigāḡāḡ," ināndāḡ. Kāgā't mīsa'. Ningutingijku mādcaťwān ini'<sup>u</sup> unāpāḡān, wābōsōn upīnāni. Kāgā't mīnwāndāḡ. Kāgā'pī-i'gu nānīḡutinōḡ nīc upīnāni i'i<sup>u</sup> wābōsō'. Ninguting ḡayā kāḡwān ubīnāni. Kāgā't mīnwāntāḡ kāwīndāc ā'pitci pa'kādāsī.

20 Ningutingigu āci'a'yānit ini'<sup>u</sup> unītcānisān, kuniginīn ānimōsān wānītcānisit; mīsaḡu i<sup>u</sup> āciki'tciminwāndāḡ. Wīḡāḡu mīnawā cigwa mīnawā unītcānisi, kuniginīn ānicinābānsān kwīwisānsān. Aḡbā ātata, āciki'tciminwāndāḡ i'i<sup>u</sup> cigwa ki'tci'a'nimuciwīnit iniwāti nī'tāḡ ḡāḡwā wānidcānisit. Mīdāc i'i<sup>u</sup> nīcinit. Ōsān 25 wītcīwātā<sup>a</sup> animuc ki'u'sāwāt. Kāgā't mīḡwa'pānā pīnāwāt ini'<sup>u</sup> wāwāckāciwān. Mīsa' kāwīn kāyābi pa'kadāsī a-i'kwā. Kāgā't mīnwāntāḡ. Ningutingigu ā'pitāntawa<sup>a</sup> kiyusānit ckwātcī nīwu-gun, "Mīsa i'i<sup>u</sup> kāḡāḡc nibuwāḡwān," i'kito a-i'kwā. Ā'pidci

she got a close view of it; on going over to see it, behold, it was a great dung-hill. Now she circled about (it) without any satisfaction, for (she saw) that there was the end of his footprints. Well, that was when she became very much abashed. By this time she was standing. "Now, of course I shall never go back home, for I shall be laughed at if I should return. Why did I not listen to my elder brother when he tried to speak to me? 'Now do you marry,' was what he tried in vain to tell me. And now therefore will I continue on, even though it be till I am frozen to death."

To be sure, she went; when a long way she had come, then there she put up a wigwam, of balsams did she make her wigwam. After she had made a place to live in, she then had nothing to eat. Accordingly thence she departed, in company with her little pet (dog). In truth, she found some vines, a great deal she gathered; and that was what she ate. On the next day she went to search for some manitou-vine; a different (kind of) vine is the manitou-vine. In truth, she found some. "This is what I shall have for my food during this winter." Then next she found some linden-bark, and that too she ate. Alas! and still not enough did she have.

In time large grew her pet (dog). "Now, therefore, I will marry him," she thought. In truth, it (was) so. When once away went her husband, a rabbit he fetched home. Truly pleased was she. And at last he sometimes fetched two rabbits home. And once he brought home a porcupine. In truth, she was happy, and she was not very much in need of food.

And once, when she had a child, lo, it was to a puppy that she became mother; whereupon she was very glad of it. Soon again she had another child, and, lo, it was a boy. Oh, then very happy was she that now a great big dog was the one that she first had borne. And so now they were two. In company with its father went the dog when they hunted for game. In truth, it was all the time that they fetched home a deer. And so nevermore was the woman in want of food. Truly pleased was she. And once, when they were gone for four days on a hunt for game, "Therefore now

kā'tibi'katinig pīdwāwācinū<sup>8</sup>, cigwa pīndigāwa<sup>8</sup>. Cigwa kigitōwān unāpāman: "Mō<sup>8</sup>s ninginisānān." Mīdāc kīgā't minwāntānk a'i'kwā, kīgā't wininōwān. Mīsa' i'i'ū pāmā sigwānk minawā tcinānta wāntcigānit. Cigwasa sigwānini, mīsa minawā mādci'tā-  
 5 wāt nāntawāntcikāwāt; cigwa minawā unisāwān wāwāckāciwān.

Ningutingigu pāmāgu kānimādcānit iniyōnāpāman, pāmāgu awiya pādāwācininit; kuniginin ini'ū pājik iniwiniwān āji-pīndigāgut. Mīdāc ini'ū pājik ini'ū ininiwān kācingānimāt. Ājigā-nōnigut: "Ānin dāc kigī'a·tima·ā·nānāc a'a'ū mōwis?"

10 Āmbā, kīgā't āgātcī.

"Mīna a'ū wānāpāmiyān a'a'ū mōwis?"

"Kāwīn, mī'a·wā nintayāns wānāpāmiyān."

"Awānān dāc wīn wānītcānisit kātā'kunāt?"

"Ninta'."

15 "Kīgā't kīpā'tinīnuwāg īgi'ū ininiwāg ānawi wītigāmi'kwābān. Wāgunān pājik wītigāmātibān a'a'ū·nini kāwīn awiya kītākipā'pī-i'gusī. Mī-i·witi wāntciyān a'a'ū kōs ayāt. Mī-i·wā wāntci'a·n-tunā'a·gōsiwān; ānawi kītānugī'ū·ndcī'i·gō. Kiki'kāntān na' īgi'ū ininiwāg kā'i·cictcigāwāt i'i'ū mō'ī kā'ū·ndcinō'pīnādamān ka'kīna  
 20 kigīneckī·ā·a'a'ū·nini? Intawādāc mīgu i'i'ū kā'i·ciwīdigāminān."

Mīdāc pītcināg wāwāni kigitut a'i'kwā: "Mīgu i'i'ū kā'i·ci-ki'tciminwāntamān wīdigāminān."

"Kāwīn īna wīn tānickātisisī a'ū gita'ī'i'ū māgwā wītigāmātibān?"

"Kānābātc."

25 "Ānin wīn i'i'ū ningīpīwu'kawi·ā·g gīnicu'kawāwāt?"

"Mīsa a'ū ningwisis pājig kī·ā·nimōsiwi."

"Ā, mānō omā ninga·a·yā." Mīsa āciwītābimāt iniwī'kwāwān.

perhaps they may be dead," said the woman. Late in the night came the sound of their footsteps, presently in they came. Then spoke her husband, saying: "A moose we killed." Whereupon truly pleased was the woman, (for) in truth it was fat. And so it was not till in the spring that they went hunting again. In time it was spring, whereupon again they began to hunt for game; then again they killed a deer.

And once later on, after her husband had gone away, there suddenly came the sound of somebody's footsteps; lo, it was a man who came entering into where she was. And it was one of the men whom she had hated. Then she was addressed by him saying: "Did you ever overtake that Dung-Being?"

Oh, in truth she was ashamed.

"Is that husband of yours Dung-Being?"

"No, that little pet of mine do I have for a husband."

"And whose child is that you have in your arms?"

"My pet's."

"Truly many were the men who tried in vain to marry you. Had you married one of the men, by nobody would you have been laughed at. Over there from whence I came is your father. It is on his account that you are not sought to be found; for in vain were you forbidden not to go away. Do you know that the men who brought it about, whereby you followed after the dung, were the ones you angered? Therefore now I am going to marry you."

And then presently with better feeling spoke the woman, saying: "That which I should greatly desire would be to marry you."

"That pet of yours would not be angry if you married?"

"Maybe."

"How is it that on my way hither I followed in the path of two of them that made up the trail?"

"It is that one of my sons is a dog."

"Well, then please let me continue here." Whereupon he then sat beside the woman.

Cigwa unāgucinini. Cigwa pīdwāwācinu, tcigwa pīpīndigāwān  
 pī·i·nābinit ininiwān ugīwītābimāni. Aṭcināgu kināmadāpiwā<sup>8</sup>,  
 panā sāga·a·minit. Ācitibi'katinig ā'pidcisa ku'tātcī a'a·i·nini.  
 Mīgwa'panā nānā·i·nāt ini'<sup>u</sup> umi'tigwābīn kayā i'i'<sup>u</sup> owāgā'kwāt  
 5 kayā omō'kumān. Cigwasa wābānini. "Indawā mādcdā iwāti  
 udānānk tci·i·cāyānk!" Wāwīp uci'tāwāg. Kā'kici'tāwāt mādcdā-  
 wāg. Midāc iwiti udānānk ācāwāt. Kumādāc a'pī tāgwicinuwāt,  
 utaṇināḡānān ini'<sup>u</sup> wīwān. Kumāgu a'pī mādwāpīpāgi utānānk  
 a·i·'kwā. Ācipāgitiwānāt a'a·i·nini mādci'pā'tō; apa'tōd wīwān  
 10 mādwāpīpāginit. Ānitābābāndānk pī·a·yānigubānān, pābā'pic  
 kicingicininiōn ini'<sup>u</sup> wīwān. Mīsa kīnisigut i'i'<sup>u</sup> ānimuca<sup>8</sup>.

Misāntawā ājimādcāt a·i·nini, icāt iwiti ōtānāng. Midāc i'<sup>u</sup>  
 wayābāndānk ōdāna tibātcimu: "Mīsa i'i'<sup>u</sup> kīnisigut a·i·'kwā.  
 Mī·i·wā udōnāpāminān ini'<sup>u</sup> udayānsān. Pājigidāc ugī·a·wāyāwān  
 15 ini'<sup>u</sup> ānimōsān; wīnawāgu ugīwunīdcānisināwā; kayā pācig kwī-  
 wisānsān."

Midāc i'i'<sup>u</sup> ājigigitut a<sup>u</sup> a'kiwā<sup>8</sup>zī: "Mīnācigu i'i'<sup>u</sup> kayā a<sup>u</sup> kwī-  
 wisāns kīnisint?"

"Mīgu i'i'<sup>u</sup> kayā a'<sup>u</sup> kīnisint," udinān.

20 Midāc i'i'<sup>u</sup> pitcīnāḡ mawit a'a'<sup>u</sup> a'kiwā<sup>8</sup>zī, kayā a<sup>u</sup> mindimōyā,  
 kayā a<sup>u</sup> uckinawā. Ājikigitut a<sup>u</sup> uckinawā: "Intāckā mī ānugi-  
 ·u·ndcikānōnāḡ a'a<sup>u</sup> nicimā·i·bān."

Mīsa' pīnāwītcit kī·a·gōtā.

# 51. OLD-TOAD-WOMAN STEALS A CHILD.

I'kwā a·i·ntā. Ininiwān ninguting pīndigāwān; mīsa' ā'pidci  
 25 udānuwīpācwābāmigōn, mīdic i'i'<sup>u</sup> kāwīn ināndanzi a'a·i·kwā.

In a while it was evening. Presently came the sound of footsteps, then in came one that saw a man sitting beside her. But a little while were the (dogs) seated, and then out of doors they went. When night came on, very much afraid was the man. And all the while he was fixing his bow and his axe and his knife. In time then came the morrow. "Therefore let us go back the way we came!" Speedily they made ready. When they were ready, they departed. It was yonder, back on their trail, they went. When they had come to a certain distance, he began to leave his wife farther and farther behind. After a while he heard the sound of the woman calling (to him) from over the trail. Then, putting down his pack, the man started running; he ran towards his wife whom he heard calling aloud (to him). When he got in sight of where she was coming, lo, (he saw) his wife lying prostrate. And so she had been killed by the dogs.

So thereupon thence departed the man, he went over there to the town. And when he got to the town, (he) told the news: "Therefore now is the woman killed. (It was) by her husband, that was her little pet (dog). And there was one little puppy they had; and to them the child belonged; and (there was) also a little boy."

And then up spoke the old man, saying: "And is the little boy also slain?"

"He is also slain."

Thereupon at once did the old man begin to cry, likewise the old woman and the youth. Then up spoke the youth, saying: "That was the very reason why I tried to speak to my younger sister, (but it was no use)."

And so the buttocks of the ruffed grouse now hang aloft.

#### 51. OLD-TOAD-WOMAN STEALS A CHILD.

A woman was abiding (there). Once on a time (she beheld) a man come into (the wigwam); and though he was very eager to know her in a friendly way, yet the woman was not willing. At

Kāga'pī mādca a'a' inini, umicōmisān udicānan. Kā'tagwicing  
 ājikanōnāt unicōmisān: "Nimicō! kāgā't nimāmitāwāntam ānu-  
 wipācwābamag a-i-'kwā."

Mīdac ājikigitut a'kiwā'zi: "Kāwīn sapaḡasinōn i'i' tcibācwā-  
 5 bamat." Mīdac i'i' nantunigāwan i'i' umackimutāni; ānic  
 pačkwāwac wāmaskimutānit.

Tciḡwa kāgō ōminigōn ā'pidci aḡāsāni.

"Nōcis, mīsa o'o' nimācki'kim, mī'o'wā kā'u'ndcipācwābamāt  
 wa'a' i'kwā. A'pī kīpīndigawāt, — māmawāt ābi'tā tibi'kak mī  
 10 a'pī kīpīndigāyan i' wīḡiwām, — a'pī kīpīndigāyan, āpa'a'n; mīdac  
 i'i' udickutāming paḡidinān i'i' mācki'ki. Kīpaḡidināman,  
 mīdac i'i' kā'i'cipōdawāyan. Cīḡwa ta'u'nickā. Kāwīn tami-  
 'kawisi. Ā'pidci kāwīn ickwā'kamig tātōtanzi." Mīdac i'i' a'pī  
 mīnawā pāḡig ominigōn i'i' macki'ki. " 'Taḡa, kīganānāntawīn!'  
 15 kīga'i'nā, 'mīḡu i'i' a'pa'nā kā'i'ci'a'yāyan kīcpīn kāyābi wīcīn-  
 ḡānīmīyan', kīga'i'nā."

Mīsa i' cīḡwa ācimādcāt a'i'nini, mīdac i-i' āci'icāt iniwi-  
 'kwāwan. Māmawātcīḡu uta'kawātōn tci'ā'bi'tātibi'katinig. Tci-  
 ḡwa' ābi'tātibi'kātini āḡipīndigāt kīmōtc. Ācipaḡitinānk i-i'mā'  
 20 ickutānk i'i' macki'ki, kuniginīn āmanisutāḡut; āniḡu'k unickā-  
 ba'tōwan, pā'kic pōdawāwan ājikigitunit: "Kāwīn pō'tc wī'kā  
 kitābācwābamisi."

Nawāndicīḡu udānugaḡnōnān: "Pō'tcīḡu kawītīḡāmin."

Mī'tig udōtā'pināmini wīpa'ki'tā'u'gut.

25 Intawā āḡisāḡa'a'nk. Mīdac imā' aḡwātcing āḡiwānābit.  
 Kunāḡu a'pī cīḡwa kā'i'ciki'kānimāt wānīmī'kawīnit, mīdac i'i'  
 ācipīndigāt a-i'nini; kāgā't owābamān kīwānātisīnit. Mīsa imā'

last away went the man, to his grandfather he went. After he was come there, he then spoke to his grandfather, saying: "O my grandfather! in a truly troubled state of mind I am, because of my failure in trying to have intimate knowledge of a woman."

Thereupon then spoke the old man, saying: "It is not difficult for you to be intimate with her." Accordingly then he sought for something in his bag; now a miserable old skin he had for a bag.

Presently (the man) was given something that was very small.

"My grandson, this is my (magic) medicine, and by means of this will you become intimate with the woman. After you have entered into where she is,—but it must really be at midnight that you go into the wigwam,—when you have entered within, then untie it; accordingly then upon her fire do you drop the medicine. After you have dropped (the medicine) there, then is the time that you should start up the fire. Presently up from bed she will rise. She will not be in her right mind. She will do all manner of things." Thereupon then another kind of medicine he was given. "'Pray, let me heal you!' you shall say to her, 'for this is the way you shall always be, if you continue wanting to hate me,' you shall say to her."

Accordingly then departed the man, whereupon he went to where the woman was. To make certain, he waited till it was midnight. When it was midnight, then he went secretly into where she was. When he dropped the medicine upon the fire, behold, the sound he made was heard by her; straightway up she leaped from her couch, and at the same time she kindled the fire. Then she spoke, saying: "Never will it be possible for you to have intimate knowledge of me."

Yet, despite (what she said), he tried in vain to speak to her, saying: "I am determined to marry you."

A club then she picked up to strike him with.

Thereupon out of doors then he went. And so there outside he sat down. Some time afterwards, when he knew that she was out of her wits, then it was that inside went the man; of a truth, he



cigwa kiwi'pāmāt. Kāwīn mi'kawisiwān. Mīdāc i'i'ᵘ kā'i·ckwā-  
 'tāt, utāpa·ā·n umacki'kīm; paṅgī āciminānta·ā·t. Kāgā't paḡa-  
 'kātsiwiwān uḡaṇōnān. Mīsa i'ᵘ cigwa nānāḡatawāntānk, "Kāḡu'  
 kāyābi cīḡānimici'kān. Kīcpīn kāyābi wīcīḡānimiyān mīya-  
 5 'paṇā mini'k kābimātsiwiwān kāwīn kīgami'kawisi," udinān.

Ājikīgītut aī'kwā: "Mīgu i'ᵘ kā'i·ciwīdigāminān. Nawātc nin-  
 tācīḡātān tcimi'kawisiwān."

Mīsa' ḡāḡā't cigwa kiwīdigāmāt. Kumāḡu mini'k āyāwāt cigwa  
 ḡbinōtciyan udayāwān a·i'ᵘ kwā. Ānic nīciwa' ḡanimōca' āyāwāwāt.  
 10 Ānic wīn ḡbinōtci udayā'sa' i'i'ᵘ ḡanimōca'.

Ā'pidci ayā'pitānti a'a'ᵘ inini kīyusāt. Nīngutingigu mādcāt  
 a·i·nini. Kānimādcānit inī'ᵘ unāpāmaṇ, kayā wīn uci'tā wīmaṇi-  
 sāt a'a'ᵘ i'kwā; ājimādcāt, ānic ta'kubisōwān inī'ᵘ uḡwisā'saṇ; mīgu  
 i'i'ᵘ a'kawā intawā udōntcikanān pīndig inī'ᵘ unitcānisāṇ. Kā·i·citiṇā  
 15 utawimaṇōṇaṇ inī'ᵘ umisimaṇ. Paṭaḡwicink awānibaṇ uḡwisā'saṇ;  
 ānugīwi'tāṇandu·ḡ·tcigā. Mīsa' wāṇi·ā·t iniyōḡwisā'saṇ, mīsa  
 i·i'ᵘ tci·ā·nigu'k ājimawit, kḡbāḡījik mawī. Ānitāḡwicink a'a'ᵘ  
 inini wīwān maḡd'wāmawiwān. Ānipīndigāt wābāmigōn wīwān  
 ḡigītōwān: "Mīsā'paṇā kīḡwisānān kiwāṇi·a·ḡ."

20 Ājikāṇōnāt wīwān: "Ānīn āciṭcigāyāmbāṇ?"

"Nīmaṇisānāmbāṇ."

"Māma'kātcī kī'kaṇawānimāsiwat." Mādcī'tā wīnī'tam ānu-  
 ḡīwi'tāṇandu·ḡ·tcigāt, mīsa' kāwīn nīnkutci umi'kawāsīn kayā  
 tcibimi'kawānit. Kāḡā't māma'kādāntāṁōḡ.

beheld her becoming beside herself. And so then it was that he lay in the couch with her. She did not come back to her senses. Thereupon, when he was done, he untied his medicine; a little of it he made her smell. In truth, while she was yet in a wandering state of mind, he spoke to her. Accordingly, when she began to collect her thoughts, "Don't you ever hate me any more. If you wish to hate me still, then as long as you live you shall never be in a right state of mind," he said to her.

Then spoke the woman, saying: "Therefore then I will marry you. More would I dislike to be out of my right mind."

And so, in truth, then he married her. When for some time they had lived (together), then a baby the woman had. Now, two were the dogs they owned. Now, the child itself had the dogs for pets.

A very long while was the man absent from home when on the hunt for game. And once on a time away went the man. After her husband had departed, the woman too made ready to go gather fire-wood; when she departed, (she left) her little son strapped (to the cradle-board); now, it was only for a little while that she left her child inside (the lodge). Speedily she went to gather her fire-wood. On her return, gone was her little son; in vain roundabout she sought for tracks, but without avail. Therefore then she had lost her little son, whereupon bitterly she wept, throughout the whole day she wept. When the man was returning home, he heard the voice of his wife crying. When he went inside the lodge, he was seen by his wife, who spoke, saying: "And now gone is our dear son, whom I have lost."

Then he spoke to his wife, saying: "What were you doing at the time?"

"I was then out getting fire-wood."

"It is strange that you did not keep watch of him." He himself began seeking in vain for tracks roundabout the place, but nowhere did he find the signs of any trail. Verily, they marvelled concerning it.

"Kāwīn, intawā ningamādcā," i'kitō a'·kwā.

"Kayā nīn ningamādcā," i'kito a' inini.

Kägä't mādcawag; tcäcätcibān icāwag nantunā·a'gāwāt. Ninguting uwābantān a'a'·u i'kwā kägō āni·ā·cisininig. "Mimāwini·i'·u  
 5 a'a'·u ningwisāns i'i'·u udi'kināgan āni·ā·cisininig." Kāga'pī·i'gu  
 ānimi'kawāwān ini'·u kā'kimōdimigut ini'·u ugwisānsan. Kumāgu  
 a'pī tāgwucink owābandān wigiwāmāns ayānig. Ācipīndigāt,  
 awāgwāgi kināmatapiwān ini'·u Cigawicān. Ā'pitci mānātātini pāc-  
 10 kwāgin wāgōtāsinit; nīc ābinōtciya<sup>1</sup> udayāwāni, ā'pitcisa mānānā-  
 tisiwa<sup>1</sup>. A'·nābit, owābandān udi'kināganini ini'·u ugwisānsan.  
 Unisitawinān, pa'kwāqantcigātānig.

Mī·i'·u a'pī Cigawic āwi·i'·cimāmāt ini'·u ubinōtciyan mī·i'·mā  
 kā·i'·nantāmuwāt īgi'·u ānimūcag udayā<sup>1</sup>sa<sup>1</sup> a' gwīwisāns. Mīdāc  
 i'i'·u kā·i'·cietcigāt. Cigawic a'pī kā'pināt ini'·u ābinōtciyan, mī·i'·u  
 15 ā'tāgu ucigiwin kāmīnā·ā't ini'·u kwīwisānsan. Wāwībadāc kīni-  
 'tāwigiwān ini'·u kwīwisānsan.

Cigwa dāc tāgwicink a'a'·u a'·i'·kwā mī·ā·ca kīyusāt a'a'·i'·nini.

Ā'pidci wāwīb kīni'tāwigi a' gwīwisāns. Mīdāc i'i'·u ācigīgītut a'  
 i'kwā: "Mimāwini·i'·u a'a'·u ningwisāns i'i'·u udi'kināgan." Uga-  
 20 nōnigōn Cigawicān: "Nyā<sup>1</sup>, cigawic!"<sup>1</sup> Kīgitu mīnawā Cigawic:  
 "Wāsagu kabācin, kīgagā'kənābāmā<sup>1</sup> a'a'·u ningwisīs tāgwicing;  
 tātagwicin a'a'·u ningwisīs."

Intawā ācisāga·ā·nk a'a'·u i'kwā. Kägä't āji·u·cigāt ā'kutābinā-  
 gwaṭtinig. Kā'kicigāt kāwīn kägō umīdcisīn. Sāga·ā·m icāt

<sup>1</sup> I have been obliged to omit an obscure sentence in the Indian text, as

"No, I think I will go," said the woman.

"And I too will go," said the man.

Verily, they went away; in different directions they went, seeking for the sign of a trail. By and by the woman saw where the imprint of something had gone along. "I believe that is the mark of my little son's cradle-board, which was made as it went along." And finally (she found) the tracks of the creature that had stolen her little son from her. And when she was come at a certain distance, she saw where there was a little wigwam. When she went in, lo, there was seated Old-Toad-Woman. Very ugly was the skin that she had for a skirt; two children she had, and they were very homely. As she looked about, she beheld the cradle-board of her little son. She recognized it by marks made by the biting that was done on it.

Now, at the time when Old-Toad-Woman was taking the child away, then did the dogs hold on to it with their teeth, the pets of the little boy. Therefore this was what Old-Toad-Woman did after she had fetched the child, it was only her urine that she gave the little boy to drink. And speedily in stature grew the little boy.

And when back home came the woman, then away went the man on a hunt for game.

Very rapidly was the little boy growing. Thereupon then spoke the woman, saying: "This must be my little son's cradle-board." She was addressed by Old-Toad-Woman saying: "Ah, me!"<sup>1</sup> Again spoke Old-Toad-Woman, saying: "Far from here do you make your camp, you will be watching my son too much at times when he is returning home; in the evening will my little son be back."

Therefore then out of the lodge went the woman. Of a truth, when she put up her lodge, it was in sight of the other. When she had finished her lodge, she was without food to eat. She went

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Dr. Jones left no connected English translation thereof; and his field-notes are too fragmentary to elucidate the passage. — T. M.

Cīgawīčan; äjipīndigāt äjikanōnāt: “Kägä’t nimpā’kātä.” Mī·i·<sup>u</sup> ānīcisāga·ā·nk. “Pāmā ningapītōn i·i·<sup>u</sup> kāmītcīyañ,” udigōn. Kägä’t ācisāga·ā·nk a·a·<sup>u</sup> i·kwä. Nāgātcigu ta’pābi a·i·<sup>u</sup> kwä i·i·<sup>u</sup> āndāt Cīgawīčan pīsāga·ā·mōn wiyās ubita’kunāmini. Ābi’ta  
 5 pātagwicininit mī·i·mā mādci’tānit cigitāminit i·i·<sup>u</sup> wiyās. Mīnawā pa·i·cimādcānit; cigwa pipīndigāwāñ, “Ō·o·wā mīdcin,” i·kidu Cīgawīc. “Ā’pidci pīnat i·i·<sup>u</sup> kāmīdcīyañ.” Mī·a·<sup>u</sup> panā ānisāga·ā·minit.

Kānisāga·ā·minit ānīc ā’pidci wīwīsini. Mādci’tā’ kisībīginank  
 10 i·i·<sup>u</sup> wiyās. Mīsa ā’pidci kā’pīni’tōt, äjīkābā’tōd. Kā’kīcitānig ācimīdcit. Mī·i·<sup>u</sup> cigwa ā’pidci unāgucicinig. “Āmantcigic kā·i·cinamawānān i·i·<sup>u</sup> tciwābāmāg a·a·<sup>u</sup> ningwisī! Āmantcigic kā·i·cinawāwāgān a·a·<sup>u</sup> ningwisī tciwābāmāg!” Mīsa’ pānā imā<sup>a</sup> ckwāntānk nībawit acuwābāmāt īni·<sup>u</sup> ugwisīsañ. Cigwa ānipāngi-  
 15 cimunig owābāmān īnīwāñ pīdāsāmusānit wāwāckāciwāñ pāmōmānit.

Cigwa pācu’ owābandān a·a·i·nini wīgiwām pāda’kitānig. Mīdāc i·i·<sup>u</sup> ānīcisāga·ā·nk a·i·<sup>u</sup> kwä. Kunīginīn, i·kwāwāñ kībisāga·ā·mōn a·a·i·nini ukāna wābāmīgōn. Kägä’t mī’kawādisiwañ īni-  
 20 ‘kwāwāñ. Ā’pidci mīgu imā<sup>a</sup> āca’ ināndānk wīpācwābāmāt; mīdāc wīn īni·<sup>u</sup> ugīn, ānīc ubā’pī·i·gōn; kayā wīn obā’pī·ā·n.

Ckwāndānk kā’tagwicing obāgitōmān īni·<sup>u</sup> wāwāckāciwāñ. Kāpāgitōmāt, mīnawā inābi kāyābi ugānawābāmīgōn. Kägä’t mīn-  
 wāntām kāyābi kānawābāmīgūt īni·<sup>u</sup> i·kwāwāñ, kayā wīn ubā’pī-

outside to go to where Old-Toad-Woman was; when she went into (the lodge of the other), she then spoke to her, saying: "Truly in need of food I am." Accordingly then out of the place (the woman) made ready to go. "After a while I will fetch you something to eat," (the woman) was told. Of a truth, then out of the lodge went the woman. A short while afterwards out from where she lived the woman peeped, (and she saw) Old-Toad-Woman coming forth from the lodge with some meat in her hand. When she was come about halfway, she began making water upon the meat. Again she started on her way hitherward; when she came in, "This do you eat," said Old-Toad-Woman. "Very clean is this that you are going to eat." Then forthwith out of the place she went.

After the other had gone out, then very eager was (the woman) to eat. She set to work washing the meat. And when she had made it thoroughly clean, she then boiled it. After it was cooked, she then ate (it). It was then growing late in the evening. "Wonder what I shall behold when I see my dear son! Wonder how my dear son will appear to me when I see him!" Accordingly then there in the doorway did she continually stand, watching for her beloved son. When the sun was going down, she beheld a man walking hitherward with a deer upon his back.

Presently, when near by (he was come), the man saw a wigwam standing. And then out of the place came a woman. Lo, by the woman that came out was the man observed. Verily, she was a beautiful woman. At that very instant did he then have the desire to know her in a familiar way; but that was his mother, so he was (only) smiled upon; he in turn smiled at her.

When at the doorway (of Old-Toad-Woman) he was come, he put down the deer. After he had put it down, again he looked, and still he was being observed by the other (woman). Truly pleased was he that he should be watched by the other woman, and he also smiled (back) at her. Thereupon then into the lodge he went. After he had gone inside, he spoke to Old-Toad-

·ā·n. Midac i'i'ᵘ ānicipindigāt. Kā'pindigāt, ugañōnān Cigawīḥan:  
 "Nīngā! kā·i·citinā pindigāwābin a'a'ᵘ wāwāckāci."

Kägä't Cigawīc upindigāwābinān wāwāckāciwān ācitāci'kawāt,  
 nanawijwāt ini'ᵘ wāwāckāciwān. Māgwāgu taci'kawāt ini'ᵘ  
 5 wāwāckāciwān, pāmāgu pā·u·ndcipindigānit ini'ᵘ i'kwāwān. Kā-  
 'pindigānit, kābābā'pī·i·gutigu ini'ᵘ i'kwāwān a'a·i·nini. Ānic  
 ā'pitci ināndam a'a·i·nini: "Āmbāgicnā wīdigāmag!" ināndam  
 a'a·i·nini. Kāmāci ugi'kānimāsīn i'i'ᵘ ugīt. Mēdac i'i'ᵘ ugañōnān  
 Cigawīḥan: "Nīngā! ābi'tagu mīc ini'ᵘ wāwāckāciwān a'a'ᵘ māwā-  
 10 tisinānk."

Kägä't kāpā'kwācwāt ini'ᵘ wāwāckāciwān, "Nīngwisī, a'kawā  
 ningasāgisi·ā· a'a'ᵘ wāwāckāci nīngā·i·ciwīnāgu iwiti āntāt mā·u·  
 ticiwāt." Ācisāgisi·ā·t Cigawīc; ābi'ta tāgucīnk āndānit āni·i·ci-  
 cigitānk i'i'ᵘ wiyās. Kāwīci·a·'tād āntānit ini'ᵘ i'kwāwān.

15 Wībāgu ācisāga·ā·nk a·i·'kwā, āndāt icā. Owābāndān a'tānig  
 i'i'ᵘ wiyās; ugi'kānimān kīcigitāminīt. Intawā mādci'tā kisibi-  
 ginānk. Agāwā ugācki'tōn mītcit. Ā'pidci umācipi'tān.

Midac awāti inini ināntānk: "Tāga, nīngāñōti'kwāwāna  
 a·i·'kwa."

20 Mīsa ājitibi'kātīnig api'kān ācimāmōt Cigawīc; udayāco-  
 wābīginān i'imāᵘ ckwāntānk.

Ānic ā'pidci ināntām a'a'ᵘ inini wīñōti'kwāwāt. "Mīmāwīni·i·ᵘ  
 kīnibāt," udinānimān Cigawīḥan. Kägä't mādwāngwāmowān.  
 Ācimāmōt omō'kumān ācipapa'kicānk i'i'ᵘ api'kan; ājisāga·ā·nk  
 25 ānimādcāt. Cigwa ānipindigā i'i'ᵘ wīgiwāmāns. Kā'pindigāt  
 kāwīn nībāsiwān ini'ᵘ i'kwāwān; owābāmīgōn; ugañōnīgōn ini'ᵘ  
 i'kwāwān: "Nyā! nīngwisī!" Tci·ā·nigu'k ācīkacki'tōnit utō-  
 tcīmīgōn.

Woman, saying: "O my mother! speedily do you fetch the deer indoors."

Verily, Old-Toad-Woman quickly fetched the deer inside. Then she dressed it, cutting up the deer with a knife. And while she was busied with the deer, of a sudden in came the other woman. When she came in, then by her was the man continually smiled upon. Now, very anxious was the man in thought: "Oh, would that I might marry her!" thought the man. Not yet did he know that it was his mother. And then he spoke to Old-Toad-Woman, saying: "O my mother! half of the deer do you give to her who has come to visit us."

Verily, when she had sliced off a portion of the deer, "My dear son, first let me take the venison outside, and I will carry it over there where lives she who has come to visit (us)." Then outside Old-Toad-Woman took (the meat); after she had come halfway to where (the woman) lived, then she made water upon the meat. After that she took it over to the place where the woman lived.

In a little while then out of doors went the woman, to her home she went. She saw that the meat was there; she knew that the other had made water upon it. Accordingly she set to work washing it. Hardly was she able to eat it. Ever so vile it tasted to her.

Now, this was the thought of yonder man: "Why, I am going to woo that woman."

And when night came on, Old-Toad-Woman got her tump-line; she stretched it back and forth across the entry-way.

Now, very eager was the man to go a-wooing. "Perhaps by this time she is asleep," was his thought of Old-Toad-Woman. Of a truth, she was snoring. Taking his knife, he then cut up the tump-line; then, going out of doors, he started forth on his way. Presently on into the little wigwam he went. When he entered, (he found that) the woman was not asleep; he was seen by her; he was addressed by the woman saying: "Ah, me! my dear son!" Then with all the fervor that was within her he was kissed by her.



Kägä't ki'tci'ä'nigu'k aḡatci a'a'i'nini. Kāwin udābwä'tawā-sin, "Ningwisiss" ānu'i'gut.

Cigwa a'a' i'kwä kigito: "Nackä, wī'ä'günwä'tawiyān kägä't ningwisiss i'i'ü kiya'ü. Nackä imā, wābandān kidi'kināḡan pa'kwān-  
5 tcigätäg! Kidayānsaḡ udānugīnawatātānāwa a'pī kāmūdimi-  
gōyān i'i'ü kiya'ü. Kayādāc a'pī kā'pīnī'k a'a'ü Cigawic mī'i'ü  
ucigiwin kāmīna-i'k. Mīdāc i' wāwip kiki'tci'i'niniwiyān."

Ānawī kägä't ḡaḡwānisagāntām a'a'ü inini.

Tcigwa mīnawā kigitu a'a' i'kwä: "Kägä't nīn kitōḡwisissimin.  
10 Näckä, kīmī'kawātisi; iḡi'ü kicimāyāḡ, iḡi'ü kwiwīssānsaḡ i'i'ü  
āyānt a'a'ü Cigawic. Ā'pidci mānāntisiwāḡ."

Ājikigitut a' inini: "Kaḡabātci kägä't ningä kīn. Mīgu i'ü ānigī-  
wāyān tci'āntutāmawāk i'i'ü ninti'kināḡan." Mīsa' ājimādcāt a'  
inini kiwāt. Tayōc nibāwān ini'ü Cigawīcān.

15 Ānīc mīgu-i'ü cigwa wābāninig unickāwan Cigawīcān. Cigwa  
uḡānōnigōn: "Ningwisiss, kāḡu' untci-i'cā'kān a-i'kwä! Kägä't  
ningutanū kīḡa-i'k kicpīn icāyān a-i'kwä." Mīsa i'ü mīnī'k āḡut  
ini'ü Cigawīcān.

Kigicāp kā-i'ckwāwīssinit mādcā a-i'nini, ānigu'k mādcīpa'tō.  
20 Ā'pidci wānāḡucininig unisān wāwāckāciwān. Mīna-i'gunk ā'pidci  
kānwā'kusinit uda'kwāntawa'ā'n ini'ü wāwāckāciwān mī-i'witi  
wāna'kunk āci'ā'gōnāt ini'ü wāwāckāsiwān. Ājimādcāt kiwāt;  
ā'pidci kātibi'kātīnig ṡaḡwicin. Cigwa kaḡōnān uḡīn Cigawīcān:  
"Nīngä! āmbāsa, kigicāp ā'pidci mādcān! Nāsī'ka'ü wāwāckāci!  
25 Pī'tcā kī'ā'winisāḡ a' wāwāckāci."

Kāwin nibāsī Cigawic, ā'pidci ināndām kigicāp wīmādcāt.  
Pitcīnāḡigu sāsi'k tciwābāninig, mādcā. Anigāḡu kābāswāwāyā-

To be sure, deeply embarrassed was the man. He did not believe her when in vain he was told by her, "My dear son."

Presently the woman spoke, saying: "Behold, you do not believe me (when I say that) you are truly my son. Now, look over there! see where your cradle-board was bitten! Your little pet (dogs) tried in vain to hold it fast with their mouths at the time when you were stolen from me. And then, when you were fetched hither by Old-Toad-Woman, then were you given her urine to drink. And then rapidly grew you into a man."

Now, to be sure, very badly did the man feel about it.

Presently again spoke the woman, saying: "Verily, I am your mother. Behold, you are now handsome; your younger brothers, those other little boys whom Old-Toad-Woman has, are very homely."

Then spoke the man, saying: "Perhaps you are truly my mother. Accordingly back am I going to ask her for my cradle-board." Therefore then departed the man on his way back. Still yet was Old-Toad-Woman asleep.

Now, when the morning was coming on, up from her couch Old-Toad-Woman rose. Presently he was addressed by her saying: "My dear son, don't you go over there where that woman is! Verily, something (unpleasant) will that woman tell you if you go there." And this was all that he was told by Old-Toad-Woman.

In the morning, after they had eaten, thence departed the man; with speed he started off on a run. When it was late in the evening, he killed a deer. Up a balsam-tree that was very high he climbed with the deer, and there at the top he hung it up. Then he started on his homeward way; when it was very late in the night, he arrived at home. Presently he spoke to his mother, Old-Toad-Woman, saying: "O my mother! come, early in the morning do you depart! Go get the deer! Distant is the place where I killed the deer."

Not did Old-Toad-Woman sleep, very early in the morning was she anxious to start. As soon as the early dawn was about to ap-

'kwaṭininig i'i<sup>u</sup> ugōtās, ānīc paṭkwāgin wāgōtāsit. Ā'pitci tābi-  
 'kaṭinig ōwābandān kā'ta'pinānimint ini<sup>u</sup> wāwāckāciwān, ninku-  
 tci'i'tug mīna'i'gunk kā'a'kwāntawa'ā'nigwān ini<sup>u</sup> ugwisśan.  
 Ānu'i'ca'wāntawāt Cīgawīc, aḡawā ugācki'ā'n ini<sup>u</sup> wāwāckāciwān  
 5 nīsāndawa'ā't. Kākaṭki'ā't ā'pidci cīgwa tibi'kaṭini. Ājipōda-  
 wāt. Ācigīsi'kaṅk ugōtās i'i<sup>u</sup> paṭkwāgin, ickutānk āci'a'tōd;  
 āciwawātītānig i'i<sup>u</sup> tcāgitānig. Ājikigitut Cīgawīc: "Niwawāti-  
 zān i'i<sup>u</sup> a'ki tawipācwāt āntāyān." Mīdāc i'i<sup>u</sup> kī'pimātcānit ini<sup>u</sup>  
 Cīgawīcān.

- 10 Kā'i'cināsi'kawāt ini<sup>u</sup> ugīn a'i'nini ugī'i'nān: "Āmbāsa, nīngā,  
 mādācātā nōs tci'a'ntawābāmāṅ! A'kawā pījān āntāyānk."

- Kāgā't a'i'kwā aṇi'i'cā imā<sup>a</sup> wīgiwāmānsing. Mīsa' ācinaniwā-  
 na'wāwāt i'i<sup>u</sup> kwīwisānsa<sup>ḡ</sup>, mīdāc i'i<sup>u</sup> pīntcipimāḡaṇān kā'i'ji-  
 sāsāḡaṇānta'ā'wāt. Mīdāc i<sup>u</sup> ckwāntānk ācita'pāpi'ā'wāt i'i<sup>u</sup>  
 15 aḡinōtciya<sup>ḡ</sup>. Mīsa' kā'i'cictcigāwāt, mādācwāḡ iniyogīn. Kāwīn  
 kāyābi unōntānimāsīn mī'i<sup>u</sup> kītābwāyāntāṅk i'i<sup>u</sup> ogīt.

- Cigwasa owāti Cīgawīc kā'tcāḡsāṅk i'i<sup>u</sup> ugōtācic, kā'pimādāc,  
 kāgā't kī'tcibācowāṭini. Tābābandāṅk āndāwāt ta'pābiwa<sup>ḡ</sup> u-  
 gwisīsānsa<sup>ḡ</sup>. Pācik ācōtcīnkwāpāḡaṇāmāt; mīnawā pācik mī nāsāp  
 20 āntōtawāt. Mīdāc i'i<sup>u</sup> kī'tci'ā'nigu'k mawit Cīgawīc. Kā'i'c-  
 kwāmāwit, pināwitcīt kī'a'gōtā.

pear, she departed hence. It so happened that afar echoed the sound of her skirt as she moved through the bush, for of buckskin was the skirt she had on. Very late in the night she found the place where the deer had been killed, for up a balsam-tree in a certain place somewhere had her son climbed with (the deer). Then up Old-Toad-Woman tried to climb; hardly was she able to descend with (the deer). When she had got it down, it was then late in the night. Then she kindled a fire. Removing her skirt of buckskin, into the fire she then put it; then it shrank from the heat and was burned. Then spoke Old-Toad-Woman, saying: "I cause the earth to shrink, that a short way may be the place to where I live." Thereupon then hitherward for home started Old-Toad-Woman.

When he had gone to his mother, the man said to her: "Come, my mother, let us go away to look for my father! But first come you over to where we dwell."

Verily, the woman went over to the little wigwam. And then they smote the little boys, whereupon they stuck into their mouth, the (bladder) bags (for holding grease). Thereupon over against the doorway they set the children up, as if peeping (out of doors). And after doing this, hence departed he and his mother. No longer was he with desire to woo her, for he was now sure that she was his mother.

And now, as for this Old-Toad-Woman who had burned up her miserable skirt, after she had started for home, of a truth, very short was the distance there. When she came in sight of where she and the others lived, (she saw) her little sons peeping out. One she struck in the face, knocking it backwards; and to the next she did the same thing. Thereupon very bitterly wept Old-Toad-Woman. After she had finished crying, the buttocks of the ruffed grouse were hanging aloft.

52. WHITE-FACED  
(Wâbickîngwânâmus).

Ânicinâbâg a'îndâwâg. Pâ'tînnîuwa<sup>1</sup> unîdcânîsa<sup>2</sup>; nânâniwa  
utânîsa<sup>2</sup>, ugwisâ<sup>2</sup> ningutwâ'tciwa<sup>2</sup>. Kâgâ't misawânimâ pâ'tânî-  
nînit î'i'û unîtcânîsa<sup>2</sup>. Ânic ka'kina uckîniğiwa<sup>2</sup>. Ningutingigu  
minwânimâ wâbickîngwânâmus, mîsa kâgâ't îni'û pâcîg î'kwâwân  
5 âjiwîtigâmât. "Kâwîn gâṇâḇâtc nî'tânantawântcîgâsî," inântam  
a'kiwâ<sup>2</sup>zî. Ickwâtcîḇân midâsugun kâwîn mâci ṇantawântcîgâsî.  
Kâgâ't kô'ḇâṭâsî. "Mîmâwîniğu î'û kâgâ't kâ'î'ci'â'yât," inândam  
a' a'kiwânzî. Ânic wî'tân ṇantawântcîgâckîwan, mîyâ'tâgu î'û  
anicâ âçamînt. "Âmbâsa, wî'kwâtcî'tôn tcîṇantawântcîgâyân!"  
10 udînân a' a'kiwâ<sup>2</sup>zî.

Kîgîcâḇ cîgwa ocî'tâwî'kî'o'sât. Tcîbâ'kwâ a'a'û mindîmôyâ  
îni'û uzi'kusîṣân. Mî cîgwa wîkitcîpîsut âjîkîgitut a'kiwâ<sup>2</sup>zî:  
"Ṇackânâ, ḇâgitînisâyû'k. Mâgîcâ tagî'kâtcî wa'a'û wâmâdcât."  
Kâgâ'pîkî'tcîbîsut Wâbickîngwânâmus âcîmâḇmôt ickutâ; âci-  
15 pîndômût, kâgâ't tcâgisu. Kî'twânîgu ânimâdcâ. Kumâgu a'pî  
kâ'tagwîcînk îngutci utâni'a'ḇâgitôn. Kâgâ't kîtcâgisô imâ<sup>2</sup>  
utcîtcâ'kânk. Kâwîn ugâckî'tôsîn ânawîpîmusât. Kâ'î'nâ'kisut  
întawâ âjîkîwât; âcîtagwîcînk, kâwîn kâṇâgâ pînâwan ubînâsîn.  
Kâgâ't ubâ'pî'î'gô î'i'û wî'tâ<sup>2</sup>. Ningutingigu mînawâ ôgânônîgôn  
20 îni'û wîwân: "Mâma'kâtc kâwîn mâci kâgô kîni'tôsîn."

Wâbickîngwânâmus kîgîto: "Ṇackâsa, wâḇâṇk ṇîngânîsâ a'a'û  
ma'kwa."

Kîgîcâḇ tcîbâ'kwâ a'a'û mindîmôyâ. Kâ'kîzîsâ'kwât kîgîgîto,  
mîdâç î'i'û â'kidut: "Na'â'ngî mâgîcâ ugâgwînawîgîcâ'kîgânâsûn,

<sup>1</sup> The father of the children.

<sup>2</sup> A story-name for the mink.

## 52. WHITE-FACED.

Some people were living (there). Many were their children; five were their daughters, their sons were six. In truth, he<sup>1</sup> was much sought after, because many were his children. Now, all were young. And once White-Faced<sup>2</sup> was loved, whereupon truly one of the women he married. "Perhaps he is not good at hunting for game," thought the old man. For the full space of ten days he had not gone on a hunt. In truth, he was good for nothing. "That probably is the way he will surely be," thought the old man. Now, his brothers-in-law were fond of hunting for game, while he simply allowed himself to be fed. "Come, try to hunt for game!" to him said the old man.

In the morning, then he made ready to go on a hunt. Some food did the old woman who was his mother-in-law cook. When he made ready to put on his belt, then spoke the old man, saying: "Behold, (some of) you put wood on the fire. Maybe he who is going away will be cold." At last, when White-Faced girdled on his belt, he then picked up a (live-coal of) fire; when he placed it in the bosom of his garment, he truly was burned. But nevertheless away he went. And when he was come a certain distance, he flung it away. In truth, he was burned down at the groin. Unable was he to walk, in spite of his efforts. Because of the burn he got, he therefore turned back; when he arrived, not so much as a ruffed grouse<sup>3</sup> did he fetch home. To be sure, he was made fun of by his brothers-in-law. So one other time he was addressed by his wife saying: "It is strange that not a single thing have you yet killed."

White-Faced spoke, saying: "Behold, to-morrow I shall kill a bear."

In the morning some food did the old woman cook. After she had finished cooking the meal, she spoke, and this was what she

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<sup>3</sup> The ruffed grouse is the easiest of all game to get.

mi·i·'u wāndci·ō·ci' tōyān i'i·'u nābōp." Cigwa paḡitinaḡawā nābōp;  
 ā'pidci kicāḡamitāni. Wābickīngwānāmus āci·u·dā' pinānk i'i·'u  
 nābōp ukā' kiganānk ācisīḡinānk. Kāḡā't tcāḡisu. Ācimādcāt  
 kiyusāt. Kāḡā't mamitāwāntām. Kāwīn ogaskitōsīn tcipimusāt,  
 5 ḡnicāḡu pabā·a·i·ntāḡabi. Ā'pidci wānāḡucininik intawā ācikiwāt.  
 Cigwa tāḡwicing, oganōnigōn ini·'u wīwān: "Kāwīnina kāḡō kibi-  
 tōsīn?"

"Kāwīn kāḡō nīḡiwābandā<sup>a</sup>zīn."

"Mīsa i'i·'u intawā mādcān, kāwīn pōtc wī'ka kāḡō kitāni' tōsīn.  
 10 Mī·i·'u intawā āciwābininān."

Kigicāp ājimādcāt, udai·i·man upimūntānān. Kumāḡu a'pī  
 tāḡwicink owābandān sibi. Mīdāc imā<sup>a</sup> wābadānk cāḡigāmiwā-  
 ninik ājikabācit. Wāyābāninik tcīmān udōci'tōn kayā i'i·'u ḡbwi.  
 Kā'kici'tōd ācipōsit. Kumāḡu a'pī tāḡwucink usisigupimicisink  
 15 owābāmān awiya tāḡantcigānit. Ogāḡimā·ā·n; āḡipimwāt, kāḡā't  
 mī ḡinisāt. Kāḡā't minwāndām. Āmbāḡānō, umō'kumān kā·u·  
 dā' pinānk umādiḡwān. "Kuniginīn pimidā," ināndan; mināḡo-  
 wana i<sup>u</sup> ḡnicāḡu wābickiwānit, kāwīn pimidāwisiwān paḡackiwān.  
 Kāḡā't āpidci ināndan wī'kiwāwitōwāt wīwān. Ājimādcāt. Ājitā-  
 20 ḡwucink wīwān ājikānōnāt: "Nāckānā' tōyān, pijicik pimitāwān."

Āḡiwābamāt a·i·'kwā, kāwīn ḡāḡō pimitāwisiwām. Kā·u·dā-  
 'pināt a·i·'kwā āsāḡitciwāpināt.

Mī·i·'u intawā ḡnici·ā·'pitcimādcād. Mīsantawā ānijimādcāt;  
 āni·i·jimawit. Ā'pidci wānāḡucininig udōdi'tān utcīmān. Mīdāc  
 25 imā<sup>a</sup> kīnibāt. Kigicāp mādcā; pācugu ānitāḡwicink — ānic udāni't  
 uḡi·u·citōn — nibi'kāḡ awiya owābāmān sāḡicigwānāninit; udā-

said: "The son-in-law perhaps may not have anything to warm his bosom, and that is why I made the soup." Then before him was the soup placed; very hot it was. When the mink took up the soup, upon his chest he then poured it. In truth, he was burned. Then off he started on a hunt. In a truly disturbed state of mind he was. He was not able to walk, he simply went about sitting here and there. When it was late in the evening, he then started back home. When he arrived, he was addressed by his wife saying: "Have you not fetched anything home?"

"I did not see anything."

"Therefore then you had better depart, for not one single thing do you ever kill. Therefore now I have decided to cast you off."

In the morning then he departed, his clothes he carried upon his back. When he had come a certain distance, he saw a river. And then at a place where he saw that the water had not (yet) frozen he made camp. On the morrow he made a canoe and a paddle. When he had finished his work, he got into his canoe. When he was come a certain distance, in among the willows he saw some one busily eating. He crept up to it; when he shot at it, truly then he killed it. To be sure, he was pleased. Well, when he had picked up his knife, he cut a slice off the creature. "Lo, (there is) grease," he thought; but it turned out to be a creature of white flesh only, and there was no fat on the ruffed grouse. In truth, strong was his wish to take it back to his wife. Then off he started. When he arrived at home, he spoke to his wife, saying: "Now, what I have killed is nothing but fat."

When the woman saw it, (she found) nothing in the way of fat on it. When the woman picked it up, she flung it out of doors.

Thereupon then away he went for good. Accordingly then on his way he went; as he went, he wept. Late in the evening he came to where his canoe was. And so at that place he slept. In the morning he departed; when a short way on his journey he was come, — of course, he had made a spear, — he saw something



ni't kāmāmōt udanināda'wān. Ācipācipa'wāt mīsa i'i'ⁱ gīnisāt. Āci·q·gwā·ō·nāt ācitāci'ka'wāt. Kā'kici'kawāt ājitcibā'kwāt. Kā-  
'kizisā'kwāt āgāming inābit owābāmān cāngwāciwān pimācagāmā-  
'pātōnit; uganōnigōn: "Nīdcipābāskwat mī tagwucinān."

- 5 Kägä't kā·i·cināta'wāt, " 'A'a'ⁱ, nīdcipābāskwat, wisinfn!'"

Kägä't mādāntcigāwag.

"Kägä't niminwāntam tciwītcīwinān."

"Misaḡu iⁱ kägä't tciwītcīntiyānk."

- Wāyābaninik wī'pōsiwag, mīsa' kāwīn ōgacki'tōsīnāwa wīnīcō-  
10 'kamowāt. Mīsantawā pācig ācipimācagāmāt, mīdāc i'i'ⁱ intawā  
pācigō'kank Wābickīngwānāmus. Ningutingigu ānipabimickāt  
awiya owābāmān āni·ā·cawa·ō·nit; kägä't māmāngiwināwān.  
Ājimawinānāt, kägä't udātima'wān. Ājigānōnāt: "Kiwīninfna?"

"Mīnāngä," udigōn.

- 15 Omō'kumān kāmāmōt ubācīcwān imā ukā'tiguning, kuniginin  
picicig u'kqan. Ningutci, āci·i·ni'kwāwābināt, cigwa ānāgwāsīwān;  
kā·a·gwāsīnit uganōnigōn Wābickīngwānāmus: "Mīna gīn imā  
tinung uwīninūyan? Nicīgānānk mī nīn imāⁱ wīninuyān."

- Nānābām umāmibinān umi'tigwābīn, ānigū'k mādācwān mōzōn;  
20 mīsa'pānā ki'ki'igut.

Mīnawā ājimādcāt; kumāgu a'pī āca mīnawā awiya ugīwā-  
bāmān pimādagānit awiya, mīsa gāyābi mawināta'wāt; āci·q·ti-  
mawāt, "Ma'kwa! kiwīninfna?"

- "Ā\*, nīnkā'tigunk niwīnin. Nāckā, kimō'kumān udā'pinān  
25 tcigoticuyan!"

Kägä't ācipācīcwāt, mīsa gāyābi picicig u'kqanini. Ningutci  
utā'pāginān. Cigwa ānāgwāsīwan Wābickīngwānāmus udigōn:

down in the water with its tail sticking out. Taking up his spear, he went toward it in his canoe. When he speared it, he then killed it. When he took it out upon the shore, he then dressed it. After he had dressed it, he then cooked a meal. When he had finished cooking, he looked toward the other bank, (and) saw a Mink running hitherward along the shore; by him he was addressed: "O my relative! now have I come home."

In truth, then went he after him in his canoe. "Now, my relative, eat!"

Truly began they to eat.

"Truly am I pleased to be with you."

"Therefore then, in truth, we will go together."

On the morrow they intended to get into the canoe, but they were not able to be in it at the same time. So therefore one had to travel along the shore, while White-Faced was alone in the canoe. And once, while paddling along, he saw some one crossing the water; truly big were the creature's horns. When he pursued after it, in truth, he overtook it. Then he spoke to it, saying: "Are you fat?"

"Of course (I am)," he was told.

Taking his knife, he sliced a piece off its forehead, (and) lo, (it was) nothing but bone. When he jerked its head aside, it then went ashore; when it got ashore, then was White-Faced addressed by it saying: "Is it in such a place that you are fat? Upon my back is the place where I am fat."

But he was late grabbing for his bow and arrow, for at full speed went the moose; therefore gone was (the creature) by whom he was eluded.

Then he continued on; farther on he saw some one swimming hitherward, whereupon again he went to attack it; when he overtook it, "O Bear! are you fat?"

"Yes, on my forehead is where I am fat. Come, take your knife so that you can cut me with it!"

Truly, when he cut into (the Bear) with the knife, there again was nothing but bone. To one side he flung (the Bear). When

"Mina'ku imā<sup>a</sup> wininut awiya? Niyawingsa nīn niwinin wāni-  
noyānin."

Nābām umāmibinān ini<sup>u</sup> umi'tigwābīn, ānīc āca kimādcāwān,  
ānigu'k mādcāwān. Misa'ki'ki'i'gut. Intawā ānimādcā; kumāgu  
5 a'pī tāgwucink mādwāpīpāgiwān: "Nīdcipāpāskwat!" Tcigwa  
owābāmān pīmadāpīnit wīdcipāpāskwātān; ugañōnigōn: "Ā'pidci  
nīpā'kadā."

"Kayā nīn ā'pidci nīmpa'kadā. Āyāngwāmisin wī'ā'nini'tōn  
kāmidciyānk."

10 Ā'pidci cigwa unāgucininig kayā ānwā'tinini; cigwa anigā-  
ckītibī'kātini. Ningutingigu awiya unōndawān mādwātcīsa'kīnit  
cācāganaguskāng. Mīnāngwāna māñōmini'kāciyān mī'a<sup>u</sup> tcāsa-  
'kīt. Mādwā nāgaṃowān:—

"Wābickīngwānāmus kīgīmī'tāgunān.

15 Cā'i'gwa, cā'i'gwa kīnātābunu'tāgunān.

Cā'i'gwa, cā'i'gwa kiwī'pimugunān."

Cigwadāc owābāmān tācitcīsa'kīnit, pācu'owāwābāmān ācipim-  
wāt; mīsagunā'i<sup>u</sup> kīnisāt. Ā'pidcīsa mīnwāntām. Āci'ō'tā'pīnāt  
ācipōsi'ā't. Ā'pidci cigwa tibi'kātini, mīgu imā<sup>a</sup> āgāming āci'ā'ca-  
20 wagāmākwaciwāt; āciḡābāt. Kā'kābāt ājipīpāgit: "Nīdcipāpā-  
skwāt!" Kumāgu a'pī'twāwītāmōn mādwānā'kwā'tāgut. Cigwa  
pī'a'yāwān wīdcipāpāckwātān ugañōnān: "Nīdcipāpāckwāt, kawī-  
sinimin. Māñōmini'kāci<sup>a</sup> nīngīnisā. Āmbāsa, tcībā'kwādā!"

Wāwīp ugaḡācimāwān. Kā'kījīswāwān wīsiniwāḡ. Kāḡā't  
25 tābisiniwāḡ. Ācinibāwāt; kīgicāk mādcāwāḡ. Mīsa ḡāyāpī pājik  
pīmājagāmāt. Ājīmādcāwāt, kāḡāḡicig kāwīn kāḡō uni'tōsināwā.  
Ā'pitci tābi'kātinig owābāmān cingibīsaṃ. Kāḡā't onisān. Ā'pidci

it got ashore, by it was White-Faced told: "Is that the place where any one is fat? On my body am I fat when I am fat."

Too late was he seizing his bow and arrow, already was (the Bear) gone, at full speed it went. Thereupon then he was eluded by it. Accordingly on his way he went; when a certain distance he was come, he heard some one calling aloud: "O my relative!" Presently he beheld his relative come out to the water; by him he was addressed: "Very hungry I am."

"I too am very hungry. Do what you can to kill something for us to eat."

It was then very late in the evening, and there was a calm; presently it became pitch dark. And by and by he heard the sound of some one going through the rite of divination in among the bull-rushes. It happened to be the rice-bird that was performing the rite of divination. It could be heard singing:—

"By White-Faced are we secretly being heard.

Now, now by him are we being approached in a vessel on the water.

Now, now by him are we about to be shot at."

And presently he saw the creature that was divining, not far away he saw it when he shot at it; then it was that he killed it. Very much pleased was he. Then, picking it up, he put it into the canoe. By this time it was late in the night, whereupon straight across to the other shore he went; then he went ashore. When he had landed, then with a loud voice he called: "O my relative!" At some distance away he heard him answering back. After his relative had come, he spoke to him, saying: "My relative, we will now eat. A rice-bird have I killed. Come, let us cook!"

Quickly they boiled it. When they had cooked it, they ate. To be sure, they had enough to eat. Then they went to sleep; in the morning they departed. Thereupon, as before, one travelled along the shore. As they went, throughout the whole day they did not kill anything. When it was very late in the night, (White-Faced) saw a diver. To be sure, he killed it. Very much pleased

minwāndam. Mīdācigu i<sup>u</sup> ʔaninānta-ū-nināmāwāt winibāwāt, ōdāna owābandānāwa. "Mī iwidi intawātc tcinibāyank." Ācigā-bāt cigwa imā<sup>a</sup> widcipāpäckwatān. Owābamāwān pācigigu ininiwān, "Mī-i-mā<sup>a</sup> āndāyān tcinibāyāg," udiguwān.

- 5 Kāgā't āndaswāwānāgātinig i<sup>i</sup>'<sup>u</sup> wīsinīwin acāmāwa<sup>ʔ</sup>. Kā-i-ckwā wīsinīwāt kigitōwān inī'<sup>u</sup> ininiwān wādi'tawāwāt: "Wābank Nānabucu wīpimiwītciwā<sup>ʔ</sup> uningwānisa<sup>ʔ</sup>, nī'ka<sup>ʔ</sup>; mī i-i'<sup>u</sup> uningwānisa<sup>ʔ</sup>. Nāwa'kwāg wīsā'kwānā. Māgicā tābāngicin. Kīcpin idāc pāngicink mī-i'<sup>u</sup> wācitābibinint. Tāmāmādcīgwa'pinādāc; imādāc  
10 nā-ō-dāna mī-i-mā tcigi'tā'kwāpinint. Mīdāc i<sup>u</sup> tcimīdcinint kīc-pīn pāngicink. Mānū<sup>a</sup> kayā kīnāwa kawī'tō'kāsum i<sup>i</sup>'<sup>u</sup> tcisā'kwānint. Mī-i'<sup>u</sup> minī'k ānādcī mu'tōnāgu'k."

### 53. RUFFED GROUSE FASTS (Pinā kī'u-gucimut).

- Ānīc pinā a-i-ntā, kayā wīwān kayā inī'<sup>u</sup> utōckinawāmiwān. Kumāsa'a'pī a-i-ntāwāt, ānīc ʔanicinābā ayāwā<sup>ʔ</sup> kīwī'tāya-i'. Mīdāc  
15 i<sup>u</sup> ānuwīwidigāmīnt inī'<sup>u</sup> udōckinawāmiwān. Ningutingidāc pīn-digāwān uskinīgi'kwān ājikanōnigut: "Āmbāsa, kawīdigāmin!"

Pinādāc ā'kitut: "Kāwīn nīwīwidigāsī."

Mīsa' intawā kā-i-cikiwāt 'a'a'<sup>u</sup> i'kwā, ā'pidci kī-ʔ-gātcī.

- Cigwasa' udinān 'a'a'<sup>u</sup> a'kiwā<sup>a</sup>zī: "Ningwīsis, kīmā<sup>a</sup>cictcigā.  
20 Mānū kitāwīdigāmā 'a'a'<sup>u</sup> i'kwā."

"Nōs, ānīndāc kā-i-cictcigāyān 'i<sup>i</sup>'<sup>u</sup> nicki-ʔ-gwā ʔanicinābāg?"

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<sup>1</sup> At this point begins the episode of Nānabushu flying over a town in company

was he. And as they went along, seeking for a place to sleep, a town they saw. "Now, at yonder place we may sleep." Then he landed over where his relative now was. They saw a certain man. "Over there where I live you may sleep," they were told by him.

In truth, upon food of every kind they were fed. When they had finished eating, then spoke the man to whom they had come: "To-morrow Nānabushu will be coming by, in company with his nephews the Geese; for they are his nephews. At noon he will be yelled at. Maybe he will fall. And if he falls, then he will be seized. And he will be bound with cords; and over there in the middle of the town is where he will be tied (to a post). And so he will be eased upon if he drops. Anyhow, you too should take part in yelling at him. Thereupon such is all that I have to tell you." <sup>1</sup>

### 53. RUFFED-GROUSE FASTS.

Now, Ruffed-Grouse was abiding (there), so also was his wife and their youthful son. And when they had lived there for a while, then some people happened in the neighborhood roundabout. Whereupon (these folk) tried to get their youth for a husband, but without avail. Now, once into (the lodge) came a young woman, by whom he was addressed, saying: "Come, let us be married!"

And Ruffed-Grouse then said: "I do not wish to marry."

Accordingly then back home went the woman, very much ashamed did she feel.

In a while to him said the old man: "My dear son, you have done wrong. By all means, you should marry the woman."

"My father, and what shall I do if I should anger the people?"

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with the Geese, and his falling to the ground, where he was subjected to much indignity. As this is told in another place, it is for that reason omitted here.

U'ganōnigōnidac ōṣa: "Nīngwīsis, wīkī'kāndan kā'i'ci'ctci-gāyan."

Cigwadac ʔitibi'kātini pāmaku awiya pādwāwācininit; pa-i'cita'pābinīt ājigānōnigut: "Pinā! kiwīnisigō."

- 5 "Wāgunāndac wā'ō'ndcinānigōwān ma'kōkʔjig? Ō, misānā tcigī'a'kōsiyān."

Mīnawā cigwa ʔitibi'kātini kāyābi pādwāwācinōn; ājita'pābinīt udigōn: "Pinā, kiwīnisigō."

"Wāgunāc wā'ō'ndcinānigōyān?"

- 10 "Nīcwābīg kinābikwayānag."

Pinā ājikigitut: "Ō, misānā tcigī'ō'nagiciyān."

Mīnawā ʔitibi'kātini mīsa' kāyābi pādwāwācininit ta'pābiwān ājikānōnigut: "Pinā! kiwīnisigō."

- Pinā ācipasigu'u't, mīgu imā nisawa'i'ganing kānī'i'cāt; unānta-  
 15 wābandān pinā wātācigī'u'gucimut. Cigwasa omi'kān ināntam pinā. A'pī i'i'mā kāmi'kank kā'i'cigī'u'gucimut, cigwasa' tibi-  
 'katini. Mīsā'pānā mōcag kī'u'ucimut. Skwātcibān mādā-sugunaḡatinig mīsa kāyābi kī'u'gucimut. Cigwasa ācipācigunaga-  
 tinig ā'pidci wīwīsini. Kāgā mī'i'mā ānuwī'ā'nacī'tank. "Mānu-  
 20 pinagu mīnawā tatibi'kāt," ināntam. Kāgā't tibi'kātini. Skwatci wādcidcisānig a'pī weyābaninigibān, mīsa' kāwīn wābānsinini.

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<sup>1</sup> By the bear-claws hanging on a stick. Used by a human being who is conjuring for the capture of the soul of the ruffed grouse.

And he was addressed by his father saying: "My dear son, try to find out what you should do."

And it was now growing dark, when of a sudden (he heard) the sound of some one approaching; (by the stranger) peeping in he then was addressed: "O Ruffed-Grouse! you are wanted in order that you may be put to death."

"And for what reason am I to be put to death by bear-claws?<sup>1</sup> Well, it is then for me to perch aloft (upon a tree)."

Another time it was growing dark, when, as before, there came the sound of some one approaching; then by him that was peeping in he was told: "Ruffed-Grouse, you are wanted in order that you may be put to death."

"And for what reason am I wanted to be killed?"

"For two snake-skins."<sup>2</sup>

Ruffed-Grouse then spoke, saying: "Well, it is then for me to get some entrails."

It was again growing night, when, as before, (he heard) the sound of the approaching footsteps of some one, by whom, when peeping in, he was addressed: "O Ruffed-Grouse! you are wanted in order that you may be killed."

When Ruffed-Grouse rose, then out through the hole in the lodge he went; for a place to fast Ruffed-Grouse went to seek. In a while he found a place, so thought Ruffed-Grouse. When he had found a place yonder where to fast, it then began growing dark. Thereupon all the while did he continue to fast. When the period of ten days was at an end, even yet was he fasting. When eleven days were up, very eager was he to eat. Nearly was he on the point at the time of giving up, (but he held out). "Nevertheless there shall not be another night (of my fasting)," he thought. Truly dark it was. When the time was at hand for the morning to come, why, there was no morning. Very anxious was Ruffed-

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<sup>1</sup> That are being used for the same purpose as the rattle of bear-claws was put to.



Ā'pidcisa pinā wīwīsini. Āpidci kabāya-i' tibi'kātini. Ninguting-  
gigu māmītāwāntām wīwīsinit, ā'pidci kaskāndām tciwābaninig;  
Misa' kāwīn wābānsinini, mī-i-'u ā'pidci tibi'katinig. Wī'kāsa'  
cigwa intigu pītābān ājinānk. Kuniginin, kāgā't pītābānini, āji-  
5 pāsigu'u't wīsinit.

Misa i'ᵘ pināwītcīt . . .

54. BALD-EAGLE  
(Migisi).

Migisimī a-i'ntā. Unīdcānisa¹ nīciwa¹. Cigwa wīnōniwa¹ utcīting  
udini'kwānā; kābakaskāmīgutigū, pināwītcīt . . .

55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER  
(Mātciki'kwāwis mīnawā ucimāyān).

Misa mī a-i'ntāwāg i'kwāwāg, nīciwāg; pācīk ānimōcān uda-  
10 yāwāwān, mīsa mī īmī'ᵘ nāntawāntcīgātāmāguwāt. Cī'gwadāc  
wī'pipōnini, mīsa kī'ᵘwā. māmāckwat wītcīwāwāt. Ningutingidāc  
unisāni īnī'ᵘ wāwāckāciwān. Kāgā't kābāya-i' udamwāwān.  
Abā'pic cigwa kātām wāwāt, mīsa mī mīnawā mādcī' tawāt nānta-  
wāntcīgāwāt; māmāckwat wītcīwāwāt. Ninguting unisāwān  
15 mīnawa pācīk īnī'ᵘ wāwāckāciwān, ā'pidci wīnīnōwān. Mīdāc i-i-ᵘ  
tāyābi'tapibōninig tcibwākitām wāwāt; cigwa kā'kitām wāwāt kā-  
wīn nī'tāgāsiwān udayayānsiwān. "Intawā mādcātā!" i'kitowāg.

Ācikusiwāt sāga-i'gāning, mātābīwāt; micawī'kwām tāgwucinu-  
wāt, uwābamāwā¹ awīya mawīnānigōwāt. Kuniginin, umawīnani-  
20 gōwān. Mīdāc ājimādcīyānk Matci'ki'kwāwis:—

¹ The Foolish Maidens.

Grouse to eat. Exceedingly long was the night. And by and by he became much worried for the want of something to eat, very much disturbed was he for the morning to come; but there was no morning, for it was to be night forever. After a long while it then seemed to him that the dawn was appearing. Lo, sure enough, the dawn was appearing, when up he flew to (go and) eat.

Thereupon the buttocks of the ruffed grouse . . .

#### 54. BALD-EAGLE.

Bald-Eagle was abiding at the place. Her children were two (in number). When they desired to suck, down to her buttocks she put their heads; and when the sound of their mouths was heard while she was being sucked, then the buttocks of the ruffed grouse . . .

#### 55. THE FOOLISH MAIDEN AND HER YOUNGER SISTER.

And so there lived some women,<sup>1</sup> they were two in number; a dog they had, and by it did they have their hunting done. It was now growing winter, whereupon it is said they took turns in going along with (the dog). And once it killed a deer. In fact, for a long while they had it to eat. In due course of time they ate it up, whereupon they made ready again to go hunting for game; they took turns going along with the dog. By and by they killed another deer, very fat it was. It was halfway along through the winter before they ate it up; when they had eaten it all, no (more) killing did their pet do. "Therefore let us go away!" they said.

When they moved camp, out upon a lake they came; when far out upon the ice they were come, they saw that by some one they were pursued. Behold, they were being attacked. And thus the Foolish Maiden then began singing:—

"Ma'i'nganagä wäyābamagwāḅanin,  
 Ningiwāwāḅānuwātāgōḅanig,  
 Wäyābamiwā'ḅanin,  
 Wäyābamiwā'ḅanin,  
 Wäyābamiwā'ḅanin."

5

Midac i'i'ᵘ äjinagiskägänit ini'ᵘ uta'i-wān, mīsa' kīnisimint ini'ᵘ  
 uta'i-wān. Midac i'i'ᵘ ānumawinānāwāt, äji-u'cimunit. Kāwāsa  
 utatimāsiwāwa, mīsaḡu kīnaḡaniguwāt. Kägä't umintcinawāsina-  
 wān ini'ᵘ uta'i-wān. Intawā äjimādcāwāt; äjikḅāciwāt, mīsa'  
 10 kāwāsa kägō umīdcisīnāwa. Intawā äjimādcāwāt, aṇōtcigupa-  
 gwata'kamig icāwāt. Ningutingiku ḡapimusāwāt kāḡwān äjimi-  
 'kawāwāt. Maḡci'ki'kwāwis äjikigitut: "Kägä'tigu kā-u'yāwā-  
 nānig iḡi'ᵘ kāwayaḡ."

Änic ā'pidci wāpickisiwān. Cigwa Maḡci'ki'kwāwis uḡanawā-  
 15 ḅamān wābigāḡwān, "Nīyā<sup>a</sup>, kägä'tigu' wī'kägāsa tawawinā-  
 'kwawā!"

Midac i'i'ᵘ äjikāṇōniguwāt: "Kīcpīn ta'pitiyāniyāḡ tawunici-  
 ciwāḡ iḡi'ᵘ ningāwayaḡ."

"Nīyā<sup>a</sup>, nicimā, āmbāsanō kīni'tam ta'pitiyānīn!"  
 20 "Nimisā<sup>a</sup>, kāwāsa nintāṭa'pitiyānisī."

Mīsa' äjicāḡwānimōwāt, kāwīn awīya inānda<sup>a</sup>zī māmāckwat  
 ānugagwātcintiwāt. Midac i'i'ᵘ kägä'pī Maḡci'ki'kwāwis kigitut:  
 " 'Ä', mānū, nīn ningatapi'tiyān māckwatidac nīn ka'kina ninga-  
 tayāwāḡ iḡi'ᵘ kāwayaḡ. Ä'pidcigu wāwiniciciwāt ningataiyāwāḡ."

25 Māḡwāḡu ṭanawāwā'tōwāt, "Kācitinā!" udiguwān.

Midac kägä't Maḡci'ki'kwāwis äcitapi'tiyānit.  
 "Nawātc ḡācu," udigōn.

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<sup>1</sup> Dream-song with power over wolves.

"Whenever I see wolves,  
 I am greeted by them with a friendly wag of the tail;  
 Whenever they see me,  
 Whenever they see me,  
 Whenever they see me."<sup>1</sup> •

And then to meet them went their pet, whereupon their dog was slain. Accordingly then they tried attacking the wolves, (but) they fled. They were not able to overtake them, and so they were left behind. Truly sad they felt over the loss of their pet. Accordingly then they started on; when they made camp, then not a thing did they have to eat. Therefore then on they went, off to a lonely region they went. And once, when walking about, they found a porcupine.<sup>2</sup> The Foolish Maiden then spoke, saying: "And in truth we will keep some of the quills."

Now, very white was (the porcupine). While the Foolish Maiden was looking at the white porcupine, "Oh, would that his quills be nice and straight!"

Thereupon they were addressed by him saying: "If you put your buttocks (into the hole of the tree), nice will be these quills of mine."

"Ah, my little sister! please do you first put in your buttocks!"

"My elder sister, not for anything would I put in my buttocks."

Whereupon then they became disinclined, for neither one was willing when back and forth they asked each other in vain. And then finally the Foolish Maiden said: "Very well, then, I myself will put in my buttocks, and for so doing I myself will have all the quills, and the ones that are very nice I will keep."

And while they were chattering away about it, "Hurry up!" they were told.

Thereupon truly the Foolish Maiden put in her buttocks.

"Still closer," she was told.

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<sup>2</sup> The gray porcupine.

Kägä't ä'pidci məmītāwītāngitiyāni. Cigwa äjipacacā'u'gut  
 utiyāng 'i'ⁱⁱ osowāni. A'tawā! kägä't utā'kusi 'i'ⁱⁱ utcīt.  
 Mədcī'ki'kwāwis. Intawā äjināganāwāt, päcu' äjikābāciwāt.  
 Ä'pidcisa kägä't ä'kusi Mədcī'ki'kwāwis. Cigwa nīwitiyā āniwā'k  
 5 ugacki'ā-wa āniwāk 'i'ⁱⁱ kāwaya'. Cigwa papānag ici'ā-yā  
 Mədcī'ki'kwāwis. "Nīcīmā, mī intawā 'i'ⁱⁱ icimādcīcin, ki-  
 ga-u'tābāc idac."

Kägä't i'kwā umādcinān ini'ⁱⁱ umisā'yan. Sāga-i'gan owāban-  
 dānāwa. Kuniginin imā mīdcigigwanāwasiswān āgōtānig mī'ti-  
 10 gunk. "Ämbāgicsa iwiti ayāyānk wāsiswāning!" Udānugānōni-  
 gōn ucimāyan: "Kāwin sa'ku ickwā'kāmig kiti'kitusi."

"Nīcīmā! ä'pidci kuca āmbāgic ayāyānk iwiti wasiswānink!"  
 Mīdāc i'ⁱⁱ äjimādcī'ā-nk Mətcī'ki'kwāwis:—

15 "Mītcigigwanāwasiswāning nindāpagicinā,  
 Nindāpag cinā,  
 Nindāpagicinā,  
 Nindāpagicinā."

Ä'tawā, mīsa' äci'ūmbickāwāt, äcipāngicinuwāt wasiswāning.  
 Ä'tawā! ucimā'yan kägä't unicki'ā-n. "Kāmā wīn wī'ka nindā-  
 20 kacki'ō-sīmin," ināntām a-i'kwā.

Ninguting ayagōsiwāt mīsa' äjiwābamāwāt piciwān pimusānit;  
 äcikanōnāt Mədcī'ki'kwāwis: "Picy"! āmbāsanōnā nīsāntawa-i-  
 cinān! Kīcpīn kacki'tōyan tcinīsāntawa-i'yānk wīwimicinā'kāng."

Kägä't ubināsi'kawāni ini'ⁱⁱ mī'tigōn; äci'ūcācā'kupitcigānit  
 25 ini'ⁱⁱ piciwān mədwāgigitōwān: "Kāwāsā ningacki'ō-si. Kāwīn  
 nintōckā'jizi." Intawā ānimādcāwān piciwān Mədcī'ki'kwāwis  
 unimiskāmān. "Cī! āmāntcigic tōtānk, āgōta'ki'kwāning äcigā-  
 tināt!"

Truly as far as she could she extended her buttocks. Presently was she then slapped across the buttocks with his tail. Poor thing! truly out of sorts at the buttocks became the Foolish Maiden. Therefore, leaving him behind, they then near by went into camp. Very sick, in truth, was the Foolish Maiden. In a while down went some of the swelling of her buttocks, she was able to get out some of the quills. In time a little better grew the Foolish Maiden. "My little sister, therefore now do you bear me hence, do you draw me on the toboggan."

To be sure, the woman bore her elder sister hence. A lake they saw. Behold, yonder was a fish-hawk's nest upon a tree. "Would that we were in yonder nest!" In vain was she addressed by her little sister, (who) tried to dissuade (her): "There is never an end to what you say."

"O my little sister! in good truth, would that we were in yonder nest!" Thereupon then began the Foolish Maiden to sing:—

"In a fish-hawk's nest would I fall,  
Would I fall,  
Would I fall,  
Would I fall."

Behold, then were they lifted into the air, then they alighted in the nest. Ah! truly did she anger her little sister. "No doubt we shall never be able (to get down)," thought the woman.

Once, while up there, they then saw a Lynx come walking along; then to him spoke the Foolish Maiden, saying: "O Lynx! please come take us down the tree! If you can take us down the tree, you may have us for wives."

Truly hitherward came he to the tree; when he slipped and fell, Lynx was heard to say: "I cannot possibly do it. I have no claws." Accordingly, when on his way went Lynx, the Foolish Maiden waved at him maliciously with her fingers. "Old thing! Wonder why he did so, he whose penis is like the chain that holds up (the kettle)!"

Misa'panā kimādcānit. Misa' ka'kina maṇitōwāncā' ki'pwā-  
māwāt tcinātāntawa-i'gōwāt. Ningutingidac mīnawā awiya owā-  
bamāwān; kuniginin kwīngwa-ā-gān cigwa imā<sup>a</sup> pimusāwān. "Kwī-  
ngwa-ā-gā!" udinān Maṭci'ki'kwāwis. "Āmbāsānō, pīnātānta-  
5 wā-i'cinān!"

Kāgā't pitā'taganābiwān, kigitōwān: "Ū<sup>a</sup>, mīsanā' tcigīwītigā-  
yān!" Pimādcīpa'tōwān āsamā'tig ājipāngicininit; pītāntawāpa-  
'tōwān. Cigwa imā<sup>a</sup> pī'a'yāwān ājikigitunit: " 'A ā<sup>a</sup>, wīnī'tam  
'a'a<sup>a</sup> kicīmā." Ācinīsāntawā-i'gut. Mīnawā pītāntawāwān.  
10 Upi'kwanāning āji-i'ci'tāt Maṭci'ki'kwāwis; ābi'tawā'tig āni'a-  
yāwāt ācicigināt. Ā'tawā, kāgā't kaḡwānisāḡāntam kwīngwa-ā-gā  
ciginint! Cigwa kā'paḡitci'a'yāwint, ā'tawā, āci'o'di'tinint 'a'a<sup>a</sup>  
ucīmā'i-mā. Ājiwī'pāmāt ini'kwāwān. Āckwā wī'pāmāt, Maṭci-  
'ki'kwāwis wīnī'tam, ā'tawā! kāḡāgu unisigōn. Okānōnān:  
15 "Nīcimā! nīwānā."

Mīdac i'i<sup>u</sup> wāḡā'kwāt ājipa'ki'tā'u'nt kwīngwa-ā-gā. Ājimādcī-  
ā'nk kwīngwa-ā-gā:—

"Āyāntcigu, āyāntcigu,  
Kigintcīta-ā'mawā kimisā."

20 A'tawā! Maṭci'ki'kwāwis mīsa' kicīḡwābikā'u'nt.

Mīdac i'i<sup>u</sup> kwīngwa-ā-gā wāndciwīnipicīḡānāt.

Mīdac i<sup>u</sup> ā'pidci kicīḡwābīḡa'u'nt, intawādac ācīpa'kitā'kō-  
wābinit Maṭci'ki'kwāwis.

Intawā unāḡānān ini<sup>u</sup> umisā<sup>a</sup>yān. Ingutci kābāci. Mīdac nā  
25 imā<sup>a</sup> āniwā'k unisān kī<sup>a</sup>ḡō<sup>a</sup>yān; kayādac ayā'pī udawiwābāmān  
umisāyān. Mīdac i'i<sup>u</sup> mō<sup>a</sup>cāḡ āntawānimāt ini<sup>u</sup> kī<sup>a</sup>ḡō<sup>a</sup>yān. Nin-

And then away was he gone. Thereupon they failed to persuade all the small animal-folk to take them down. And once another creature they saw; behold, it was a Wolverine that was then walking by the place. "O Wolverine!" to him said the Foolish Maiden, "please come take us down!"

Truly, looking up as he came, he said: "Well, therefore now will I have a wife!" Coming on the run, he leaped, (and) alighted square on the tree; up he came climbing on the run. When up there he was come, he said: "Very well, the first (will be) your little sister." Then down the tree was she carried. Up the tree again he came climbing. Upon his back then lay the Foolish Maiden; when halfway down the tree they got, then she made water upon him. Oh, but truly now was Wolverine disgusted to have water made upon him! Now, after (the Foolish Maiden) was carried down, ah! then was the younger sister taken. Then he slept with the woman. After he had lain with her, the Foolish Maiden in turn, poor thing! was nearly killed. She spoke to her younger sister, saying: "O my little sister! do kill him with a club!"

Thereupon with an axe was Wolverine struck. Then began Wolverine to sing:—

"Farther and farther, farther and farther,  
Are you driving it into your elder sister."

Alas! the Foolish Maiden was now pretty thoroughly maimed.

Therefore such is why the Wolverine has a spot on the small of his back.

And now very much battered up was she, so therefore over (a log) the Foolish Maiden hung limp.

Accordingly then (the maiden) left behind her elder sister. In a certain place she made camp. And so at that place she killed a few fish; and once in a while she would go to see her elder sister. And then continually was she looking for the fish. Now, once



gutingigu awiwābamāt umisā<sup>a</sup>yan, kaga'pī ninguting uganōnigōn:  
 "Nicimā, kənaḅtc ningapimātis. Intawā kīcpīn kəcki'iyān  
 kīwāwicicin!"

Kägä't ugəcki·ā·n kīwāwināt ini'<sup>u</sup> umisā<sup>a</sup>yan. Mīḁac imā<sup>a</sup>  
 5 kīnōtcimunit. Kānōtcimunit ājikusiwāt; sībīnk kəḅciwag kī<sup>a</sup>gō<sup>a</sup>-  
 yan tcinōtci·ā·wāt.

Ninguting idac odōtisiguwān Nānabucōwān; ā'pidcisa usāgi·i·-  
 gowān. "Nicimā!" udigowān. Abā'pic ninguting ayayāwāt  
 ā'kusiwān Nānabucōwān. Ningutingidac mānisāt 'a<sup>a</sup>·<sup>u</sup> ucimā·i·mā  
 10 owāḅamān wāwāḅiganōtciyan, mīḁac i<sup>a</sup> udāniba'pīna'wān i'<sup>i</sup>  
 wāgā'kwat wā'tig. Ājiganōnigut: "Utcīt!" udigōn ini'<sup>u</sup> wāwāḅi-  
 gunōtciyan. "Nīwiwīntamawāḅan wīn kägō," udigōn ini'<sup>u</sup>  
 wāwāḅiganōtciyan.

Ājikanōnāt 'a<sup>a</sup>·<sup>u</sup> i'kwā: "Wāgunān wāwīntamawiyāḅan?  
 15 Kīcpīn wīntamawiyān pītcipimāgan ningapitōn i'<sup>i</sup><sup>u</sup> tci·ā·caminān,  
 kīcpīn wīntamawiyān wāgutugwān i'<sup>i</sup><sup>u</sup> wāwīntamawiwāḅanān."

Mīḁac i<sup>a</sup> ājikigitut wāwāḅiganōtci: "Kāwīn ā'kusi i' kägä't a  
 Nānabucu. Kīwiwīwimikuwā wāntci·ā·'kusit, wīnibu'kāsu."

Āmbā, kägä't kəgwānisagāndam 'a<sup>a</sup>·<sup>u</sup> i'kwā, mī ā'tagu i<sup>a</sup> u'ku-  
 20 nās kāni·ō·tā'pinānk. Kāwīn kənaḅā owīntamawāsīn ini'<sup>u</sup>  
 umisāyan. Mīsāgu kī·ā·nimādcāt a·i·'kwā.

Mīḁac a<sup>a</sup>·<sup>u</sup> Mətcī'ki'kwāwis ānugā'tināt ini'<sup>u</sup> Nānabucōwān,  
 āckam ā'pidci ā'kusiwān; ayābi'tātibi'kətinig, mī·i·<sup>u</sup> cigwa kīc-  
 kwāpimādisinit. Wāyāḅaninig, "Intawā ningawawāci·ā·a<sup>a</sup> nisayā<sup>a</sup>  
 25 i'<sup>i</sup><sup>u</sup> wāwānitcina·i·nint," ināntam. Cigwa usānamāḅan udōcipī-  
 'wān. Āciwāwānabi'tawāt mīḁac i'<sup>i</sup><sup>u</sup> wawānāntānk wā·i·cipiwāt.  
 Pāmāku wāntcikānōnigut: "Kīwi'tāskīncig ici·i·cin."

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<sup>1</sup> Uttered with lips taut.

when she went to see her elder sister, she was addressed by her saying: "My little sister, perhaps I shall live. Therefore if you are able, do take me away!"

To be sure, able was she to take her elder sister away. Whereupon at yonder place she became well. After she had become well, then they moved camp; by a river they made camp, in order that some fish they might get.

Now, once they were visited by Nānabushu; very much were they loved by him. "O my little sister!" they were told. Once, while they continued there, sick became Nānabushu. Now once, while the younger sister was gathering fire-wood, she saw a Mouse; whereupon she tried to hit it with the axe-handle, but failed. Then was she addressed by it saying: "(Oh), your buttocks!" she was told by Mouse. "I intended to tell you something," she was told by Mouse.

Then to it spoke the woman, saying: "What were you going to tell me? If you tell it to me, a pouch of grease will I fetch, that I may give it to you to eat, provided you impart to me whatever that was that you were going to tell me."

Thereupon then spoke Mouse, saying: "Not really sick is Nānabushu. That he wants to marry you is the reason why he is sick, he wishes to play dead."

Oh, truly the thought of it the woman abhorred, whereupon only her blanket did she take up as she went. Not even did she tell her elder sister of it. Accordingly then on her way went the woman.

And now, as the Foolish Maiden tried in vain to nurse Nānabushu, all the more was he sick; when midnight came, then was when he ceased to live. When the morrow came, "Therefore will I dress up my elder brother, that he may be properly buried," she thought. Presently with red paint she began to paint him. As she sat down beside him, she then was at a loss to know how she would paint him. Suddenly she was addressed by him from where he was: "Roundabout (my) eyes do you paint me." <sup>1</sup>

Misa' kăgă't Mădci'ki'kwăwis kă'i'c-i-āt. "Amanţcigic 'a'a'u Nănabucu kă'i'cibwānawi'u'gubānān!" ināndam pă'kic pabāmawit. Mīdăc iwiti wāntciga'i'săwāt āji'i'cāt awimāwit, pāmăku awiya wāndciganōnigut: "Mădci'ki'kwăwis! kăgă'tina nibu kitināndam  
5 'a'a'u Nănabucu? Kīwīwī'u'mi'k. Intawā mădcăn."

"Ambăsa, kăna kidăkăkitōsīn tcimădwă'i'găyan i'i'u kayă tcimawiyān? Ayă'pī'ku, 'Nisayă'!" tcīnătămuyān. Wăbănk qăbăgicik kīgamaŵikăs. Măckut nimpītcipimăganān ni'j kīga'a'camin." Mīdăc kă'a'nicikīwăt a'i'kwă. Nănabucōwān kăskigin  
10 kă'i'jititibă'i'ka'pinăt, ā'pidci udayăngwămi'ā'n. Ācimawimăt. Kigicăp uci'tă a'i'kwă mawit. "Nīsaiyă"! kīnăganin. Niwīmanisă." Anīcimădcăt, āni'q'ntwăwămăt ini'u kă'qanōnigutcin. Ānic ugīpīntōmaŵan ini'u upīntcipimăganān. Umădwăganōnigōn: "O'o-ma intaiyă!"

15 Owăbamăn ini'u wăwăbigunōtciyan. Ācimīnăt ini'u upīntcipimăganān, "Ambăsa, wăwăbigunōtci, kabăgicig mădwă'i'săn, pă'kic tcimawiyān, 'Nisaiyă'!" tci'i'nătămuyān. Āyăngwămisīn wīpisi-tawicin āninăn. Mī'i'u cigwa qanimădcaiyăn." Ājimădcăt Mădci'ki'kwăwis, tci'ă'nigu'k mădcă.

20 Wăwăbigunōtci udōtă'pinăn wăgă'kwăt, ājimawit. "Nisaiyă'!" inătămu kabăgicig.

Nănabucu ājikīgītut: "Untcăm qăbăya'i'mawi wă'a'u nimin-dimō'i'mic. Măgicănăta nintīni'tam, mădcīna mini'k tāmawi 'a'a'u nimidimō'i'mic." Nănabucu ājipīgupăgisut; mīgu ācipa-  
25 'kisănik ājisăga'q'nk, āji'i'cāt iwiti āndăcimawinit. Ānităbăbămăt,

And that truly was the way the Foolish Maiden painted him. "I wonder in what way Nānabushu will not be able to get out!" she thought, while at the same time she went about weeping. And when over to the place where she (and her younger sister) had been gathering fire-wood she went to cry, of a sudden by some one there was she addressed: "O Foolish Maiden! really dead do you suppose Nānabushu? He wants to marry you. Therefore you had better depart hence."

"Come, could you not make a sound as though you were chopping wood and as if you were crying? And now and then while you are crying, (say), 'O my elder brother!' On the morrow throughout the whole day you shall pretend that you are crying. In return my two pouches of grease will I give you to eat." Thereupon back home went the woman. Accordingly, when in muslin cloth she wrapped Nānabushu, very carefully did she bind him. Then she wept for him. In the morning the woman made ready to weep. "O my elder brother! I am leaving you. I am going to gather fire-wood." Then on her way she set forth, she went calling for the one that had spoken to her. Now, in the bosom of her garment she had the pouches of grease. She heard the sound of his voice saying to her: "Here I am!"

She saw Mouse. Then giving it the pouches of grease, "Now, O Mouse! all day long do you sound as if chopping wood, and, at the same time when you cry, say, 'O my elder brother!' Be diligent in carrying out what I tell you. Therefore now do I depart upon my way." Then off started the Foolish Maiden, in great haste she went.

Mouse took up the axe, and began to weep. "O my elder brother!" he said as he wept all day long.

Nānabushu then spoke, saying: "Too much the whole day long does my old woman weep. It may be that I am simply hearing the sound, too much would my old woman be weeping." Nānabushu then broke out (of what he was wrapped in); and when it was torn away, then out of doors he went, he went over to the place

ä'tawä! wāwābigunōtcīyan maḍwä-i'sāwān päk'ic mawinit. Nānabucu äcīniwana'wat. Mīḍac i<sup>u</sup> äjikiwi'tānāntu-ā'tcigāt Nānabucu. Kī-ā-ni-u'ndci-ā-nimi'kawāwān. Mīḍac i<sup>u</sup> äjikiḡitut Nānabucu: "Änti pī'tcāg a'ki ä'pa-i-yan? Kāwīn ninkutci pī'tcāsinōn o'o-  
5 a'ki."

Mīḍac i<sup>u</sup> cigwa iwiti ucīmāyan wāyābamāt Maṭci'ki'kwāwis äjikanōnāt: "Intawā wī'kwatcitōtā icpīmīng tci-i-cāyānk!"

Mīsa' māmäckut wī'kwatcitōwāt icpīmīng wī-i-cāwāt. Mīḍac 'a'a<sup>u</sup> ucīmā-i-mā käcki'tōt umbickāwāt.

10 Cigwadac Nānabucu piminica-i-gä.

Mīḍac i<sup>u</sup> kī'kacki'tōwāt ijāwāt iwiti ābiding a'kiwānugwān. Mīḍac i<sup>u</sup> äjinibāwāt. Maṭci'ki'kwāwis owābandān ā'pidci mica-  
'kwätinīg. Kāwīn wīgiwāming ayāsiwāg; ānōtciku micicawa'ka-  
mig nibāwāg. Kā'kawicimuwāt mica'kwatini. Maṭci'ki'kwāwis  
15 äjikiḡitut: "Awānān kīn āmbāgic wī'pāmāg ānāndāman?" udinān  
ini<sup>u</sup> ucīmāyan.

"Nyā! kāwīnsa'ku ickwä'kaming kiti'kitusi."

Änic mī-i<sup>u</sup> äjiwābamāwāt i<sup>u</sup> ānangwa' ānint māmānditunit.  
"Nicimā! mǎnū tibātcimun awānān kīn āmbāgic wī'pāmāg ānān-  
20 tamān!"

Äjikiḡitunit ḍac iniyōcīmāyan: "A'a<sup>u</sup> kāgici<sup>a</sup>cawāt anāng, mī-a<sup>u</sup> āmbāgic wīpāmāg ānāndāmān."

Maṭci'ki'kwāwis äjikiḡitut: "Nīḍac a'a<sup>u</sup> āgāwa kānāgusit."

Midac cigwa nibawāt. Kwäckusiwāt uwī'pāmān Maṭci'ki'kwā-  
25 wis ā'pidci a'kiwā<sup>a</sup>ziyan; ini'widac ucīmāyan uckīniniwān uwī-  
'pāmāni, kāgä't mī'kawātisiwān. Änic ā'pidci mǎnāntām Maṭci-  
'ki'kwāwis a'kiwā<sup>a</sup>ziyan uwīdigāmāt; awīḍac ucīmā-i-mā, mīsagu  
i<sup>u</sup> äciki'tciminwāndānk.

Mī-i<sup>u</sup> pināwidcīt . . .

where the other was crying. When he came in sight of the creature, alas! it was a mouse that was chopping wood, while at the same time it wept. Nānabushu then laid it low with a club. Thereupon roundabout for tracks did Nānabushu seek. (He found) where (the woman's) tracks went leading away from there. And then spoke Nānabushu, saying: "Where in the world (is the place) so big that you can flee from me? No place in this world is so large."

Accordingly, when at yonder place the Foolish Maiden saw her little sister, she spoke to her, saying: "Therefore let us try to see if we can go above!"

Therefore in turn they tried to go up. But it was the younger sister that had the power to ascend.

And now Nānabushu was in pursuit.

And so they succeeded in getting over to another world. And now they were asleep. The Foolish Maiden saw that the sky was full of stars. They were not living in a wigwam; anywhere upon the ground they slept. After they had lain down to sleep, the sky became full of stars. The Foolish Maiden then spoke, saying: "With what one do you fancy you should like to sleep?" she said to her little sister.

"Dear me! but you always have something to say."

So accordingly they saw that some of the stars were big. "O my little sister! do say with which one you think you would like to sleep!"

Then spoke her little sister, saying: "The star that shines (so) bright, that is the one I fancy I should like to sleep with."

The Foolish Maiden then said: "As for me, it is the one that can hardly be seen."

Thereupon then went they to sleep. When they woke, the Foolish Maiden was lying with a very old man; and her little sister was lying with a youth, truly handsome he was. Naturally very much displeased was the Foolish Maiden to have an old man for husband; and her little sister, why, she was mightily pleased.

Whereupon the buttocks of the ruffed grouse . . .

56. STAR OF THE FISHER  
(Utcigənanəŋ).

Änic ödä' tōwəŋ iŋi'ʷ ʷənicinābäŋ; kəgä't ki'tci'ö'dänāwan. Änic äcibiböninig. Misa' bəbipöniciwät wi'kəgu məminonəntəm päcig 'a'a'ʷ inini. Kəwīn nibīnsinini; ʷəbä'pic wätciticsänig 'i'i'ʷ a'pī nābininig, misa' kəwīn nibīnsinini. Misa' äcigwīnawibi'tōwät 'i'i'ʷ  
5 tcipinibininik.

"Ämantcigic äciwəbətogwän?" iki'tōwəŋ iŋi'ʷ ʷənicinābäŋ. Änic misa' cigwa kiki'kəntəmowät pī'tcibiböninik. "Ämantcigic səŋəswä'i'tiyəŋ," ki'i'kito a bəjik. Misa' kə'i'cimädci'töt kisəŋəswä'i'wät 'a'a'ʷ inini. Misa' cigwa kisəŋəswä'i'tiwät.

- 10 Änic ka'kina unāŋga'a'bi'təgowän. Änic uŋi'kənimāwän päjik inī'ʷ uningwəniwän kəgö wənändəsinik. Misa' cigwa pimöckinäbiwät i'i'mä wigiwəming səŋəswä'i'tiwät. Misa' kəgigitōwät ogö' ʷənötciŋu niniwəŋ i'i'mä iŋi'ʷ nə'ä'ŋəbiwät. Ö'ö'widəc ogi'i'nän 'a'a'ʷ utcig: "Äye<sup>1</sup>, ninki'kənimäsa nīn 'a'a'ʷ wädicictigəwənit.
- 15 Kəwīn niwənänimäsi 'a'a'ʷ äcictigät. Päjiŋəsəgu 'a'a'ʷ äcictigät; uŋi'tciwīnän 'i'i'ʷ nībin; kəwīn wipəgitnəsīn ö'ö'mä tcibicəməŋa'k 'i'i'ʷ nībin," uŋi'i'nä 'a'a'ʷ utcig. "Kəwīn pö'tc tətəŋwicinömagasinön 'i'i'ʷ nībin; miŋu i' kwaya'k wīndəmənəŋu'k," uŋi'gowän inī'ʷ utcigəŋ.

- 20 Änic kəgä't uŋi'kənimāwän kəgä't təbwənit 'i'i'ʷ ä'kitunit. Midəc kə'i'cikanönāwät: "Änic kə'i'cictigəyəŋəgubən 'i'i'ʷ tcinībingibən?" uŋi'i'nāwän.

"Äye<sup>1</sup>, ningi'kändän 'i'i'ʷ äcictigəyəŋəgubən."

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<sup>1</sup> The name of the Great Dipper. [There seems to be an uncertainty in the reference.—T. M.]

56. STAR OF THE FISHER.<sup>1</sup>

Now, in a town did the people live; in a really large town they dwelt. Now, it happened to be in the winter-time. And so, while they were in winter camp, a certain man got to turning matters over in his mind. It was not getting summer; when the time was at hand for the summer to be, why, there was no summer. And so with an uncertain feeling they waited for the coming of summer.

"Wonder what could have happened!" said the people.<sup>2</sup> Now, it so happened that in time they came to realize how far the winter had gone. "It may be well for us to hold a smoker," said a certain one. Thereupon the man made ready for holding the smoker. And so in a while they were gathered together for a smoke.

Now, all were in the relation of sons-in-law to them. Now, they knew that the knowledge of one of their sons-in-law was not wanting in anything. And so then did they come filling up the place in the wigwam, smoking together in assembly. Thereupon these men held forth in talk upon various things, there where they were sons-in-law. And this to them said the Fisher: "Yea, I myself know who it is causing this. I am not at a loss to know the one that is doing this. There is, to be sure, a certain one doing it; he is holding back the summer; he is not willing to let the summer come hither to this place," to them said the Fisher. "There will be, perforce, no coming of the summer; and that is a truth which I now impart to you " they were told by the Fisher.

Naturally, of course, they knew that he correctly spoke the truth in what he said. Thereupon they spoke to him, saying: "How shall we bring it about for the summer to come?" they asked of him.

"Yea, I know what we might do."

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<sup>2</sup> The animal-folk.



“Ā<sup>u</sup>,” ugī-i-gōn. “Misa<sup>u</sup> i<sup>u</sup> kă-i-ci<sup>u</sup>wăbisiyāng ānīn kă-i-‘kito-  
yān. Ānīc kăwīn pitcīnag tănībīnsinōn misawā anibābī<sup>u</sup> tōyāng  
‘i<sup>u</sup> tcinībing. Ayā kuca ‘a<sup>a</sup>’<sup>u</sup> kăbā<sup>u</sup> ku-ā-t ‘i<sup>u</sup> nībinisā<sup>u</sup>.”

“Cigwa,” ugī-i-nāwān, “āmbāsa, kunigă<sup>u</sup> kă kăta-i-nānda<sup>u</sup>zi-  
5 gwān tci-ā<sup>u</sup> ntună-ā<sup>u</sup> ngubān?”

“Āye<sup>u</sup>, mīsa yă<sup>u</sup> ta ‘i<sup>u</sup> kăkackitōyāngubān ‘i<sup>u</sup> tcinībigibān;  
kăwīn ā<sup>u</sup> pidci nībiwa kitānibāsīmin ‘i<sup>u</sup> a<sup>u</sup> pī-ā-yāg ‘i<sup>u</sup> wisa  
nībing. O-o<sup>u</sup> mini<sup>u</sup> k kitānibāmin, mī<sup>u</sup> tā<sup>u</sup> tcing kitānibāmin; mī<sup>u</sup> i<sup>u</sup>  
ā<sup>u</sup> pī<sup>u</sup> tcāg i-i<sup>u</sup> mā ayāg ‘i<sup>u</sup> nībin. Āmbāsa, ayāngwāmisiyu<sup>u</sup> k! ānīc  
10 mīsa<sup>u</sup> i<sup>u</sup> wābāng tcimādcāiyāng. Ānīc, nīn ningatibāndān,” ugī-  
i-gōwān ini<sup>u</sup> utcigān.

Misa<sup>u</sup> cigwa wīmāyawusāt ‘a<sup>a</sup>’<sup>u</sup> utcig, ānīc mīsa cigwa mini<sup>u</sup> k  
imā nă-ā<sup>u</sup> ngābiwāt wīmādcāwāt. Ānīc ka<sup>u</sup> kina ugīna<sup>u</sup> kwă<sup>u</sup> tăgō<sup>u</sup>.  
Ānīc ka<sup>u</sup> kina mīsa<sup>u</sup> cigwa kīna<sup>u</sup> kundiwāt i<sup>u</sup> nă-ā<sup>u</sup> ngābiwāt. Kayā  
15 wīn adi<sup>u</sup> k na-ā<sup>u</sup> ngābigubān i-i<sup>u</sup> mā anicinābā<sup>u</sup> ayānit; kayā wīn  
wāguc na-ā<sup>u</sup> ngābigubān ‘i<sup>u</sup> anicinābā<sup>u</sup> ōdă<sup>u</sup> tōnit; kayā wīn āmī<sup>u</sup> k  
na-ā<sup>u</sup> ngābigubān i-i<sup>u</sup> mā anicinābā<sup>u</sup> ōdă<sup>u</sup> tōnit; kayā wīn wajack  
na-ā<sup>u</sup> ngābigubān i-i<sup>u</sup> mā anicinābā<sup>u</sup> ōdă<sup>u</sup> tōnit; kayā wīn nigik na-ā-  
ngābigubān i-i<sup>u</sup> mā ānicinābā<sup>u</sup> ōdă<sup>u</sup> tōnit; mīsa<sup>u</sup> cigwa, ānīc ka<sup>u</sup> kina  
20 awiya na-ā<sup>u</sup> ngābigubān mini<sup>u</sup> k awiya pāpōnicit ogō<sup>u</sup> mānidōyāncag.

“Ānīc mīsa<sup>u</sup> wābāng tcimādcāyāng,” ugī-i-nā<sup>u</sup> ‘a<sup>a</sup>’<sup>u</sup> utcig.  
O-o<sup>u</sup> widac ugī-i-nān: “Āmbāsanō, ayāngwāmisiyu<sup>u</sup> k!” ugī-i-nā<sup>u</sup>  
‘i<sup>u</sup> mini<sup>u</sup> k wāwidcīwigut.

“Kăgă<sup>u</sup> t ānīc mīsa<sup>u</sup> kă-i-ci<sup>u</sup>wăbisiyāng,” ugī-i-gō<sup>u</sup>.

25 Misa cigwa kīmādcāwāt. “Ānīc kăgă<sup>u</sup> t sənagāt wā-a<sup>u</sup> nīcāiyāng  
mī-i<sup>u</sup> mā, mīdac wāndcicāgwānīminagu<sup>u</sup> k. Kīcpīn wīngāsīyāk  
mīyă<sup>u</sup> ta tcitāgwīcināng mī-i<sup>u</sup> witi wă-i-cāyāng,” ugī-i-nā<sup>u</sup>.

"Very well," he was told. "Therefore will we do whatsoever you shall say. For it will not be summer soon, however long we may continue to wait for the coming of the summer. There is really one that has shut up the birds of summer."

"Well, now," they said to him, "pray, who may he be that will be willing to go seek for the being?"

"Yea, this is the only way we shall succeed in having the summer come; not so very many times should we sleep (to get to) where the summer is. This is the number of times we should sleep, ten times we should sleep; that is how far away it is to where the summer is. Pray, be careful to do what you can! for it is on the morrow that we shall depart. Well, I shall have charge of the undertaking," they were told by the Fisher.

So then it was that the Fisher desired to lead the expedition, for it chanced that as many as were sons-in-law there wished to go. So by them all he met with approval. Now, all who therefore then came to agreement among themselves were they that were sons-in-law. Even so was Caribou then son-in-law there where the people were; even so was Fox then son-in-law where the people lived in a town; even so was Beaver then son-in-law at the place where the people dwelt in a town; even so was Muskrat then a son-in-law at the place where the people lived in a town; even so was Otter then a son-in-law at the place where the people dwelt in a town; and so on, for every creature of all these small animal-folk then spending the winter there was a son-in-law at the time.

"Now, it is on the morrow that we depart," to them said the Fisher. And this he said to them: "Pray, do you be zealous!" he said to as many as were in his company.

"Truly, now, that is the way we shall be," he was told.

And so then they departed. "Now, truly difficult is it over there to where we are going, and on that account I feel uncertain about your support. If only you be good at doing things, then shall we arrive at the place for which we are bound," he said to them.

Misa' cigwa kimādcāwād. Cayigwa tibikickāwag, ānic mīsa' ācikabāciwāt. Minawā wayābaninig ānimādcāwag. Abā'pic nāning nābāwād, mīsa ājiba'kadāwād; kāwīn kīgō umīdcisīnāwān i'ī·mā nibāwāt. Kāgā't wīwisiniwag. Cigwa udigowān ini'ū udō-  
 5 gimāmiwān. "Āye\*, ningi'kānimā ānawi 'a'a'ū nībiwayāyāt mī'ī'ū wīsinīwin. Āmbāsānō, wābāng māwāḍusātā\* ānint, kāgu' wīn intawā ka'kina," udinā\* 'i'ī'ū wīdcīwāgāna\*. Kāgā't pājik ucāgwā-nimāwān, ini'ū nigigwān. "Āmbāsānō intawā kāgu' kīn," udinā-wān; "mīgu tcibā'piyāmbān. Mīḍacigu kīcpin pā'pī·ā·t kāwīn  
 10 kitācamigusīnān. Wawiyacigu ninga'ī·cāya a'pī wī·ā·camināng. Mīḍac wāndcicāgwānimīgōyān, nigik. Āmbāsānō, mī gīn ō·o·mā ayān," udināwān.

Kāwīn ḍac ināntā\*zi 'a'a'ū nigik. "Mānōsagu kayā nīn ninga-wīdcīwā," ugī'ī·nā.  
 15 "Ayāngwāmīsin idac wīn kāwipā'pisiwān mīgū i'ū tcīnīgā'tōyān 'i'ī'ū kimisāt. Mindimōyā 'a'a'ū wāmāwadīṣānk. Mī'ī·wīḍac kā'ī·ci·ā·yāt a'pī kīpīndīgāyānk 'i'ī'ū āndāt. 'Wāgunāna kāgīgā-ā·gwā ogō\* pīwitāg?' ta'ī·'kito. Ānic 'i'ī'wītac kā'ī·ci·ā·yāt, mīgu i'ū āndasusīni'tōt tcībōgitit. Mīḍac 'i'ī'ū kā·ū·ndcipā'pī·ā·siwāg.  
 20 Kīcpin pā'pī·ā·g ānic mīsagu i'ū kāji·ā·naci'tāng; kāwīn kīgā-cāmigusīnān."

Cigwasa ānimādcāwag; cigwa gāgā't odābābandānāwa 'i'ī'ū āndānit. Ānic nīgāniwān ini'ū umayā·o·sāmiwān. Mīsa' cigwa kīpīndīgawāwāt. Kāgā't inābit wa'a'ū nigik owābāmān mindimō-  
 25 yāyān nāmāḍābīnit. Āgāwāgu pīndigānā ckwāntāming.

Ānic cigwa kāgā't kīgītōwān: "Wāgunāna kāgīgā·ā·gwā ogō\* nimpīwitāmāg?" i'kitōwān.

And so now were they off. They went till night overtook them, so thereupon they went into camp. When the morrow was come again, they continued on their way. By the time they had camped five times, then did they grow hungry; nothing did they have to eat at the places where they slept. Truly did they crave to eat. Then they were told by their leader: "Yea, I know a certain one, without mentioning the name, who is abundantly supplied with the food (we want). Therefore on the morrow let some of us visit the being, but do not by any means (let us) all (go)," he said to his companions. Indeed, concerning a certain one they felt some doubts, (and) that was Otter. "By the way, perhaps you had better not go," they said to him; "for you might laugh. It is likely that if you laugh at the being, we shall not be given food. And in a comic way will I act when the being is about to give us food. And so on that account it is feared that you may not contain yourself, Otter. We beg of you, therefore, do you remain here," they said to him.

But unwilling to do that was Otter. "In spite of your wish, I too will go along," he said to them.

"Do you take pains, then, that you do not laugh, lest by doing so you cause distress to your belly. An old woman it is whom we are going to visit. Now, this is the way she will act when we have entered into where she dwells. 'Pray, what shall we give these visitors (to eat)?' she will say. Now, this is the way she will behave, for, as often as she exerts a strain (upon her body), she will break wind. And now on account of that are you (all) not to laugh at her. In case you laugh at her, why, she then will cease (from what she is doing); we shall not be given food."

In a while they were on their way; presently, indeed, they came within sight of where she lived. Now, in front went he who was their leader. So then at last they went into where she was. Sure enough, when Otter looked, he beheld an old woman seated there. Barely in the doorway was he permitted to enter.

So in a while truly did she speak, saying: "Pray, what shall I give these visitors of mine (to eat)?" she said.

Inābiwāt wāndcitāgu mōckināsiniwān ini'ⁿ makakuckwāmāgōn; mīnāngwāna ma'kuwīninōn nā'ānimunit. Cayīgwa kwā'ki-tāwān, cayīgwa uwī'kubitōnini 'i'i'ⁿ pāji'k ma'ka'kuckwāmak ājipōgitinit. Mīsa' māmītāwāntānk wī'pā'pit 'a'a'ⁿ nigik. Ānīc  
 5 cigwa mīnawā uwī'kupitōnim 'i'i'ⁿ ma'ka'kuckwāmāmak ājiki'tcipōgitinit. Mīsa intigu kigīnāgitcīnā 'a'a'ⁿ nigik ājipasinitcī'u'tisut pā'pit. "Awānān mādci gāgaski'tōsigubān 'i'i'ⁿ tcibā'pisig?" Mīsa' ājiki'tcibā'pi-ā't.

Mīsa' āji-ā'nacī'tāmīnit ānawī'a'camiguwā'pan.  
 10 Mīsa' intawā ājisāga-ā'mowāt; mīsa cigwa ānīmī'i'nt 'a'a'ⁿ nigik. Kāgāgu ānint opapa'kitā'o-go' 'i'i'ⁿ uwīdcīwāgana', ā'pī'tci mindcinawā-ā't.

Mīsa', "Āmbāsānō, mīnawā icātā!" ugī-i'nā' 'i'i'ⁿ uwītcīwāgana'."

"Āmbāsānō, kāgu' dāc kīn, nigig!" kī-i'nā. "Usām kibā'pick,"  
 15 kī-i'nā' 'a'a'ⁿ nigik.

Mīsa' kāgā't kā'i'cināḡanint. Pa'kān kī'i'ci-ū'wāḡ 'i'i'ⁿ mīnawā wīmāwādisāwāt. Mīdāc kā'i'nāt 'a'a'ⁿ nigik cigwa imā kī-ā'sāntci-ḡwānint. Kā'i'cinōsawikānōnāt: "Āmbāsānō, ā'kwutūskwānāyān minī'k pītawiciyu'k 'a'a'ⁿ, a'kuwīnin," udinā' 'i'i'ⁿ uwītcīwāgana'.  
 20 "Āye', kīḡapītāḡo," udinā'. Mīsa' ācimādcāwād. Cīḡwasa' upīndi-gawāwa mīnawā.

Ānīc, mīkāyāpi āci-a'yānit pōgitinit. Mīsaḡu a'panā pōgitinit 'i'i'ⁿ wī'kīḡāguwāt. Kāḡā't kāwīn awiya pā'pīsī. Mīsa' cigwa ācamiguwāt. Mīsa' cigwa kā-i'ckwāwisiniwāt, cigwa odōnināmini  
 25 'i'i'ⁿ kābipimūntāmuwāt. Mīsa' cigwa kītābībitōwāt 'i'i'ⁿ kāmīdcīwāt kā-ā'camiguwāt ini'ⁿ miskwāsābīn. Mīsa'pī kā'tābisit 'a'a'ⁿ

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<sup>1</sup> A term for the vulva.

When they looked, (they saw) that the place was thoroughly full of birch-bark boxes; behold, it was bear-tallow that she had for food in them. Presently, turning about in her seat, she then drew one of the birch-bark boxes towards her, when she broke wind. Thereupon was Otter possessed of an uncontrolled desire to laugh. So, when pulling the birch-bark box again towards her, she broke wind with a loud report. Thereupon, as if he were being tickled, Otter clapped his hands in laughter. "Who in the world could keep from laughing (at that)?" And so he then laughed aloud at her.

At that she ceased from her work in vainly trying to feed them.

And so in consequence out of doors they went; it was then that Otter was given a scolding. He was on the point of receiving a flogging by his companions, so deep was the disappointment he caused them.

So then, "I beg of you, let us go over there again!" he said to his companions.

"Oh, don't you go, Otter!" he was told. "You are too much given to laughing," they said to Otter.

Thereupon truly was he left behind. In a different way they dressed themselves when they planned to make another visit with her. And this to them then said Otter from yonder place where he was left behind. He spoke to them as they were leaving, saying: "I beg of you, as far as my arm is to the elbow is the amount of bear-tallow you shall fetch to me," he said to his companions. "Yes, we will fetch it to you," he was told. Thereupon they departed. In a while they entered again into where she was.

Well, she acted in the same way as before, she broke wind. It was all the while that she broke wind when preparing food for them. To be sure, nobody laughed. And so presently they were fed. And then later, when they had finished eating, she made ready some food which they could carry away with them on their backs. Therefore then were they successful in obtaining what they were to eat after they had been fed by Red-Net.<sup>1</sup> It was then

nigik. Ānic kägä't pītawā 'i'i'ᵘ mini'k ini'ᵘ ma'kuwīninōn; ä'ku-tōskunāt mini'k pītawā.

Ānic, mīsa cigwa mīnawā kī·ā·nimādcāwāt. Cayīgwa mīnawā nibāwag. Kägä't umaiyağāntānāwa t̄aḃasāgunagānik. Ānic,  
 5 mī·i'ᵘ nījwā'tcing kīnibāwāt. Ubā'pic mīnawā nāntāga'kaḃawāt.  
 "Kägä't ningi'kāndān mī·i·mā k̄a·u·ndinamanguban 'i'i'ᵘ kāmī-dciyaḃ."

" 'A', icātā!" udigō¹.

Mīsa' kaḃa't cigwa kī·ā·nimādcāwāt. Cigwa kägä't umica·a·  
 10 tōnāwa umī'kaḃāni, ācipima·ā·tōwāt. Äckamigu papācu' antutā-muniniwaḃ ini'ᵘ uningwaḃnisō'kaḃānini. Mindcimigu tābināgwa-tinig mī·i'ᵘ āntānit kägä't baḃācu' antutāmuminiwaḃ ini'ᵘ uningwa-nisō'kaḃānini. Ācawītaḃu'ku mīnawā k̄a'pimi·i·jitābānānit ma-  
 'kwaḃ. Cigwa bindigawāwān. Wāntaḃu mōckināni āntānit ini'ᵘ  
 15 ininiwaḃ. Umaiyaḃiniwāwān ācināḃusinit. Kägä't aḃāsītōnāwan, naḃaḃtcaya·i· ijitāskitōnāwān. Mīḃaḃ kayā imā ācimaiyaḃinawā-wāt, kägä't aḃāwā kaskitcigwayawāwān, miskwisānibān nābi'ka-wānit. Cigwa uḃaḃōnigowān: "Wāgunāna kāḃigā·ā·gwā?" Mīḃaḃ  
 'i'i'ᵘ ānwānit, o·ō· inwāwān: "Wāgunān kāḃigā·ā·gwā?" i'kitunit,  
 20 "Isp!" inwāwān. Mīsa cayīgwa awī·ā·camiguwān. Mīsaḃu a'paḃā ānwānit kāḃō wī·i·kitonit, 'i'i'ᵘ "Isp!" inwānit. Mīnaḃgwaḃa ini'ᵘ ayāwinit Micipaḃcāḃunaḃ; ānic ugimāwiwaḃ ini'ᵘ wātisāwāt. Mīsa' cigwa mīnawā kī·ā·camiguwāt, mīsa' mīnawā ācikiwāwānā-

¹ Uttered by drawing in the breath.

that pleased was Otter. Now, sure enough, they fetched to him that amount of the bear-tallow; as far as his arm measured to the elbow was how much they fetched to him.

Well, thereupon then again they continued on their way. Then again they slept. Truly were they amazed at the way the snow was sinking. So now for the seventh time they slept. By this time were they again growing hungry by reason of their supply of food running short. "Verily, do I know of a place from whence we may obtain some food to eat," (said the Fisher).

"Very well, let us go over there!" he was told.

Thereupon truly on their way they went. Presently, indeed, they fell into the path of another, (in that path) they then followed. As farther on (they continued), more frequent (grew the number of paths) running into (the one they were on), (paths) that were used when coming home with game. As soon as into view appeared the home of him dwelling there, with much greater frequency came other paths into (the one they were on), that were used in fetching home game. Only a little while before some one had dragged a bear along. In a while they went into where he was. Full as can be was the dwelling of the man. They marvelled at the strange appearance of him. Truly small was his mouth, up and down was the way his mouth was opened. And so in another respect did they regard him with wonder, really did he scarcely have a neck, a red ribbon did he wear for a necklace. Presently they were spoken to by him saying: "Pray, what shall I give them (to eat)?" And then (they heard him) utter with his voice, this he uttered when he said: "What shall I give them to eat? Isp!"<sup>1</sup> he uttered. And already then was there a beginning of their being fed. And so all the while (that was) his exclamation whenever he had something to say, that "Isp!" was what he uttered. Now, the one that was there was Big-Penis;<sup>2</sup> so it was a chief that they had visited. And so later they were fed again, whereupon again they carried

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<sup>2</sup> A name referring to the giant Mesâbā or Windigō.



wāt äntötäguwāt ini<sup>u</sup> Micibātcāgunan. Ānic udinā<sup>t</sup>: “Misa i<sup>u</sup> tcitāgwicinang i<sup>i</sup>’wit wā·i·cāyang.”

Cayigwa minawā nibāwag. “Misa’ āwaswābang tcitāgwicinang i<sup>i</sup>’witi wā·i·cāyang.” Mī·i·<sup>u</sup> cigwa kāwīngicica kuniwa’kami-  
 5 gāsunini. Cigwa minawā animādcāwag. Mīdāc kägā’t kicigātinig pimusāwāt, kāwīn owābāmāsiwāwān ini<sup>u</sup> kōnan; āckam kāyā kicitāni. “Ānic, misa’ wābang tcitāgwicinang ā·i·cāyang.”

Cayigwa nibāwag minawā. Minawā wayābaninig animādcāwād. Misa’ kāwīndāc kōni’kāsini. Cayigwa unāgucinini. “Misa’  
 10 imā kwaya’k ayāt ‘a<sup>a</sup>’<sup>u</sup> kābā·ā·ntawābamang,” udinā<sup>t</sup> ‘a<sup>a</sup>’<sup>u</sup> utciġ. “Āmbāsanō,” udinā<sup>t</sup>, “naskā inābiyu’k, sāga·i·gāning tāwag iġi’<sup>u</sup> anicinābāg. Ā’pidcidāc nāwōtāna mī·i·mā äntāt wa<sup>a</sup>’<sup>u</sup> tābān-  
 dānk i<sup>i</sup>’<sup>u</sup> ōdāna. Mīdāc ‘a<sup>a</sup>’<sup>u</sup> kā’tciwinang i<sup>i</sup>’<sup>u</sup> nibin,” udinā<sup>t</sup> i<sup>i</sup>’<sup>u</sup> uwītcīwāgāna<sup>t</sup>. Cigwa uganōnān ini<sup>u</sup> ādi’kwān: “Āmbāsanō,  
 15 pitcīnāġiku pinisitawināgwa’k tcipīwābank” — owābandān obāci-  
 wāninik — “mīdāc iwiti tciwi·ā·cawa·o·yān. — Kīnidāc, wāguc, kī-  
 gamiginā. Mīsagu i<sup>u</sup> minī’k ājiki’kino amawinān,” ugī·i·nān. —  
 “Kīnidāc, acack, kīgababāpagwandānan tcīmānan, mī·i·<sup>u</sup> kā·i·nā-  
 no’kiyān nōngum tibi’ka’k. — Kīnidāc, ami’k, ābwīn kīgababābi-  
 20 gwandānan, misa’ kāyā kīn kā·i·nāno’kiyān nōngum tibi’ka’k.”  
 Ami’k cayigwa kī’kīcā’kumigōn ini<sup>u</sup> umayā·u·sāmiwān. “Misa’  
 gāgā’t kā·i·ciwābisiyang, nīnidāc ningamawinātān i<sup>i</sup>’<sup>u</sup> wīgiwām,”  
 kī·i·’kito.

Cigwasa’ tibi’kātini, misa kīmādcānit uwītcīwāgāna<sup>t</sup>. Misa’  
 25 cayigwa ubi’tōn tcibiwābaninig. Ānic ugī·i·nān ini<sup>u</sup> wāgucan tcibimiginānit. “Mīgu’ ōmā pimi·ā·samāwāminik kāna·u·ndci-  
 migināt, wāguc,” udinān. Ānic, misa’ cigwa wayābaninig cayigwa  
 gāgā’t onōndawān pimimiginīt.

away what had been given them by Big-Penis. So (the Fisher) said to them: "Now shall we reach the place for which we are bound."

In time they slept again. "It is on the day after to-morrow that we shall get to the place for which we are bound," (the Fisher said). Now, by this time there was scarcely any snow on the ground. Presently they continued on their way. And then truly during the day, while travelling across the country, they did not see any (more) snow; and it was also growing warmer. "Now, therefore, on the morrow shall we arrive at where we are going," (said the Fisher).

Then they slept again. When the morrow came again, then on their way they went. And so there was now no (more) snow. In time it was evening. "It is straight over yonder way where dwells he whom we have come to seek," to them said the Fisher. "I beg of you," he said to them, "do you but only look, by a lake dwell the people. And in the very centre of the town is where he dwells who rules the town. It is he who holds the summer in his keeping," he said to his companions. Presently he spoke to Caribou, saying: "I beg of you, as soon as the dawn of day begins to break," — he looked over toward the narrows of the lake, — "it is over there that (I would have) you cross. — And you, Fox, you are to bark at him. And so that is as much as I am going to instruct you," he said to him. "And you, Muskrat, you shall go among the canoes, gnawing holes in them, which is the work for you to do to-night. — And you, Beaver, you shall go about gnawing the paddles, and so that is what you shall do to-night." Beaver then had received an order from their leader. "And that is truly what we shall do, while I myself will go against the wigwam," he said.

In a while was the night coming on, whereupon then departed his comrades. And so then he waited for the coming of the morning. Now, he had told Fox to go barking at them as they went. "It is along this very shore that you shall bark at them as they go, Fox," he said to him. Well, it was now growing day, when, sure enough, he heard (Fox) going along barking.

Ānic cayigwa ʔmāntcisāwaʔ 'iʔi'u ʔnicinābāʔ. "Nāskāginin!  
ʔnimuc pimimigit 'iʔi'wāti ki'pimi-ā-samāwānik!"

"Wāgunān?" i'kitōwāg iḡi'u ʔnicinābāg.

"Mimāwīn ʔdi'kwān māgināwāt," i'kitōwāg iḡi'u ʔnicinābāg.

5 "Mimāwīn tciba'kubīnicawāt iwiti kīwābāciwāninik. Tcigwa  
kāgā't pa'kubīkwāckuni 'aʔa'u!"

Cigwa wābāmāwāt iḡi'u ʔnicinābāg, "Ā'e'e', naskāginin! ʔdi'k  
pāmādaḡāt! Cigwa kāgā't uba'kubīnicawān. 'A'ā'u!" i'kitōwāg  
iḡi'u ʔnicinābāg. Mīsa' ḡāḡā't cigwa pōsiba-i-tiwāt, ḡa'kina pō-  
10 s-i-ba-i-tiwāg.

Mīsa' cigwa ḡa'kina kā'pōsiba-i-tinit umawināṭōn 'iʔi'u ōdāna  
'aʔa'u nīci-o-tcig. Cigwa pīndigāsāt uwābāmān nāmāḡabinīt wī-  
'tāwisān. Kuniginin asawāwān nāmā'kwān ābāḡci'tōnit. "Āʔ  
nī'tāwis!" udinān. "Mīsaya-ō pināzi'kawāg wa-ō nībinisā.  
15 Ā," udinān, "ʔnicāsāgunā kī'pimawāḡisin," udinān.

"Ōnu," udigōn.

"Ṭāḡackumā, nī'tāwis!" udinān; "mīna ḡīn i'ku āndōṭāṃān  
'iʔi'u āsawāyānin?"

"Tatata'!" udigōn.

20 "Kāwīn," udinān. "Ōsānina'ku' indōṭāṃ āsawāyānin. Ṭāḡac-  
kumā," udinān. Ācimāmōt 'iʔi'u cācōbī-i-ḡānit i-i-mā ubi'kwa'ku-  
nīng. Ānic pācu' uḡi-u nabī'tawān; ājicicōtōnāwāt 'iʔi'u nāmā'kwān,  
mīsa' ājibwānawi'tōnit, ānawi pa'kwatcibitōnit. Pāsingutcisā.  
Ānic mīḡu' wawīngā ājikiwi'tagāmāsīninik ini'u ma'kackwāmagōn.  
25 Ācipaciba-a-nk pājik, pānāḡu kā-u-mbisānit nībinisāʔ. Mīsa' āni-  
tana'kāmigisit ānibigucānk ini'u maka'kuckwāmagōn, anōṭcisā'  
ʔnimōmōckināwaʔ cīcibaʔ ʔnotcisāḡu awiya. Ningutingiku pājik  
sāḡināʔ kāmbwāsānit.

So presently up the people quickly woke on hearing the noise. "Harken to the sound! a dog comes barking along by yonder shore!"

"What (is it)?" said the people.

"It may be at a caribou that it is barking," said the people.

"It may be that (the dog) is driving it into the water over there at the narrows. Already now, in fact, is it leaping into the water!"

When the people saw it, "Hey, look yonder! a caribou goes swimming along! Now, indeed, (the dog) is driving it into (the lake). Come on!" said the people. And so truly then they scrambled wildly into their canoes, all rushed madly to get into their canoes.

And so, when all had scrambled into their canoes, then against the town did the big Fisher make an attack. When he rushed into (a wigwam), he saw his cousin seated there. He beheld him feathering his arrows with sturgeon-glue. "Well, my cousin!" he said to him. "Therefore now have I come to where this bird of summer is. Why," he said to him, "for no particular object do I come to visit you," he said to him.

"Really!" he was told.

"By the way, O my cousin!" he said to him, "is that the way you generally do when feathering your arrows?"

"Oh, nonsense!" he was told.

"Nay, (I am serious)," he said to him. "Now, this is the way I generally do when feathering my arrows. Just you let me show you," he said to him. Then he picked up the (stick) that he used when rubbing (the glue) upon the arrows. Now, close beside him was he seated; when (the Fisher) rubbed the sturgeon-glue over his (cousin's) mouth, then was (the cousin) unable to get his mouth open, however much he tried. (The Fisher) leaped to his feet. Now, all the space the whole way round was a mass of birch-bark boxes. When he poked a hole into one, out burst forth some birds of summer. And when he set to work poking holes into box after box of birch-bark, (he found them) one after another filled with all kinds of ducks and all kinds of other creatures. And by and by out of a certain (box) burst forth the mosquitoes.

Ānic mīwīnagu wāti āndāna'kāmigi'i'siwāt āwinantwa'a'nāwāt  
ini'u ādi'kwān. Mīsa' ācikwīnawicictigāt wa'a'u kā'kibu'kiwāsi-  
gātānik 'i'i'u otōn. Wī'kā pitcīnag umi'kān migōs takwā'kwisi-  
nini; ācipa'ta'ka'ā'nk iwiti udackwātōnāgāning, ācipipāgit o'ō'wi-  
5 dāc i'kitu: "Ō, misōtcīg nībinisā\* obinānān!" icibibāgit.

Cayigwa ōnōntawāwān igi'u ānicinābāg. "Ānīn mādwa'i'kitut?"  
Pī'i'nābiwāt, paṇāgu intigu kīgī'kanā'pa'tāni. "Naskāgīnīn!"  
i'kitōwag. "Nībibisā\* ugībinānān micawutciḡ!" maḡdwācipipāgi  
kuca. Mīsa' kagā't ājiwacka'kwajiwāwāt. Mīgū imā ānint  
10 pō'kwabwī'ā'wāt wacka'kwajiwāwāt; ānint kayā nōndābigisiwag;  
ānint ānugīpikiwā'ō'wag. Mīdāc imā pibō'kwabwī'ā'wāt; ānint  
kayā aninōntākusābiwag. Cigwasa ga'kina ugīnīgucāṇan mci'u-  
tcīg 'i'i'u āndānit wī'tāwisān. Cigwa maṇimi'tigwābiwān, ānic  
uwī'pimugōn. Ānic pata'kisōwān umi'tigumini, āci'a'kwānta-  
15 wāsāt. Mīdāc 'i'i'witi wānsābāmāt, acōwināt wī'pimugut. Ānic,  
cayigwa uwī'pimugōn; cayigwa pī'i'na'ā'wān ācigwīnibā'kupagi-  
sut. Mīdāc o'ō'witi kīcigunk ācitāḡasit. Mīdāc ācimicutāmīnit  
wāna'kwaya'i' 'i'i'u osō, mīsa' kā'i'cipō'kwānowānāgut. Ānic,  
mīsa iwiti kā'u'ntcikānōnāt iyusa' wītcīwāgana\*: "Āmbāsīnō,  
20 ayāngwāmisiyu'k," udinā\* 'i'i'u wītcīwāgana\*. "Kāwīn nīn nintā-  
kacki'tōsīn tcibi'i'cāyān 'i'i'witi mīnawā kī'a'yāyāg. Mīsa nīn omā  
a'paṇā tci'a'yāyān āmaṇtc mini'k kā'a'kīwānugwān tciwābāmīwāt

\* Toward the north.

\* Which accounts for the position of the stars in the handle of the Dipper.

Now, as for (the people) yonder, they were busily engaged trying to keep on the trail of Caribou. And so at a loss to know what to do was he whose mouth had been closed with glue. After a long while had passed, he found an awl with a short handle; forcing it through a corner of his mouth, he then called aloud, and this he said: "Oh, the big Fisher has come after the birds of summer!" thus was what he cried aloud.

Presently him the people heard. "What is the sound of what he says?" On looking hitherward, everywhere did there seem to hang a smoky haze. "Listen and hear!" they said. "The birds of summer has the big Fisher come and got!" was what, indeed, he was heard saying in a loud voice. At that they truly whirled their canoes about. Whereupon some broke their paddles when whirling about; and the canoes of some began to leak rapidly; some failed in trying to get back home by canoe. And so out there they broke their paddles; and as they went, some sank to the bottom before they were able to get back to land. In a while the big Fisher had cut up the entire dwelling of his cousin. Then (his cousin) grabbed for a bow, for by him was he now about to be shot. Now, (his cousin) had a tree standing there, then up the tree he hastened. And so from up there he looked down at him, he kept watch of (his cousin), who intended to shoot at him. Well, now was he on the point of being shot at; at the moment that (his cousin) aimed with the bow was when he dodged round (to the other side of the tree). And then off this way<sup>1</sup> into the sky he whirled. Thereupon (his cousin) shot him at the end of his tail, whereupon the tail was broken.<sup>2</sup> So it was from yonder place (in the sky) that he spoke to his comrades, saying: "I beg of you, do all that is within you," he said to his comrades. "I may not be able to come to yonder place where you dwell. It is here<sup>3</sup> that I shall always be, however long the world may last, so that my grandchildren may behold

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<sup>3</sup> In the northern sky.

nōcicā<sup>a</sup>yag," ugī·i·nā<sup>1</sup>. Ānīc misa cigwa kī'ḱanōnāt minawā:  
 "A'pī tagwicināk 'i'i'witi undcimādcāyank mī·i'·u tci·u·nā'ku-  
 namāk kā·a'·pītcāg 'i'i'·u tcibibōng. Ayāngwāmisiyu'ksa kāwiminu-  
 'tcigāyag," ugī·i·nā<sup>1</sup>.

- 5 Mīsa' gāgā't cigwa kī·ḱ·nikiwāwāt. Kāwīn ḱanagā ningutci  
 ugī·a·ni·a·tinta<sup>a</sup>zīnāwa 'i'i'·u āni·a·'kunībininik. Cigwa tagwicinōg  
 i·i·witi kā'puncimādcāwāt. Cayīgwa i'kitōwag mā·u·ndcī·i·ti-  
 wāt: "Ānīn kā·i·jiwābisiyāng 'i'i'wisa kā·i·gōyāng? Mīsa' cigwa  
 tci·u·nā'kunamāng i·i·wisa kā·i·gōyāng." Cigwasa kāgā't ki-  
 10 mā·ḱ·ntōbiwag, cayīgwa onā'kunigāwāt. Ānīc ugī·i·gowān: "Wīn  
 i'kigo īgī'·u kīcisōg."

Mīdāc kā·i·'kitut 'a<sup>a</sup>·u'·u ādī'k: "Nīn ninga·ḱ·gimāg āntāciwād  
 īgī'·u kīcisōg," kī·i·'kitu.

"'Ā<sup>u</sup>," kī·i·nā.

- 15 Mīdāc kāgā't ācakī·i·'kitut: "Āntasubīwāyāyān tāḱaciwag  
 kīcisōg mīdāc a'pī kā·i·cinībing," kī·i·'kitu. Mīdāc āca ḱanōnint:  
 "Mīmāwīni i'·u tcimistcīnīwana·a·gōyāmban. Tā·ḱ·gā<sup>a</sup>sīnuna 'a<sup>a</sup>·u'  
 kōn taciwāt gīsīsōg. Kāwīn ḱanagā kitasāgāgunāsancī."

"Ānīc intawā kāwīn 'i'i'·u tāḱacisīwag īgī'·u kīsīsōg."

- 20 "Usāmīsanā kābā'ta·i·nowag," kī·i·nā.

Mīdāc cigwa, "Nīn ḱaga ninga·o·nāgimāg kāḱaciwāt īgī'·u kīci-  
 sōg," kī·i·'kitō 'a<sup>a</sup>·u'·u āgūngu's. "Tāsing bācāwiganāyān mī·i'·u  
 kāḱaciwāt īgī'·u kīsīsōg. Naskā, ningutwā'tcing āmbācāwiganā-  
 yān," kī·i·'kito.

- 25 "Mīsa' kāgā't māwīn tcina·i·taciwā'pan īgī'·u kīsīsōg," kī·i·-

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<sup>1</sup> Conceived of as moving like the shadow of a cloud.

me," he said to them. So it was in a while that he addressed them again, saying: "When you have arrived at yonder place from whence you came, then shall you decree how long the winter should be. Do you take pains to see that you bring things favorably to pass," he said to them.

Thereupon truly on their homeward way they went. At no place anywhere did they catch up to the boundaries<sup>1</sup> of the summer. At last they reached the place from whence they had gone away. In course of time they said, on coming together in assembly: "How shall we bring to pass that which we had been told? The time is now come for us to decree that which we had been commanded." Then truly, coming together, they sat down, then did they decree. Now they were told: "Do you give name to the moons."

And this was what Caribou said: "I myself will count the number of moons," he said.

"Very well," he was told.

Thereupon truly did he speak: "As many as the hairs on my body, so may the number of moons be before it shall then be summer," he said. And so, when he had finished, then was he addressed: "It might then happen that you would be an easy prey for one to lay you low with a blow.<sup>2</sup> There would be too much snow if such were the number of moons. Not even would you be visible from under the snow."

"Then accordingly there shall not be so many moons."

"They would really be too many," he was told.

So then presently, "Pray, let me count the number of (winter) moons there shall be," (so) said Chipmunk. "As many as the number of stripes upon my back, so shall the number of moons (in winter) be. Behold, six is the number of stripes upon my back," (so) he said.

"Now, that truly is just about the proper number for the (winter)

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<sup>2</sup> Referring to the time when the snow is deep and the crust hardened, when game is easily approached and killed.



'kitōwag. " 'Ā, mīsa' gāgā' t idac kātaciwāt igi' u kizisōg." Mī·a'·u  
 kā'tābwāt. "Ānic mī·i'·u tcina·i·taciwāt igi' u kizisōg," kī'kitōwag.  
 Mīdāc cigwa kīcā'kunigāwāt.

Mīsa mini'k, pināwītīt kī·a·gōtā.

### 57. LITTLE-IMAGE (Māzinini's).

- 5 Wābānunk wāndābit mānidō niwītibātcimā, a'a' u māzinini's  
 mī·i'·u ājini'kāsut. Wīn māzinini's kāwīn wī'kā wīsinisī. Iwidāc  
 omā<sup>a</sup> a'kīng kī'pīcāgubānān mī·i'·u wātibātutāmōwag udai·i·ntō-  
 wān. Cigwasa kī'pimādcā wīwābāndān ō a'ki. Tāgwicink  
 o'ō·wa'ki cigwa ugīwābāndān zāga·i·gān; owābāmā i'i' u abinōdciya'  
 10 ma'kādā'kānit, picicig ābinōdciya'. Uda'kawā·a·' tci·a·nigu'pīnit.  
 Kāwīn dāc nāngīm ickwā'tāsiwa'; ānic ānōdcigu icictcigāwa';  
 kagwātcigānitiwa'. Cigwasa nāwa'kwānig ānigu'pīwa' kīwānit.  
 Ka'kina kānimādcānit ācimādcāt ijāt imā kā'tana'kamāgisinit;  
 owābāndān ā'pidci cō'cā'kwātinig. Mīdāc imā ācimōnī'kāt imā<sup>a</sup>  
 15 kā'tana'kamigātinig āciningwa·u'tisut.

- Cigwa wānāgucininig pībā'piwa' mādwāmāta'kamigisiwa'. Cigwa  
 kīgā pimida'ku'kānā. Ningutingigu ācita'ku'kānit mādwāgīgi-  
 tōwān: "Awīya nīnda'ku'kānā." Ācimūna·u·nt, mīsa i'i' u ācimi-  
 'kwāgunā·u·nt. Ācipāsigwīt, kīgātsa pācigini<sup>a</sup> kistcī·i·niniwīwān,  
 20 ā'pidcigu ozāgī·i·gōn. Mīgu i'i' u ājīkwā'tānit māgwā gāgwātcī  
 kaciwānit. "Nīdcī," udinān; "ānīn wīnā kīma'kadā'kāwāt ugō' u  
 abinōtciya'?"

"Kā, nīdcī, nīwī'kagwānāgātciba·i·timin, o·o· kīwābāmiyāng  
 kagwātcigānitiyānk. Kīwābāmāk ogō' u ābinōtciya'g mīgu bā'pic

moons to be," (thus) they said. "Very well, that truly is what the number of moons shall be." Accordingly then did they act upon his word. "Now, that will be just the right number of moons," (so) they said. And so they then fulfilled the decree.

And that is all, the buttocks of the ruffed grouse now hang aloft.

#### 57. LITTLE-IMAGE.

About the manitou that looks from the east I intend to tell, of Little-Image, for such was he called. Now, Little-Image never ate. And concerning the things he did when he came here upon earth is what I am now going to relate. Now, hither he started out of desire to see this earth. When he arrived at this earth, he then saw a lake; he beheld some children that were fasting, a vast number of children. He waited for them to go up from the lake. Not till after a long while did they make an end of their fasting; all sorts of things were they doing; they were running foot-races one with another. When it was noon, then went they up from the lake bound for home. When they had all departed, then went he over to the place where they had been playing; he saw that the ice was very smooth. And when he dug a hole at the place where they had been playing, he then covered himself up.

When it was evening, (he heard them) as they came laughing (and) as they began playing. Presently they almost tramped him under foot. When once they stepped upon him, he heard one say: "Upon somebody have I stepped." Then he was uncovered, and it was in the snow that he was found. When he rose to his feet, there, in truth, (he beheld) a full-grown man among them, and by him he was much liked. Accordingly then (the man) ceased playing, while the others continued racing. "My friend," he said to him, "why have these children blackened (themselves)?"

"Why, my friend, we are in training together to know how to run, this number of us whom you see running foot-races with one

mini'k äckunəṇigöyānk. Ninda'tägāmin; kīcpin pa'kinägöyānk  
 ninīwāna'o'gōmin,—naḡanint kīcpīn. Ma'kwagidac ningagwətcī—  
 kəṇānānig. Māwicagu nōsinābānig kī'kidəmwāwəḡ, kayā igi'ᵘ nin-  
 gānānig. Mīdāc ä'təḡu iᵘ mini'k wayābāmətwā əbinōdcīyāḡ  
 5 äckunənitwā. Wābəṇgidac mī'i'ᵘ mīnawā ugagəḡwətcikəṇiguwān.  
 Mīsa i'i'ᵘ kā'u'ndciwābāmətwā ma'kadä'kəwād igi'ᵘ əbinōdcīyāḡ;  
 kī'i'gucimōwəḡ igi'ᵘ əbinōdcīyāḡ ānawipawādaməsuwāt kā'u'ndci-  
 pīmādisiwāt. Mīsa i'i'ᵘ mini'k ānātcimu'tōnān."

Änic mī cigwa wunāgucininig. "Ambəsəṇōnā, nīdcī, āndāyānk  
 10 icātā!"

Kägä't ku'pīwəḡ. Cigwa pīndigāwəḡ āndānit. Cigwa ka'kina  
 təḡwicinu'ᵘ əbinōdcīyāᵘ. Āmbä, kägätsa inigāwəḡāntəm a'a'i'nini, aᵘ  
 ḡä'u'ticiwāt. Cigwasa mādcī'tāwəṇ inī'ᵘ wīdcī'kiwāyən kizizä-  
 'kwānit. Kā'kizizä'kwānit, "Āmbä, nīdcī! kayā ḡīn wīsīnīn,"  
 15 udigōn.

"Tāyā, nīdcī! kāwīn niwīsīnisi. Mīḡwəṇā iᵘ indawā iciwīsīnīn."

Kägä't äciwīsīnit a'i'nini. Cigwasa kawicimowəṇ. Änicnā  
 kāwīn wī'kā nibāsī kayā wīsīnisi. Mīsa cigwa unəbit, ningutingigu  
 ināndəm: "Āmbəsəṇō, 'Ningitcinəḡanā,' tawī'i'nābəṇdəm a'a'ᵘ  
 20 nītcikiwäᵘzī."

Cigwasa kigīcāb kuckusiwəṇ wītcikiwāyən oḡanōnān: "Nīdcī,  
 kāna kägō kitinābəṇdəzī?"

"Tāyā, nīdcī, kī'tciwāsəṇī nəḡanāḡ kəḡwä'tcigəṇəḡ nīndinā-  
 bəṇdəm."

25 "Äᵘ, kägä't nīdcī, kīḡanəḡanā wākəḡwətcikəṇət."

Cigwa kā'i'ckwāwīsīnit pītwāwācinōn; kīpīpīndigāwəṇ ma'kwəṇ,  
 piḡəṇōnimāwəṇ wītcī'kiwāyən: "Mīsa cigwa tcigəḡəḡwətcikəṇi-  
 tiyāḡḡibəṇ. Nīsīmītəṇa pīmātcīc igi'ᵘ əbinōdcīyāḡ." Mīsa i'i'ᵘ  
 ānīcsāḡa'a'mīnit.

<sup>1</sup> Little-Image.

another. You now behold these children, and that is all that is left of us. We are in a contest; if we are beaten, then we are slain,—that is, the one beaten in the race (is slain). Now with the bears are we racing. And long ago our fathers of old were eaten up, so too our mothers. Therefore this number of children whom you see is all that is left of them. And to-morrow they will be entered into another race. That is why you see the children painted black; in a fast are the children, that by so doing they may dream of what shall give them life. This is all that I have to tell you."

So it was now getting on towards evening. "Come, my friend, to where we live let us go!"

Verily, up from the lake they went. Presently they entered into where (the man and the) others dwelt. In a while all the children arrived. Oh, truly sorry (for them) felt the man, he that came as visitor. Soon then did his friend begin to cook. After the man had finished cooking, "Come, my friend! do you also eat," he was told.

"Oh, no, my friend! I do not eat. But nevertheless you had better go ahead and eat."

Truly then did the man eat. In a while (the man) lay down to sleep. But of course he<sup>1</sup> never slept or ate. Accordingly, while sitting there, of a sudden he willed: "Behold, 'I left him far behind (in the race),' let my friend dream!"

When in the morning his friend rose from bed, he spoke to him, saying: "My friend, did you not dream of anything?"

"Why, my friend, 'a great distance behind did I leave him with whom I ran,' was the dream I had."

"Yea, truly, my friend, you shall leave behind him with whom you intend to run."

As soon as they had finished eating, they heard the sound of some one coming along; it was a Bear that came entering in. As it came, it spoke to his friend, saying: "It is now time for us to run the race with each other. Thirty of the children do you bring." And then on out of doors it went.

"Auwisa, mīsa cigwa tci·ā·nimādcāyānk, nīdcī. Awiyās wābān-tamawicinān!" udinān īnī'<sup>u</sup> ininiwān. Kāgā't ānicimādcāwāt. Āniṭagwicinuwāt, āca kā'tagwicininiḡwān kānānibitābinitigu. Cigwa' piṣāḡini'kānā.

- 5 "Mīṣa cigwa tcigāḡwātcikānitiyānk." Mīdāc i'i'<sup>u</sup> kā·i·jikaṇōnint ānicinābā: "Wāḡunāc i'i'<sup>u</sup> nindā·u·ndcināḡanā ānādamān? Kīn tibātcimun wā·u·ndcināḡaciyan."

Kibwānaziwayānān unābi'kawān ma'kwan. Kīḡito ma'kwa:  
 "Nācwāsuguniyān nimbawānābān inābi'kawāḡan." Mīnawā āji-  
 10 kāṇōnint a·i·nini: "Kīndāc?"

"Pizāniṣāḡu, 'Nināḡanā,' ningīnābāndām tibi'kung."

"'Ā'a'<sup>u</sup>, mādcādātcī·ā·nigu'k!'"

- Mi'tig iwiti pāda'kidāni, udōdi'tānāwa tātibickō. Cigwa inān-dam a·i·nini, mī·a·wā kā·u·diciwāt: "Āmbāsa, uḡabināḡanān."  
 15 Kāgā't pināḡaciwawān wīdcikiwāyan. Kāgā't minwāndam a·i·nini kā'pitāḡwicininit. Ānic upāḡamāḡan udaiyān a'a'<sup>u</sup> kāḡwātcikāci-wāt; mīsa i'i'<sup>u</sup> ācinīwānawāt īnī'<sup>u</sup> kāḡwātcigānāt kayā igiwāti nīsi-mitāna ma'kwa<sup>2</sup>.

- Kāgā't minwāndāmōḡ ābinōtciyāḡ. Mīdāc i'i'<sup>u</sup> ācikiwātābiwāt  
 20 ma'kwa<sup>2</sup>, upīndigānāwa āndāwāt. Mīsa cigwa mādcī'tāwāt tcībā-'kwāwāt. Kāgā't minuwīsinīwāḡ. Wānāḡucininig pimitā uduci-'tōnāwān; ā, kāgā't nībiwa! Kāgā't minwāntāmōḡ. Cigwa tibi-'kātini, mīsa wī'kwatci·ā·t wītcī'kiwāyan, wī·ā·camāt; mīsa kāwīn wīsinīsiwān. Indawādāc uwīndāmāḡōn: "Kāwīn wī'kā niwīsinisi

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<sup>1</sup> That he had a propitious dream was evidence that he had received power. A dream is power.

"Well, it is now time for us to be going, my friend. Come (and) watch us!" he said to the man. In truth, then on their way they went. As they arrived, already must the others have come, for there they were seated in a row. Presently he was approached (and greeted) with a shake of the hand.

"It is now time that we were racing one with another." And this was what the man was told: "By what power do you think that you will leave me behind? Tell me by what means you will outrun me."

The skin of a bull-bat the Bear had hanging from his neck. Up spoke the Bear, saying: "While fasting for eight days, I dreamed of this necklace." Again then was the man addressed: "And what is your (power)?"

"Just simply, 'I left him behind,' was what I dreamed<sup>1</sup> last night."

"Come, let us be off as fast as possible!"

A post<sup>2</sup> at yonder place was standing, they passed it both together. Presently willed the man, the one that came as visitor: "Behold, he will outrun (the Bear)." Sure enough, here came his friend leading in the race. Truly happy was the man when they came (to where he was). Now, a war-club did he who was racing have; whereupon he clubbed (the bear) that he had raced with, and also the other thirty bears.

In truth, happy were the children. Accordingly then they dragged home the bears, they carried them into where they lived. Thereupon they set to work cooking. To be sure, they had good food to eat. In the evening they made some grease; oh, truly a good deal (it was)! Verily, they were pleased. Presently it grew dark, whereupon (the man) tried to prevail upon his friend, for he wanted to feed him; but the other would not eat. So thereupon (the man) was told: "Never do I eat, and I do not sleep. Therefore this,

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<sup>2</sup> To mark the starting-place.

kayä ninibäsi. Migu i'i'u, nīdci, ināndan: kāwin wī'ka kīḡana-  
ḡanigōsi."

Cigwadac tibi'ḡadini, mīsa i'i'u äjinibanit ini'u wītcikiwä"yan.  
Äyābi'tātibikātinig ināndan: "'Tciwāsa ninagānāsan kḡgwätci-  
5 ḡanag,' tawī'i'nābandam!"

Kigicāb kuckusi. Kā'i'ckwāwisinit pīdwāwācinōn; pīpīndigā-  
wan, uganōnigōn: "Mī'i'u cigwa tcikḡgwätciganitīyang. 'Äu, ābi-  
'ta ḡbinōtciyag pīmādcīc," udigōn.

Kḡgä't mādcaḡag, maḡa'ḡ:nāt ayāwä" iyabinōtciyā". Cigwa  
10 ḡḡwicinōḡ. Äjikanōnigut ini'u ma'kwān: "Mīsa cigwa tcigagwätci-  
ḡanitīyang. Wḡgunāc nīndā'u'ndcinagānā ānāntamān? Kīn tibā-  
tcimun kā'u'ndcinagaciyan; ācinīcugunīyān mī'i'u cawānīmī'pān  
'a'a" nīnābi 'kawāḡan," kīniwayānān unābi'kawānini. "'Äu, kīn  
nī'tam tibātcimum kā'u'ndcinagaciyan."

15 "Pisāni saḡu, 'nīnagānā,' nīngīnābandam tibi'kunk."

'A'a'u panā mādcaḡag. Cigwa mī'tig pāta'kidānig ḡḡwicinō-  
wāt, o'o' tōtām a'a'u inini; nāyāp pāngicin imā kā'pī'u'ndcimādcā-  
wāt; ḡtcināḡu kīpāngicing, ḡnwi ā'pītcipitāḡ mī'i'u ā'pīsi'kāt.  
Mīdāc ḡnīpāngicīnk pānā tcīngitcisāḡan. Oḡanōnān: "Kijī'kān!  
20 Kīḡḡwätcīḡanitīmīn!" Tciwāsa unagānān. Kā'pīḡḡwicinīnīnī,  
upagāmāḡan umāmōn; äjīnīwanawāt. Mīdāc i'i'u nīwānawāt  
iwāti ma'kwa", ābi'ta āndācīnīnī unīwanawā".

Mīdāc kḡgä't ḡbinōdciyag kīwāwināwāt; kḡgä't mōtciḡisiwag.  
Kḡḡḡḡwānā ḡḡātībī'k magu'kāwag. Cigwa pīwābānīnī; kwatci-  
25 sawīn pamō'ka'ḡ:minig; cigwasa pīnāwa'kwānī; mīsa kāwin awīya  
tci'u'ndcitḡḡwicinīnīnī. A'a'u māzinīnī"s kīḡito: "ḡḡa, nīdci, awi-  
'ḡ:ntawābām!"

my friend, do you keep in mind: never shall you be beaten (in a race)."

And now it was night, whereupon to sleep went his companion. When it came midnight, he thought: "'A great way behind do I leave him with whom I race,' let him dream!"

In the morning (the man) awoke. After he had eaten, he heard the sound of somebody coming; in came (a bear). By it he was addressed, saying: "It is now time that we were racing with each other. Now, half the number of your children do you bring along," he was told.

Truly they started away, (the man) following after in the track of the bear, on their way to where the children were. Presently they arrived. Then he was addressed by the Bear saying: "It is now time for us to race with each other. On what do you rely to beat me? You declare through what power you will outrun me; for in a fast of twelve days was I blest by this necklace of mine," for the skin of a bird-eagle did he have about his neck. "Now, do you in turn declare by what power you will outrun me."

"Just simply, 'I left him behind,' was what I dreamed last night."

Well, off they started. When they came to where the post was standing, this the man did; as before, he leaped for the place from whence they started; a little while was he leaping to it, as swift as a missile was how fast he went. And then, as he slowed up, here (came) the Bear on the leap. He spoke to it, saying: "Come faster! We are racing with each other!" Very far behind he left it. After (the bear) was come, (the man) took his club; then he smote it till it was dead. Thereupon he laid the other bears low with the club, as many as half their number he clubbed to death.

And then, in truth, were the children taken back home; truly happy they were. In fact, nearly all the night long were they busy preparing the bear-meat. In a while came the dawn; in course of time the sun rose; then it came noon; whereupon no one by that time had come. Little-Image spoke, saying: "Come, my friend, go look for them!"



Ājimādcāt a·i·nini; āniṭagwicink iwiti āndānit i'i'ⁿ ma'kwaⁿ, awā-nibān, panā kā·u·cimunigwān. Ājikiwāba'tōt a·i·nini. Cigwa tṭagwicink oḡanōnān ini'ⁿ maḡzininiⁿsān: "Misa' kī·u·cimuwāt."

"'Ā'a'ⁿ, nīdci, kipagamāḡan udā'pinān! Nō'pinanātānig."  
 5 Ājimādcāwāt, mōcḡ pimipa'tōwḡ. Ningutingigu kī·ḡ·nimā-wānitiwaⁿ. "'A'a'ⁿ, nīdci, nīwānawātānig!" Āni·a·pī'tci·ḡ·timā-wāt uniwanawāwān. Kḡḡ't utāniniwāna'wāwān. Misa' ka'kina kḡ·i·jinisāwāt, ājikiwāwāt. Āndāwāt kḡ'tagwicuṇwāt, maḡzininiⁿs kīḡito: "Nīdci, mīsagwānā i'ⁿ mini'k paṇātāmōnān. Misa i'ⁿ  
 10 kḡ·i·ciwāba'k: wīn anicinābā uḡatamwān ini'ⁿ ma'kwān, kayā dāc oḡḡusigōn ini'ⁿ ma'kwān. Nīdci, mī ḡiwāyān; wābānūnk ninticikī-wā. Tagwicinān ningagi'tciminwāntām kī'pinātāmōnān."

Cigwadāc ḡḡitu a·i·nini: "Mīḡwetc, nīdci. Kḡḡnigigu kīḡami-'kwānimin, kayā a'ⁿ anicinābā pitcīnḡ kā·ḡ·nipimātisit ō a'kīng;  
 15 ḡmāntcigu mini'k kḡ·a·'kiwanugwān kawāwīni'k 'a'a'ⁿ ḡnicinābā."

Misa i'i'ⁿ pināwītciṭ kīḡḡtā.

## 58. A MOOSE AND HIS OFFSPRING.

Mō's wī'pibōnici, kayā ini'ⁿ wīwān. Niciwa unitcānisaⁿ, kayā pācigowān ini'ⁿ udōckinawāmaṇ; mī·i'ⁿ nāṇaniwāt. Misa' ājiku-'tātciwāt, ini'ⁿ anicinābān kusāwāt. Ā'pidcisa wāwāsa icā a'ⁿ  
 20 uckinawā, mīsā'panā ānutācimāt a'kiwāⁿzī. "Kīḡamicā·ḡ·nik ḡnicinābā." Kāwīn ānici'tānzī. Ninguting pimi'kawāwān pa'kān mō'sōn; uḡi'kānimān i'kwāwīnit. Misa' māḡā·ḡ·nāt, mīsā' wā-

Then departed the man; when he arrived at yonder place where dwelt the bears, none were there, for whither they had fled (no one knew). Then back home ran the man. When he arrived, he spoke to Little-Image, saying: "Therefore now have they fled."

"Now, then, my friend, get your club! Let us follow after them!"

Then off they started, all the while they kept on the run. By and by (they beheld them) going along in single file. "Now, then, my friend, let us smite them with the club!" Then as fast as they overtook them they clubbed them to death. In truth, many they smote along the way. And when they had slain them all, then back they came. After they had arrived at their home, Little-Image spoke, saying: "My friend, this is the measure of help that I have come to give you. This is the way it shall be: people shall even eat bears for food, and they shall also be feared by bears. My friend, therefore do I now return home; toward the east is the way I return home. On my arrival, greatly pleased shall I be for having helped you."

And then up spoke the man, saying: "(I) thank (you), my friend. Forever shall I remember you, so (will) also the people who shall live in times to come; however long they may be on earth, of your name will the people speak."

And so the buttocks of the ruffed grouse now hang aloft.

#### 58. A MOOSE AND HIS OFFSPRING.

The Moose was about to go into camp for the winter, and also his wife. Two (in number) were their children, and there was a youth among them; therefore they were five. It was so that they were in fear, of people they were in fear. On very long journeys frequently went the youth, whereupon continually was the old man trying to dissuade him (not to go so far). "Upon your trail might come the people." But (the youth) paid no heed. Once (he saw) the tracks of another Moose; he knew it was a cow. Accordingly he followed after her, whereat, on seeing her, he took

bamāt mī·i·'ⁿ kiwīwit. Cigwagu māgu mini·k wāwit, pa·kän awīya  
ini·ⁿ mō²zōn udōdisikuwān; nāsāb wāwītīgāmīgūt; kägä·t wīti-  
gāmāt. Mīdāc i·i·'ⁿ nī·c ayāwāt i·kwāwa².

Kägä·t wawība mīgātiwa². Ningutingigu mādca, ōsan icāt.  
5 Kā·tagwicing ājikanōnat ini·ⁿ ōsan: "Kägä·t, nōs, nī·c nintayā-  
wāg i·i·'ⁿ i·kwāwag." Uganōnigōn: "Ningwisīs, kāgu·ici·cigä·kän  
tcinīciwāt tci·a·yāwāt wā i·i·'ⁿ i·kwāwag. Kaṇabātc ṭabā·tā·i·  
tiwag."

"Äye²," udinān ōsan. Mīdāc i·ⁿ wāyābāninig ājikiwāt; cigwa  
10 ṭagwicin āndāwāt. Mīsa· kägä·t kīnīsmint päjig ini·ⁿ wīwān.

Ningutingigu ṭagwicinū² mō²zū² nīc. Cigwa kaṇōnā: "Änīc  
wāntcinīcō·kwāwāyan? Kāwin kitāgīcīcigāsi."

Änīc kīmōtc wa²a·ⁿ uckī·i·nini ājipa·kwātcibināt i·i·'ⁿ unīciwa²,  
kā·i·ji·a·ⁿ pagināt ningābī·a·nung i·i· gwaya·k.

15 Mīdāc ā·kitowāt i·i·'ⁿ i·kwāwag: "Indawā, ninō·pinānānīg  
i·i·'ⁿ kinīciwag."

Mīdāc i·i·'ⁿ ā·pidci ā·kusi, agāwa uga·cki·tōn. Kīwāt ijāt ōsan.  
Cigwa pīndigā, mīsa cigwa māsumīgūt iniyōsan. "Mī·i·'ⁿ ānugī-  
undci·i·ninān. Wāwiyag kītōntci·ā·kus. Mī intawā pīsān ici-  
20 ā·yān."

Cigwa ā·pitapibōnini. Ningutci pābā·taci·kāwag aya·ā²·sag.  
Sōgi·poninīg naṇamōwag i·i·'ⁿ ābinōtci·yag mōzō²·sag. Kägä·t min-  
wāntamōg zōgi·pōninīg:—

25

"Pūniwa, pūniwa!  
Pūniwa, pūniwa!  
Pūniwa, pūniwa!  
Pūniwa, pūniwa!"

her to wife. During this time that he had her for wife, by another Moose were they visited; and by her, as by the other, was he desired for a husband; to be sure, he married her. Therefore two were the wives he had.

In truth, very frequently did they fight. And once he went away, to his father he went. After he was come, he spoke to his father, saying: "Verily, my father, two (are) the women I have." He was addressed by him saying: "My son, do not bring it about that there be two women for you to have. Perhaps they might do harm to each other."

"Ay," he said to his father. And then on the morrow he went back home; in a while he arrived at where they dwelt. Whereupon, sure enough, (he found) that one of his wives had been killed.

And once there arrived two other Moose. Presently they spoke to him, saying: "Why did you have two wives? You should not have done so."

Now, in secret the youth had plucked out his testes, afterwards he flung them straight toward the west.

And then said the women: "Therefore we will follow after your testes."

Thereupon he became exceedingly ill, hardly was he able to go back to his father. In time he arrived within (the wigwam), whereupon then he began to undergo treatment from his father. "Such was the reason why I tried to dissuade you from your purpose. Because of this disobedience you became sick. Therefore now you should remain quietly by."

By this time the winter was halfway gone. In certain places roundabout where they lived wandered the calves. When it snowed, (then) sang the young Moose. Truly happy they were when it snowed:—

"May more snow fall, may some more snow fall!  
May more snow fall, may some more snow fall!  
May more snow fall, may some more snow fall!  
May more snow fall, may some more snow fall!"

Mī·i·<sup>u</sup> āna·<sup>a</sup>·mawāt īgi·<sup>u</sup> mō<sup>u</sup>·zōnsag. Unōntāguwān ugiwān āji-  
gānōniguwāt: "Kāgu' ina·<sup>a</sup>·ngāgun, kəṇəḇətc kagwatciniwana·<sup>a</sup>·  
gō unāḇəna·<sup>k</sup> kīcpn nībiwa zōgi'puk."

Mīsa i·i·<sup>u</sup> ājīkwā'tāwāt.

- 5 Ningutingigu ā'pitcigu ʔaniminu·<sup>a</sup>·ya a<sup>u</sup> ucknawā. Mī·i·cigwa  
mādcāt ʔḇāgagwātusāt; ā'pitcigu minōpəpimusā. Ningutingigu  
owāḇandān ayagawā'tāyāsiniṇig i·i·<sup>u</sup> āna'kwāt; kḇāgā't umānāntān  
tcinaḇəṭəṇḇiḇan. Mīdəc i·i·<sup>u</sup> ācigaḇwātcikəṭəṇk ā'pidci tciwāsa  
unəḇəṭəṇ. Kḇāgā't minwāntəṇ nəḇəṭəṇk āna'kwāt. Āni·i·cigī-  
10 wāt; kḇā'pīndigāt āndāwāt, uḇəṇōnān ōṣan: "Nōs, kḇāgā't kikiwə-  
nīm ā'kidoyan kici'kḇā a·<sup>a</sup>·<sup>u</sup> anicināḇā kī·i·<sup>u</sup> kitoyan. Nōngum  
kī'kiciga·<sup>k</sup> ningīgagwātcikəṭəṇ i·i·<sup>u</sup> āna'kwāt, wāsa ninginaḇəṭəṇ.  
Mādcina tā·<sup>a</sup>·pīsi'kḇā wa·<sup>a</sup>·<sup>u</sup> anicināḇā." Mīdəc i·i·<sup>u</sup> ācikaṇōnigut  
ōṣan: "Ningwisī, kḇāgā't kigitcikidimāgis wimānānimāt a·<sup>a</sup>·<sup>u</sup> ʔni-  
15 cināḇā. Məṇidō<sup>w</sup> anicināḇā·<sup>k</sup>. Nōngum kigagi'kāndān kīcpn  
wawāsa wī·i·cāyan wāntciməṇitōwit ʔnicināḇā. Udawā<sup>t</sup> kḇāgā-  
'kwa<sup>t</sup> kayā wā·wā<sup>t</sup>, mī·i·<sup>u</sup> wāndcigici'kād a·<sup>a</sup>·<sup>u</sup> ʔnicināḇā."

- Cigwa tibi'ḇəṭini ājimādcāt, wāsa' icā a·<sup>a</sup>·<sup>u</sup> mō<sup>u</sup>·s. Ningutingigu  
papimusāt owāḇandān awiya pimi'kawānit; intigwa mi'tigōn  
20 nācwā'kutāḇəṭəṇit, mī·i·<sup>u</sup> āci'kawānit. "Mīmāwina·<sup>a</sup>·<sup>u</sup> ani-  
cināḇā kḇā·i·ci'kawāt," ināndəṇ. Ānicimāta·<sup>a</sup>·nāt. Kḇāgā't ugiti-  
pā'pi·ā·n, mədcānimāt āci'kawānit. "Kāmāwīn wī'kḇā awiya

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<sup>1</sup> Skins of bird-hawks and swans used in the mystic rite. The power residing  
in a bird-hawk skin is invoked for speed.

Thus sang the young Moose. They were heard by their mother, by whom they were then addressed: "Do not sing such a song, lest perhaps you be laid low with a club on the hardened crust, if much snow falls."

Thereupon they ceased.

And in course of time to very much better health was the youth restored. Therefore then he started off, trying to see how he could travel; and very comfortably did he walk along. And once he saw where the cloud had cast a shadow; in truth, he believed that he could outstrip it. Accordingly, when he ran it a race, a very great distance behind he left it. Truly pleased was he to have outrun the cloud. Then on his homeward way he went. When he entered into where they lived, he spoke to his father, saying: "My father, of a truth, you deceived me when you said that speedy is a human being. On this day now past I raced with the cloud, far behind I outran it. Not so swift as that would a human being be." Thereupon he was addressed by his father saying: "My dear son, of a truth, you are greatly to be pitied for regarding with contempt a human being. Of the nature of a manitou is a human being. To-day you shall learn, if very far you intend to go, how it is that a human being is of the nature of a manitou. He makes use of bird-hawks and swans,<sup>1</sup> and on that account speedy is a human being."

It was then growing dark when (the youth) departed, far away went the Moose. And once, while travelling along, he saw the tracks of some one; it seemed as if some one had been dragging two poles,<sup>2</sup> such was the mark of some one's trail. "It must be a human being that has made the trail," he thought. Then he followed in the path behind him. Of a truth, he made great fun (of the human being), he held him in contempt because of the tracks he made. "It is impossible for him ever to overtake any one, too

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<sup>1</sup> The trail left by snowshoes.

udā·ḡ·dimāsī, usām maḡci'kawā." Misa' äcikiwāt; tägwicing  
 5 öşan ugi'tcipā'pi·ā·n: "Nös, mī kaṇabāt" — pä'kic pä'pi·ā·t  
 ini'ḡ öşan — "añicinābā ningi·ō·'kawi·ā·. Kāmāwīn kīmi'kawisī,  
 nös, kici'kā kī·i·'kitoyan añicinābā. Kā·i·ci'kawā·ḡ·g mī'tigōn  
 15 unīcwā'kwātābātānān. Kägä't kāwīn wī'ka kägō udā·a·dinda<sup>2</sup>zīn  
 a<sup>1</sup>a<sup>1</sup> añicinābāwic." Mīdāc i<sup>1</sup>i<sup>1</sup> mīnawā kaṇōnigut iniyōşan:  
 "Wayība kīga·ō·tisigunān añicinābā."

Cigwa tibi'kaṭini. Pāmāgu paḡindigäckānit a'pwāḡaṇān, ni'tam  
 i'kwāsāns mī·i·mā<sup>1</sup> udōning pimi·i·ni'kāni i<sup>1</sup>i<sup>1</sup> u'kitc; mīgu i'ḡ  
 10 äcisāḡaşwāt a·i·'kwāsāns; mīnawā a<sup>1</sup>a<sup>1</sup> mindimōyā, misa ḡayā  
 wīn äjisāḡaşwāt; mīnawā a<sup>1</sup> ḡwīwisāns, kayā a<sup>1</sup>a<sup>1</sup> a'kiwā<sup>1</sup>zī äjisā-  
 ḡaşwāt; cigwa minawā uckinawā. Pidcīnaḡigu imā<sup>1</sup> udōnink āni-  
 i·ni'kānik ānigu'k äjipaki'tā·ḡ·ng. Mīdāc i<sup>1</sup>i<sup>1</sup> ā'kidut: "Kāwīn  
 nīn wī'kā nindānisigusī a<sup>1</sup>a<sup>1</sup> añicinābā." Mīdāc i<sup>1</sup>i<sup>1</sup> äjikanōnigut  
 15 ini'ḡ öşan: "Ä, ningwisīs! misa' kaḡwānisagi'tōyan kīya<sup>1</sup>ḡ."

Misa' cigwa kawicimōwāḡ. Kā'kawicimuwāt unōndawāwān  
 mī'tikwa'ki'kōn maḡdwā·i·ḡāsunit; wīnawādaḡ wāntcimādwāwi-  
 ḡāsunit; maṇitō'kāśō'kaṇtawintwā. A'kiwā<sup>1</sup>sī äciwunickāt. "Mī-  
 20 sa' ḡigicāp tcibināsi'kāḡōyānk. Ningwisīs, āmbāsa, täbwā'tawicīn  
 kā·i·ninān! Kāgu'intawā mādcība·i·wā'kān, mī ḡucagu i<sup>1</sup>i<sup>1</sup> äcitā-  
 bwāyān kā·i·ninān. Kägä'kwa<sup>1</sup> udawā kayā wā<sup>1</sup>wā<sup>1</sup>, mī·i·wā ayā-  
 baṭci·ā·t a<sup>1</sup>a<sup>1</sup> añicinābā."

Cigwa kigicāp māḡwāgu tibi'kaṭinig paṇāgu kābigāskāḡunagānig.  
 Kāwīn ḡaṇaḡā owābāmāsīn awīya. Pācu'ā'pidci awīya unōndawān.  
 25 "Wa!" inwāwān. Minangwāna i<sup>1</sup> ānimuca<sup>1</sup> paṇāgu tcātcātcībān

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<sup>1</sup> This means the visit of the soul of the pipe to the souls of the moose; receiving the pipe means the giving-up of the material self of the moose.

ungainly are his tracks." And then back home he went; when he arrived, a heap of fun he made of his father: "My father, now perhaps" — while at the same time he was laughing at his father — "upon the tracks of a person did I come. No doubt, you must have been beside yourself, my father, when you said that a human being was speedy. When I was on his trail, two poles was he dragging behind. Verily, never anything could that good-for-nothing human being overtake." Thereupon then again he was addressed by his father saying: "In a little while we shall be visited by a human being."

It was now growing dark. And suddenly in came a pipe.<sup>1</sup> First to the girl's mouth came the stem, whereupon then the girl smoked; next to the old woman, and she also smoked; next to the boy, likewise to the old man, who smoked; then next to the youth. The moment that the stem was entering into his mouth, he dealt it a hard blow. Thereupon then he said: "Never can I be slain by a human being." Thereupon then he was addressed by his father saying: "Oh, my dear son! therefore now have you played the mischief with yourself."

And then in a while they lay down to sleep. After they had lain down to sleep, they heard the sound of a kettle-drum<sup>2</sup> beating; and it was on their account that it was beating; they were being overcome with manitou power. The old man then rose from his bed. "It is in the morning that we shall be sought for. My dear son, come, harken to what I tell you! Don't think of trying to flee away, for I am really telling you the truth in what I am saying to you. Of bird-hawks and swans (the people) make use, such are the things the people use."

Early in the morning, while it was yet dark, there came a sudden crunching of the crust of the snow. Not even did he see any one. Very close he heard the sound of some one. "Halloo!" exclaimed

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<sup>1</sup> The hunter conjuring for power.



- migiwa<sup>1</sup>. Mānicīncag pašigwiwag; awiya owābamāwān pīdāsamu-  
sānit. Kāwin қаңаға pisunāgusisiwān, mīcīcāgu unāgicini a'kiwā-  
ziyān. Ubīcinu'u'guwān i'i'ū bāckisiḡan, mīsa cigwa pāskisuguwāt.  
Ānic nīciwa<sup>1</sup> anicinābā<sup>1</sup>. Cigwasa' ga'kina kāpāskisuguwāt, mīgu  
5 imā<sup>a</sup> ga'kina nīsiguwāt. Cigwa nāndwātcigā a'a'ū inint. Kāgā't  
pācig kīni'o'ntci'kawāwān. A'kawā wackigābawi, unāsi'kawān  
ōṣan. "Intawā kīn taci'ka'ū ugo'ū mō'sōḡ." Āni-i-jimādcāt nō-  
'pīnānāt pācig ini'ū mō'sōn. Ānimādcā a-i'nini pānā ācikawānit  
ini'ū mō'sōn. Ānic nīciwa<sup>1</sup> udaiya<sup>1</sup>, mīdāc i-i'ū ā'pānimut. Wāwā-  
10 nīgu nī'tam ānimāmādcā wa'a'ū mō's; wī'kāgu ānibābimusāt  
pāmāgu pa'u'ntcimiginit. Mīsa' tci'ā-nīgu'k mādā mō's. Kwā-  
tcīgu'ku tci'ā-nīnananawigātānit āca mīnawā utatimigōn. Ānīgu'k  
umīginīgu, mīdāc kāgā't ājikācki'tōt tci'ā-nīgu'k mādā. Āḡāwā  
ugīpicku'tawā. Mī cigwa ā'pidci kīckānāntān, mīdāc kāgā't  
15 wīḡwatci'tōt tcipīmiba'tōt. Kāwāsa ugācki'tōsīn tcīnāḡanāt i-i'wā  
ānimuca<sup>1</sup>, mī-i'ū cigwa ā'pidci pwānawitcigāt. Nīngutingīgu,  
"kā'kā, kā'kā, kā'kā!" ini'tam. Mī-i-mā<sup>a</sup> mī'kwāndān  
kā-i'gut ōṣan ānugī'u'ndcī-i'gut i-i'wīsa tcīmādcāt. Mīdāc kāgā't  
ānugutci'cigāt kī'tci'ā-nīgu'k mādā, kāwin қаңаға unāḡanāsi  
20 i-i'ū ānimuca<sup>1</sup>. Pā'kic mawī anipāpimusāt. Nīngutingīgu pwāna-  
wī'tcigāt uwābamān udānān ānicinābān pīdāṣamusānit pīgītō-  
wān: "Ānīn, mō's, intīgu kitāpimusā?"

"Kāwin nīn қаңаға nīntāpīmusāsi."

Mīgu iwiti piyātusitōnit i'i'ū upāckisiḡanini; wāḡā'kwāt ubi-

<sup>1</sup> The cry of the bird-hawk.

the other. It so happened that the dogs were scattered about everywhere barking. The calves rose to their feet; they saw some one walking hitherward. Not at all did they fail to make out every part of him, and exposed to view were his entrails. (They saw) him pointing the gun at them, whereupon they were then shot at. Now, there were two human beings. When they all had been shot at, then in that place were they all killed. Then for tracks did the man seek. In truth, one (he found) trailing off the other way. Before (following it up), he turned about, he went to where his father was. "Therefore you had better look after the dressing of these moose." Then away he started, following after the lone moose. On his way went the man, keeping ever on the trail of the moose. Now, two (in number) were his dogs, and so upon them he depended. Now, with an easy gait at first did the moose move along; and later, while on his way he went travelling, (he) suddenly (heard the dogs) as they came barking. And then with great speed went the moose. And as he was on the point of slowing up, already again was he being overtaken. In lively manner was he barked at, whereupon truly as fast as he could go he went. For a little while he got out of sound (of the dogs' barking). Now, by this time he was very much out of wind, but yet of a truth he tried running. It was impossible for him to outstrip the dogs, for by this time he was very much out of strength. And by and by, "Kä'n'kä'n, kä'n'kä'n, kä'n'kä'n!"<sup>1</sup> he heard. Then it was that he became mindful of what he had been told by his father, who had tried in vain to dissuade him from going. Thereupon truly he tried with all his might to go, but he was not at all able to outrun the dogs. At the same time he cried as he went walking along. And once, when unable to go, he saw back on his trail a human being walking hitherward, he came saying: "Well, Moose, does it seem that you have walked far enough?"

"Not at all have I yet walked enough."

Then at yonder place (the man) leaned his gun; an axe he drew (from his belt), a stick he cut. After cutting the stick, he came

gĩtcikusitũnĩni, mi'tig ubigĩcka'ạ'mini. Kạ'kicka'ạ'minit, ubināsi-  
'kạgõn; ạnĩgu'k opạki'tạ'gõn imạ ucĩgạnạnk. Ogạnõnigõn:  
"Mạdcạn, kạgĩcwĩnĩgu kiwi'tạbĩmusạ."

5 Ậ'tiwạ! ạnawĩ'kutcimạdcạ, kạwĩn kạnạgạ ugacki'tõsĩn tci-  
ạ'nda'ạ'mit.

Mĩnawạ icini'kạnawạn upĩndi'kumạnining. Cigwa ubināsi-  
'kạgõn; ugĩ'ụ'dạ'pĩnạmini ucạngwạn ạcĩckĩcạminit. Kạ'i'cicạ-  
gwạnsunit i'ĩ'ụ cạngwạn cigwa ạniwạckikạbawĩwạn pigĩwạ'kwạnu-  
wạn ugạnõnigõn: "Mĩ'i'mạ<sup>a</sup> kạ'a'ĩ'ndạnạmi'kwạ igĩ'ụ kĩdcạnimõg."

10 Pạn kĩ'ạ'nĩmusạwạn.

Mĩsa i'ĩ'ụ kạgạ't mạmĩntawạntạm wĩ'kĩyuskwạgawĩ. Cigwa  
õmĩ'kwạntạn ạnugĩ'ụ'ndci'ĩ'gut õsạn; kạyạ ịnĩ'ụ ugĩn umĩ'kwạnĩ-  
mạn.

Mĩdạc iwiti cigwa kạ'kĩcĩ'kawintwa igĩwạtĩ kạnĩsintwạ, nạyạp  
15 pĩmạdĩsĩwạg. Intawa unạnạ'ĩ'tõnạwạ i'ĩ'ụ ạnạwạt. Cigwa ạnĩ-  
tĩbĩ'kạtĩnĩ. Pạmạgu pạnantumintwạ, mĩgu ị'ụ ga'kĩnạ pĩnạntumĩn-  
twa. Mạdcạwạg icạwạt ạnĩcinạbạ<sup>1</sup> ạnạnĩt. Kạpĩndĩgạwạt cigwa  
sạgạswạwạg. Kạyạ acạmạwạg kạyạ dạc mĩnạwạg kĩgĩckĩgạnạn.  
Kạgạ't mĩnwạntạmõg. A'ạ'ụ mĩndĩmõyạ<sup>a</sup> nạbĩcạbĩsunạn mĩnạ  
20 kạyạ mĩdạsan. Kạ'kĩnạsạ gạgõ ạcĩtạnĩnĩt i'ĩ'ụ ạnĩcinạbạ õmĩnĩgu-  
wạn. Kạyạ dạc a'ạ'ụ kwĩwisạns kĩcĩ'kĩpĩnda'katạwạnạn mĩnạ.  
Ậ'pĩdcĩsạ mĩnwạndạm a'ạ'ụ kwĩwisạns kạ'i'cĩ'ạ'cõnĩngwawạt ịnĩ'ụ  
pĩnda'katạwạnạn.

Cigwadạc kĩwạwạg; kạ'tagwĩcinuwạt ạnạwạt ạwạnĩbạn ụtõckĩ-  
25 nạwạmĩwạ. Cigwa tĩbĩ'katĩnĩ kạwĩn wĩnĩbạsĩwạg. Nĩngutingĩgu  
tĩbĩ'kạtĩnĩg mĩndĩmõyạ unõndạwạn ạgạwạ pĩdwạwạcĩnĩnĩt ạgwạ-  
tcĩng mạdwạkĩbĩtcĩgạbạwĩwạn. "Mĩmạwĩnạ'a'ụ nĩngwĩsĩs," ịnạn-  
tạm. "Nĩngutcunạntawĩn kạgõ tạgĩtõtawạ a'ạ'ụ nĩngwĩsĩs," ạjĩ-  
pạsigwĩt ạcĩsạgạ'a'ụnk.

<sup>1</sup> Classing the foolish young Moose with his hunting-dogs.

over to where (the Moose) was; a hard blow on the back was dealt the Moose. He was addressed by (the man) saying: "Go on! not yet have you walked enough."

Poor fellow! In spite of his efforts, he tried to go, but he was not even able to take a step.

Next (the man) drew a knife from his scabbard. Then he went up to (the Moose); taking him by the nose, he cut it off. After hanging the nose to his belt, he turned the head (of the Moose) about, and said to him: "Yonder is where you shall be eaten by your fellow-dogs."<sup>1</sup> Forthwith then away went the man.

Accordingly then, in truth, he was much disturbed in mind, fearing lest he might bleed to death. Then he became mindful of what in vain he had been told by his father; and of his mother he also thought.

And now, after those were disposed of that had been killed at yonder place, then back again to life they came. Forthwith they fixed up the place where they lived. It was now growing dark. And after a while there came some one to invite them, whereupon all that were there were asked to come. They departed on their way to where the people dwelt. After they had gone inside, then they smoked. They also were fed, and they were given raiment. Truly happy were they. The old woman was given ear-rings and leggings. And all the various things that people have they were given. And the boy was given a cedar-bark pouch to keep powder in. Ever so pleased was the boy after putting over his shoulder the powder-pouch.<sup>2</sup>

And in a while back home they went; after they were come at home, gone was their youth. In a while it began to grow dark, but they would not go to sleep. And by and by in the night the old woman heard the sound of somebody out of doors coming softly up (and) stopping by the door. "That may be my dear son," she thought. "Some evil fate, perhaps, may have befallen my dear son." Rising to her feet, she then went outside.

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<sup>2</sup> These gifts are the offerings made to the souls of the Moose.

Ä'tawä! umindciminämini i'i<sup>u</sup> uçangwanäni.

"Nyä<sup>a</sup>, ningwisīs, änin kä'tötägöyän?"

"Käwīn kägō i'i<sup>u</sup> nicangwān."

5 Äjiwābāmāt a<sup>u</sup> mindimōyā<sup>a</sup> tci'ä'nigu'k mawi. Kä'i·ckwamā-wit a'ki utötä'pinān ā'pitci i'i<sup>u</sup> mä'kadāwānik; äcisinigunāt nāsāp mī'i<sup>u</sup> äcināgwatinigibān uçangwān. Äjipīndigāt a<sup>a</sup>·u<sup>u</sup> mindimōyā<sup>a</sup> ugāñōnān ini<sup>u</sup> ugwisān: "Pīndigān!" Kägä't äcipīndigāt a<sup>a</sup>·u<sup>u</sup> inini.

Äjikigītut a<sup>u</sup> mindimōyā: "Kägä't nima'kicinīc ningapāgi'tāwä  
10 kīcpīn wipāskiswīt a<sup>a</sup>·u<sup>u</sup> anicināpā."

Mīdāc i'i<sup>u</sup> äjikigītut a<sup>u</sup> a'kiwā<sup>a</sup>zī: "Cä! kāgu' inä'kän a<sup>a</sup>·u<sup>u</sup> anicinābā, manitowiwa kuca."

Mīsa' bināwitcīt kī·q·gōtä.

## 59. THE BEAR-GAME

(Ma'kwa'tātiwin).

Kāwīn Nānabucu āwisī kā·u·ci'tōd 'i'i<sup>u</sup> atātiwin, mīgu a<sup>u</sup> anicinābā; 'i'i<sup>u</sup> a'pī ka'kina kägō kā'kici'tōd 'a<sup>a</sup>·u<sup>u</sup> Nānabucu. Mī  
15 a'pī päcig kwīwisāns äcinibāt kayā iyi kī·i·gwi·i·cimut; a'pī·i·dāc midāsugun wāsīnisig mī·a·'pī kīnāsi'kāgut ini<sup>u</sup> ma'kwān ugī'kā·nōnigōn: "Ambāsa', nōjis, kīwīndāmōn kā·i·cictigāt anicinābā."

Mīdāc 'i'i<sup>u</sup> kīwīndāmāgut a'tātiwin kā·a·yāg ō·o·mā a'kīng.  
20 Cigwadāc ugīmāsumigōn minī'k kā·a·'kīwānk tci·a·yāg 'i'i<sup>u</sup> a'tātiwin. "Åmbāsa'! pisindāwicin kā·i·ninān."

Änic 'a<sup>a</sup>·u<sup>u</sup> uskinawā ā'pidci kīnibwā'kā inini.

"Mīsa cigwa tiki'kina·q·mōnān 'i'i<sup>u</sup> a'tātiwin. Mīsa i<sup>a</sup> kā·i·cini'kādāg ma'kwa'tātiwin. Kāwīn wīn kīciga'k tā'tadīsī 'a<sup>a</sup>·u<sup>u</sup>

<sup>1</sup> Said with much the same spirit as that of a mother who rebukes an object

Poor thing! there he was with his hand over his nose.

"Ah, me! my dear son, what has been done to you?"

"Nothing (is left of) my nose."

When the old woman saw him, very bitterly she wept. After she had finished weeping, she took up some earth that was very black; when she rubbed (it over) his nose, then back as it used to look became his nose. When within entered the old woman, she spoke to her son, saying: "Come inside!" Of a truth, the man accordingly entered.

Then spoke the old woman, saying: "Verily, with my old mocasin will I strike at a human being if he purposes to shoot at me."<sup>1</sup>

Thereupon spoke the old man, saying: "Hush! speak not thus of the people, for they are truly endowed with manitou power."

And so the buttocks of the ruffed grouse now hang aloft.

code 060.

#### 59. THE BEAR-GAME.

It was not Nānabushu who created this gambling-game, it was (one of) the people; it was after the time that Nānabushu had created everything. It was when a certain boy, while in a fast, was asleep; it was when for ten days he had gone without food, that he was visited by a Bear, who spoke to him, saying: "Behold, my grandson, I now impart to you what the people shall do."

Thereupon was (the boy) given instruction in the game that was to be here upon earth. So then did he begin to receive knowledge about the game that was to continue as long as the world would last. "Hark! do you give ear to what I shall tell you."

Now, the youth was a very bright fellow.

"The time has now come for me to teach you the game. And so it shall be called a bear-game. Not in the day-time shall the people

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which has caused pain to her child. It is done more to console the child than for any other purpose.

- anicinābā, tibi'kak māmwärts tā·a'tāti 'a'a'u anicinābā. Kinawā, anicinābātug! kīgakanawāndānāwa 'i'i'u a'tātiwin. Īgiwidac mindci'kāwanag nīwin tǎyābātisiwag." O·ō·widac ogī·i·gōn: "Mīwānōnu ninindcīn kāyāwātcigāt 'a'a'u anicinābā a'pīdac wī·a'·tātīt.
- 5 A<sup>u</sup> anicinābā wāwāni ta·i·cictcigā udaya·i·miwān tibickōgu wīpāgitcāsut; mī·i'·u kā·i·cictcigāt 'a'a'u anicinābā. Nōjis, wāwāni tibātcimun nōngum āninān. Kayā dac 'a'a'u mī'tigwāp kiwindāmōn, pābigāgu kīga·u·ci·ā. Kayā ini'u pī'kwa'kōn kīga·u·ci·tōnan. A'pīdac kī'kici'tōyan mī a'pī kāwunā'kunigāyan, nīwin idac
- 10 kwīwisānsag kīgamināg ini'u mī'tigwābīn. Mīdac 'i'i'u kā·i·citi·bātcimoyan nōngum āninān īgiwā kwīwisānsag kīmīnatwā mī'tigwābīn, nīwag īgi' kāgapāpimātisiwāt. Kāwīn āwīya tǎnōntānibusīwag. Mīdac 'i'i'u kā·u·ndcimānitōwiwat īgi'u anicinābāg. Nōjis, mīgu i'u minī'k kākānōninān. Kayā kīn kīgākābāpimātis. Mīsagu
- 15 i'u minī'k ācīcawāninān. Pānādac kīgayābātcī'tōn. Mīsagu i'u minī'k kākānōninān. Mīgu i'u ici·ā·naci'tān 'i'i'u kī·i·gwicimoyan."

- Mīsa gāgā't a<sup>u</sup> inini ācīckwā'tāt 'i'i'u kī·i·gwicimut. Cigwadac tāgwicīnk āntāwāt, — ānīc kāwīn ānōtcīgu āwīsiwān ini'u ōsan, — āci
- 20 wīntāmawāt: "Mīsa', nōs, kīwīntāmōn a'tātiwin. Nīngīcawānīmī'k 'a'a'u ma'kwa; kayā dac mī'tigwābīn nīngīmīnī'k nīwinīdac uskinawānsag tcīmīnāgwā ini'u mī'tigwābīn. Mīdac īgi'u kāgi'kāwāt; mī·i·mā kā·u·ndcisāgi'tōt anicinābā kīcpīn tābita tāwāt kayā 'i'i'u a'tātiwin."

- 25 Cigwadac ōsan kīkīkitōwan: "Nīngwīsis, āmbāsa', kāgu' āgunwā'tāngān nōngum ānātcīmuyān. Mānōgu tawī·i·ci·ā·wan āmantc ā'pīdci kwāt cī' i'i'u kā·i·nāntāmōwānān, mānōgu tawī·i·ci·ā·wan āmantc."

engage in the play, at night only shall they play together. You, O people! you shall keep watch over the game. And these mittens, four in number, shall be used." And this (the youth) was told: "These paws of mine shall the people represent when they wish to play the game. The people shall be careful, when conducting (the game), to put up their possessions over against each other as a wager; thus shall the people do. My grandson, plainly do you relate the story of what I am now saying to you. And I also make known to you a bow, at once shall you make it. And the arrows too shall you make. And when you have finished doing that, then shall you make known a formal announcement, and to four boys shall you give the bow (and arrows). Thereupon shall you relate what I now tell you, how that after you have given the bow (and arrows) to the boys, the four then shall live out the full span of their life. None of them will die before their time. Therefore for this reason will those boys become endowed with manitou power. My grandson, that is as much as I shall tell you. You too shall live for a long while. Such is the extent of the blessing that I bestow upon you. And always shall you put it to (good) use. Now, that is as much as I shall speak to you. Accordingly do you now cease from your fasting."

Thereupon truly did the man make an end of his fasting. And when he arrived at home, — for no ordinary sort of man was his father, — he then made known to him, saying: "Therefore now, my father, do I impart to you the knowledge of a game. I have been blessed by a Bear; and a bow (and some arrows) was I also given, so that to four lads I might give the bow (and arrows). Therefore shall they live to old age; and on that account shall the people cherish it when they live together, and (they shall also cherish) the game."

And then his father spoke, saying: "My dear son, behold, do not leave undone what you are now relating. For readily shall you comply, in spite of what you might have in mind; for readily should you comply, despite of (everything)."



Ugi' kəṇōnān idac īni'ⁱ ōṣan: "Nōs! kă·i·citiṇā kuca tci·i·cictciḡā·wināk, mī·i·'ⁱ kă·i·cictciḡāyāṇk. Intawādac kă·i·citiṇā ninga·o·ji'tōn 'i'ⁱ a'tātiwin." Cayḡwadac kīmādcī'tā 'a'a'ⁱ inini wḡi·wāmīdāc ugi·u·ci'tōn, kīwīdcī·i·gut īni'ⁱ ōṣan kayā i'ⁱⁱⁱ uskinawān·sa°. Abā'pic kă'pīni'tōwāt 'i'ⁱⁱⁱ wḡiwām, mām·wātci·dāc u·da·'kawā'tōnāwa 'i'ⁱⁱⁱ tci·a·nitibi'kəḡinik. Aḡbā'pic aṇitibi'kəḡinik, mīsa ciḡwa ṣaḡṣwā·i·wāwāt. Abā'pic pīndiḡāwāt kăṣaḡṣwā·i·n·twā, owābandānāwā kăḡō ābi'tawint a'tānig. Ciḡwadac 'a'a'ⁱ uskinawā kḡigitu: "Mīsa ciḡwa tci·a·'tātiyāḡ, kabābā'tānīnum."

10 Mīdāc iⁱ kī'kino·a·māḡāt kă·a·i·ciyīng. Kuniginīn, āḡwitōcinō 'i'ⁱⁱⁱ mindci'kāwāna°. Mām·wātci·dāc ubīwai'ⁱ tciḡātciḡātāḡ wa'a·widāc ciḡwa wī'kātōn, iḡi'wāti kayātawintwā patagwīngwācinōk. A'kawā kīṇaḡamōwāḡ mī·i·'ⁱ kă·i·na·a·māḡut kăcawānimigut īni'ⁱ ma'kwaṇ. Ciḡwadac mādcī·a·mōḡ:—

15 "Tō'kipinā ma'kisin!  
Tō'kipinā ma'kisin!  
Tō'kipinā ma'kisin!  
Tō'kipinā ma'kisin!"

A'tā, kəḡātibi'k a'tātiwāḡ. Mīdāc 'i'ⁱⁱⁱ ciḡwa pītāpaṇinig  
20 ickwā'tawāḡ. Mīnawā ānitibi'kəḡinik mādcī'tawāḡ a'tātiwāt,  
mīdāc 'i'ⁱⁱⁱ kəḡātibi'k mīnawā āji·a·'tātiwāt. Pīnicidāc nīcwāsuti·bi'k kī·a·'tātiwāḡ; nīcwāsutibi'kidāc kă·a·'tātiwāt, mīsa iⁱ kă·i·cā·naci'tamowāt.

Ninguting mīnawā kī·a·'tātiwāḡ mīsa undcita, nīcwāsutibi'k  
25 kī·a·'tātiwāt. Mīdāc 'i'ⁱⁱⁱ mīnawā kă·i·cikḡitut 'a'awā uskinawā:  
"Mī·i·'ⁱ kăticiwāba'k aṇāntc mīni'k kă·a·'kīwānugwān, kăwīn  
wī'kă ta·i·ckwā'tātisīm. Pōtcigu mīnawā pā'kāṇaḡ a'tātiwin

And he spoke to his father, saying: "O my father! forthwith must it surely be accomplished, this is what we shall do. So therefore shall I proceed at once to create the game." And presently the man began building a wigwam, he was helped by his father and the lads. In course of time, when they had set the wigwam in order, they then became exceedingly anxious for the coming-on of the night. While the night was drawing on, it was then that they sent forth invitations to come and smoke. While in were coming the guests who had been invited to smoke, they beheld something that was at the rear of the fire. And in a while the youth spoke, saying: "The time has now come for you to play a game together, you shall be many on a side."

Accordingly he taught how it should be done. Lo, one over the other were placed the moccasins. And a very (light ball of) fur to be concealed did he now begin hiding, while they from whom it was to be concealed covered their faces (in a blanket). First they sang a song that had been sung (to the youth) when he was blessed by the Bear. So now they began singing:—

"Touch the moccasin (where you think the ball of fur to be)!  
 Touch the moccasin (where you think the ball of fur to be)!  
 Touch the moccasin (where you think the ball of fur to be)!  
 Touch the moccasin (where you think the ball of fur to be)!"

Behold, all night long they played the game together. And then at the coming of the dawn they ceased. When the night was drawing on, again they began playing the game together, where-upon throughout the whole night they again played at the game. And for a period of seven nights they played the game together; and when they had played the game together for eight nights, they then brought it to an end.

At another time, when playing the game together, it was for a purpose; for seven nights they played the game together. There-upon again up spoke the youth, saying: "Now, this is what shall come to pass, however long the world may last, never shall the game

ta·a·yāmaḡat, wa·awidac mi·tigwāp mīgu a·paṇā tcī·a·yāt aṃantc  
 mini·k kă·a·kīwānugwān; ā·pidcisa· ugasāgi·tōn wa·a·u aṇicinābā!  
 Mīgu 'i·i·u kă·i·gōyān tcīgi·kāwāt wayäckqat kă·a·tātiyāg, kayā  
 īgi·u ini·u mi·tigwābīn kāmīnāgwā. Tābwāyānidac ningaki·kă, kayā  
 5 kīnawā mini·k wayäckqat kă·a·tātiyāg gīgaki·kām. Mīnawā dāc  
 nīngī·i·kit, kāwīn aṇicā wī·kă wī·a·tātiyāg; wāwāni aṣāmā  
 kīgawunināwa, mī·i·u tciminwābāṃigōwisiyāg."

Kāgā·tidac kīgi·kă 'a·a·u uskinawā, kayā īgi·u uskinawānsāg  
 kīgi·kāwāg, kayā īgi·u mini·k kă·tātiwāt ka·kīna kīgi·kāwāg. Na,  
 10 mīdāc 'i·i·u kă·u·ndcimanidōwāntāṃowāt, kayā kītābwā·tāṃowāt  
 aṇicinābāg. Mīsa i·u kă·u·ndcisāgi·tōwāt a·tātiwin. Mī·i·u mini·k  
 kă·i·cictigāt 'a·a·u aṇicinābā. Ina', mīsa 'i·i·u wayäckqat kă·a·yāg  
 'i·i·u a·tātiwin.

60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS-  
 FOOT-IN-THE-SNOW-GLISTENING  
 (Wāsāgunäckqān utatibātcimuwin).

I.

Ānīnt i·kitō aṇicinābā — kă·tā aṇicinābā, kicitābwāyāntāṃ —  
 15 mīdāc 'i·i·u ōguwāti tibickō·kāmīg kă·i·nā·kunigāwāt ki·tcīmaṇitōg.  
 A·pīsa· kă·kici·tōt Nānabucu a·ki· mī cigwa kītībā·kunigāwāt  
 īgi·u ki·tcīmaṇitōg. "Āmbāsa, uci·ā·tānig īgi·u kă·a·nīcinābāwi-  
 wāt," i·kitōwa· 'i·i·u maṇitō·.

Pājigidac ājikīgigitut 'a·a·u ki·tcīmaṇidō: "O·ōwisa ta·i·ciwābāt,  
 20 tagagwatāgi·tō a·u aṇicinābā. Māmwa·tcīgu uskabinōtcīwiwit mī a·u  
 kăcawānimāk. Ta udcī·tcāgudāc a·u abinōtcī. Kīnawādāc, maṇitō-

cease to be played. Of necessity shall there be a different kind of game, but the use of this bow shall continue as long as the world may last; with very deep regard may the people cherish it! Now, this was I told, that to old age would live those of you who first played the game together, and those to whom I gave the bow. So, if I be telling the truth, I shall be old, and as many of you as had first played the game together shall also live to old age. And furthermore do I say, never shall you have the desire to play the game together for a trivial purpose; with some care shall you provide tobacco, whereat you will then be looked upon with good favor (by the manitou)."

And truly to old age did the youth live, and the youths also lived to old age, and all those who had played the game together lived to old age. Behold, such, therefore, is the reason why (the people) deem (the game) as possessed of manitou power, and the people believe it too. Such is the reason why they have cherished the game. That was as much as the people had done. Behold, this was the first game that ever was.

#### 60. THE NARRATIVE OF HE-THAT-LEAVES-THE-IMPRINT-OF-HIS- FOOT-IN-THE-SNOW-GLISTENING.

##### I.

Some people say — that is, the old-time people, (and they) believed in it — that it was these great manitous, that dwell directly opposite from us on the other side of the world, who decreed what should be. After Nānabushu had created the earth, then it was that the great manitous decreed what should be. "Behold, let us create them that are to be human beings," (thus) said the manitou.

Then up spoke one of the great manitous, saying: "This is the way it shall be, let human beings undergo trials. And in particular, while they are yet in early infancy, that is when you shall

tug! ninguting kīgakawātisāwa a'a'u anicinābā. A'pī wīmawā-  
tisāg i'kwāḍac kapīndigäckawāwa; midac a'a'u kă·u·giyäg.  
'I'i'widac kă·a'·kwānig anicinābā äciwīndamawik mini'k kăbimā-  
disit; wawīngä kīwāpi'kwät tcipikīwät."

- 5 Mī'sa cigwa mañitō omawadisān anicinābān; ā'pidcidac mañi-  
tōwi o·o·mā a'kīng. Mini'kidac kayā māñitōwisik anicinābā,  
kāmāgayā ātcina tapimādisi. Mī wīn i·i'·u äjitābwāyāntānk a'a'u  
anicinābā.

- Mīḍac ōwiti ācānit u'tci'tcāgwān. Pōtc ḍac kayā wīnawā  
10 mañitōn ugwā'kă'kunigowān, tibickō mañitōng āwiwāg. Mī wīn  
i·i'·u äcitābwāyāntānk a'a'u anicinābā.

- Naskā ḍac o'ō'u nāñisānāt,—nibōwin, i'i'·u ā'pitcinibuwin. Awā-  
gwān ā'ta ā'pidci kāmīnopimādisigwān mī yā'ta a' kă·u·di'tānk  
i'i'·u tana'kīwin. Naskākuta āndasingin nāñisānisiwinān! Ā'pidci  
15 yā'ta mānupimādisit ayā iwiti tana'kīwining. Kāwīndac wī'kă  
nibusī. Mī wīn i·i'·u äcitābwāyāntānk a'a'u anicinābā, mī a'panā  
gāginik ayānit utci'tcāgwān.

- Mātcimañitō ayā, pīg icini'kāsūwitug, kīyōn kayā kănō kayā,  
tānās kayā. Ningī'i'gidac nimicōmisiban: "Nōjis, kăgu' wī'kă  
20 taci'kawā'kăn. Pitcināg kīgawāpamāg, a'tātiwināg ta'i·cini'kāsū-  
wāg; mī a' wayābickīwät kätaci'kawāt, kayā 'i'i'·u tci·ō·ci·ā·t.

<sup>1</sup> This may mean one or both of two things: it may mean the return of the soul to the place whence it came; or it may be the idiom, so common among the aged, which means the close of this life and the departure for the spirit-world.

<sup>2</sup> South, or west, or to the other side of the world, or to the heavens among the stars and suns.

<sup>3</sup> The way to the spirit-world is beset with obstacles of various sorts. The ease or the difficulty of overcoming them depends on the character of the past

bless them. And souls shall the infants have. And you, O manitous! at times shall you visit the people. When you desire to go visit the people, then into woman shall you enter; and of that one shall you make a mother. And knowledge shall you impart to the people of the length of time that they shall live; that when their hair is entirely white, then shall they return home."<sup>1</sup>

And so now the manitous visit the people; and with very much supernatural power are they endued (while) here on earth. And of the number of people that are not endued with a sufficient amount of supernatural power, only a short while will they live. This is what the people believe.

And it is off in this direction<sup>2</sup> that the soul goes. And according as they desire, so are they transformed by the manitous, like manitous do they become. This, therefore, is what the people believe.

Behold, this is the thing to be feared, — death, the death (that is) everlasting. Only they that live an upright life will come to that abiding-place. Why, behold the number of things to be feared! Only they that have lived an exceedingly upright life<sup>3</sup> are at yonder habitation. And never will they die. This therefore is what the people believe, that forever do their souls continue there.

An evil manitou exists; a spade<sup>4</sup> must his name be, and a diamond, and a heart, and a club. Now, I was told by my grandfather who is no more: "My grandson, never have anything to do with them. After a while you shall see them, objects for gambling is what they shall be called; for that is what the white (people)

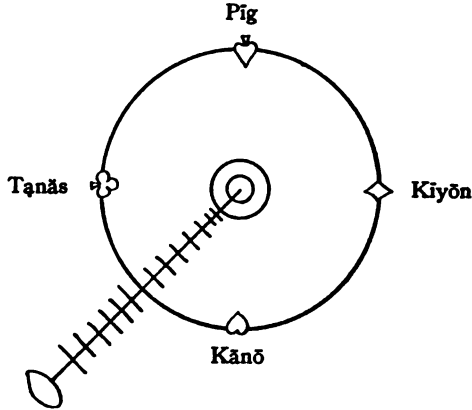
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life of the individual. If he has been careful in all religious observances, the passage of his soul will be easier than the soul of one who has not been so careful. It is conformity to religious observance that makes up an upright life. Ethics may or may not play a prominent part.

<sup>4</sup> In Dr. Jones's manuscript there is a diagram, which is wholly unintelligible to me. It is reproduced on pp. 516 and 517 in the hope that some one may later be able to explain it.

Mīdāc īnī<sup>u</sup> kākī'kino·ā·māgut mātciṃānitōn. Kīcpīn tābwā'tawī-  
siwān āninān, kabāya·ī· tacī'kawātwā, kīgawābāmā 'a'a'<sup>u</sup> mātci-  
mānitō.

Nīnidāc Wāsāgunāckānk āgōyān. Kāgabāya·ī· nīntacī'kawāg  
5 īgi'<sup>u</sup> a'tātiwināg. Nīcugun tacī'kawāgwā mī·ī'<sup>u</sup> ājikiwānātisiyān.



Nībāyān kī'tcipīpāgiyān. Ānōtc mānitōg nīnā<sup>zi</sup>'kāgōg nīntinā-  
bandām tibi'kak.

## II.

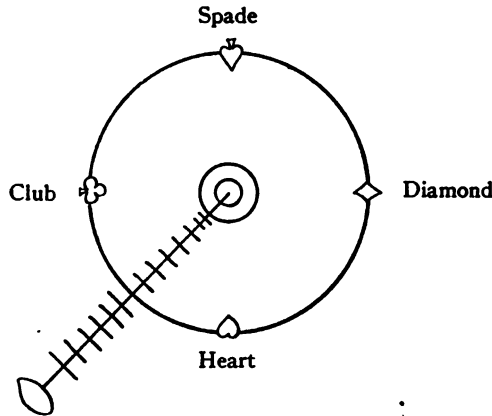
Kayā nīn wāntcinibwā'kāyān 'a'a'<sup>u</sup> nōs mī·ō·wā kāmāmawinīgā-  
nisit. 'A'a'<sup>u</sup> nōs Wāmbwāyāc, mī·ī'<sup>u</sup> kā·ī·cīnī'kāsut. Mīnawā  
10 kī·ō·sit nōsibān, Zāzōngini'k kī·ī·jini'kāsu nīmīcōmisibān. Mīnawā  
kī·ō·sit Zāzōngini'k, Awāsī'kiwā<sup>zi</sup>·jī; kīkī'tcimitāwī. Awāsī'kiwā<sup>zi</sup>·jī  
Āsipān kī·ī·nīmāwān ōsān. Mīdāc īgi'<sup>u</sup> kā'pī'kitowāt: "Kāgu'  
wī'kā nīsā'kāgun weyāpickiwāt. Kayāgu ī<sup>u</sup> wī'kā nīnguting kī·  
tcīmīgātink tciwīmīgānāk. Kīcpīn mīgānint mīgu·ī'<sup>u</sup> tci·ī·ckwā·a·nī-

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<sup>1</sup> Bois Fort.

shall occupy themselves with, and they shall make them. Thereupon by the evil manitou shall one be taught. If you do not heed what I tell you then, if for a long time you occupy yourself with them, you shall see that evil manitou."

Now, I myself am named He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening. For long periods at a time do I



occupy myself with those gambling-objects. If for two days I am busied with them, then I am out of my wits. While I sleep, I yell with a loud voice. That by all kinds of manitous I am visited, is the dream I have at night.

## II.

Now, the reason why I am wise is that my father was the leader of all at this place.<sup>1</sup> This father of mine (was) Snow-blown-by-the-Wind, that was what he was called. Furthermore, my father, who is no more, had a father; Big-Strong-Arm was the name of my grandfather who is no more. Again, Big-Strong-Arm had a father, (he was) Old-Bull-Head; he was versed in the mystic rite. Old-Bull-Head had a father by the name of Raccoon. And this is what they have handed down (one to another): "Never slay the white (people). And if ever in the future there is a big war, don't fight them. If they are warred against, then that shall be the end



cinābā'kāk." Midac omā Ka'kiwāsātāgānsink patāciganācinowāt. Kayā nīn dāc pīnicigu mī'o'mā wātaciganācinān; kayā īgi'u nīnītcānisag, mīnawā īgi'u nōjisag, kayā īgi'u pitcīnag kā'ā·nī'ā·nicinābāwiwāt.

### III.

5 Kitimāgi·ā·ānicinābā nintinādam; Wāsāgunäckank nīn āgōyān. Intigō nīn tanīmagat 'i'i'u ninda'kīm. Kāwīn wī'kā nimbitānisisi 'i'i'u kī·ā·tāntink 'o'o'u ninda'kīminān. Āmbāgic wītō'kawit kēcāwādisit, kayāgu 'a'a'u ki'tcimānitō wītō'kawit 'i'i'u pāngītcimino·a·yā'pān 'a'a'u abinōtci kayā 'a'a'u kā'kāt. Mīgu i'u nīn-  
10 guting kēcikawātci. Mānū', taga, tābwā'tawicig mini'k kāwābandamāg o'o'u ucibī'igān. Ānicā nintigōg ānint ānicinābāg. Īgi'u nābwā'kāwāt, "Miyā'ta a' kīgō kīgacki'tō'pān," ijiwāt. Midāswi taciwag wātō'kawiwāt, kāwīn kayā ogimāwisīwag; kayā nīn kāwīn nintōgimāwisī omā·a·yāyān.

15 Mādcīwāwāskank ijini'kāsu wādō'kawit. Wāsīgunäckank, Āna'kāmiginank, Nībitākīcigu'kā, Mādwayāntagāc, Ugabāgījik, Pā'kitātciwāskank, Mī'tigōwimakā'kīns, Nīcōtā', Āniwāwayāc, Mīca'kwanibinās, Nābānāgīcigwāp, Pācitāna'kwāt, — mīsa āndaciwāt wādō'kawiwāt.

of the people." And now over here at the Little Portage is where their bones lie. And I too, when my time is up, shall lie here with my bones; so also (will) my children, and my grandchildren, and the people who are yet to live in future time.

### III.

Ill-used are the people, is what I think; He-that-leaves-the-Imprint-of-his-Foot-in-the-Snow-glistening is what I am called. It seems to me that my land is resourceful. Never was I present while our land was being sold. Would that one of a kindly nature might give me help, and that the great manitou might help me, so that it would be a little better for the children and for those that are advanced in years. In fact, there are times when they shall freeze to death. But nevertheless, (I) pray, believe me, as many of you as shall see what is here written. In jest am I spoken of by some of the people. Those that are wise, "He is the only one who is capable of accomplishing things," they say of me. Ten is the number of them who are of help to me, and they are not chiefs; and I too am not chief here where I am.

He-begins-to-make-heard-the-Sound-of-his-Walk is the name of one who helps me. One-who-walks-with-a-Shining-(White)-Feather, One-who-leaves-the-Imprint-of-his-Foot-on-the-Ground, He-who-makes - One - Day - follow - Another, Murmur - of - the - Wind - through-the-Pine-Boughs, Everlasting-Sky, He-who-goes-over-the-Mountains, Little-Tree-Toad, Twin, Wind-with-a-Loud-Wail, Bird-of-the-Clear-Sky, He-who-sits-occupying-Half-the-Sky, One-on-the-Other-Side-of-the-Cloud, — such, therefore, is the number of them who are of help to me.

61. THE MAN'S SON WHO FASTED THREE TIMES  
(Inini ogwisān kī'kī'ugwicimunit nising).

Ānīc ānīcinābāg a'īntāwāg, udānawī'ītiwāg. A'kiwā'zī udi-  
pānimā i'ī'u ānīcinābā'. Wīwān ayāwān, kayā ugwisān ayāwān.  
Ningutingidac wīwītigāwān ini'u ugwisān, mīsa kāgā't kā'ī'ciwī-  
tigānit. Kumāku a'pī cigwa unīdcānisiwān ini'u ugwisān, kwī-  
5 wisānsān udōnīdcānīsini.

Ningutingiku ā'kusiwān ini'u wīwān 'a'a'u inini, mīsagu kāgā't  
wīnibunit. Kāgā'pī ninguting ācinibunit, mī'ā'nawī pimūsānit  
ini'u kwīwisānsān; pō'tcigu mī'ī'u a'pī kīnibunit ini'u wīwān.  
Ānīc ā'pidci mānāntām 'a'a'u inini, kayā a'a' a'kiwā'zī.  
10 Ningutingidac ināndām 'a'a'u inini: "Amantcigic kī'ī'gwici-  
mut 'a'a'u ningwisī'sāns!" Kāgā't uwawāci'ā'n, kayā mīgwanān  
upāta'kibinā'ō'nān. Kā'kīcī'tā'āt ājīmādcīnāt. Kāgā'pī ānima-  
wīwān ini'u ugwisī'sānsān. Ānigaganōnāt: "Mānū! kī'ī'gwici-  
mun." Mī'tigōndac unāntunā'wān, mīdac iwiti ājī'ō'ci'tōt 'i'ī'u  
15 wasiswān. Kā'kīcī'tōt ājī'a'kwāntawa'āt ini'u ugwisī'sān; ājī-  
kānōnāt: "Pāmā mīdāsagunaga'k kabi'ā'ntawābāmin." Ajikī-  
wāt awinini. Kā'tāgwicink ōganōnigōn ōsān: "Kāgā't kitini-  
gā'ā' kīgī'sī'sāns."

Mīdac i'ī'u ājīkigitut 'a'a'u inini: "Nōs, kāna kī'kī'kāḍā'zīn  
20 nōngum kīnibu 'a'a'u wātīgāmagībān? Mīdac i'ī'u wāntcipāgitiṇāg  
ningwisī's tīgī'u'gwcimut. Nāckā dac, kīcpīn mīdāsugunīt kāwīn  
kāyābi awīya tanibusī."

Mīsa' i'ī'u cigwa wātcitcīsānig mīdāsugun, ājī'ī'cāt; ānītābāban-  
dank kāyābi umādāciwā' i'ī'u mīgwana' pata'kibinwā'u'nini.  
25 Kāgā't mīnwāntām. Ājī'a'kwāntawāt 'a'a'u inini. Kā'tāgwicīng  
ājīkānōnāt ini'u ugwisī'sā'sān: "Ningwisī's, ā'pidcina kīpā'katā?"  
Ājīkānōnigut: "Nōs, kāwīn nimpā'kātāsī, mī'ā'nawī ga'kina

<sup>1</sup> It is customary to fast when in mourning.

## 61. THE MAN'S SON WHO FASTED THREE TIMES.

Now, some people were abiding (there), they were living together in a town. An old man ruled over the people. His wife was there, and his son was there. And once his son desired to marry, whereupon truly then he married. After a certain period of time his son got a child, a boy was the child he begot.

Now, once sick was the wife of the man, whereupon truly she was about to die. At last then she died, that was about when the little boy was able to walk; anyhow, that was when his wife died. Now, very sad was the man, and also the old man. And once thought the man: "I wonder if my little son had not better go into a fast!" Of a truth, he painted him, and stuck a feather (on his head). When he had him fixed up, he then led him away. At last on went his little son weeping. Along the way he spoke to him, saying: "Never mind! but go you into a fast." So for a tree he looked, whereupon over there he made a nest. When he had completed it, he then went up the tree with his son; then, speaking to him, he said: "Not till ten days are up will I come to seek for you." Then back home went the man. After he was come, he was addressed by his father saying: "In truth, harm are you doing to your little son."

Thereupon then spoke the man, saying: "My father, do you not know that already dead is she whom I had married? That is why I have permitted my son to go into a fast.<sup>1</sup> For behold, if he can (fast) for ten days, then no one will ever again die."

Therefore, when the period of ten days was at hand, then thither he went; when on his way he came in sight of the place, still to and fro with the wind swayed the feathers that were stuck (on his son's head). Truly pleased was he. Then up (the tree) climbed the man. When he was come (up there), he then spoke to his little son, saying: "My little son, are you very hungry?" Then was he addressed by him saying: "My father, I am not hungry,

pawānag 'a'a'u manitō. Kāyābi nīwīkī'u'gwcim. Tayōc mī-i'ⁿ ijikiwān."

Kägä't äjikīwāt 'a'a'u inini. Kā'tagwicink äntāwāt, mīsa' undcita kāwīn minwānta<sup>2</sup>zī a' a'kiwā<sup>2</sup>zī. Midac kägä't ki'tci-  
 5 kəñōnigut ini'ⁿ ōšan. Cigwa minawā udcī'tcisāni midāsugun; kāmīdāsugunagātīg minawā äjimādcāt a' inini. Änitābābandank  
 i-i'mā<sup>2</sup> ayānit ini'ⁿ ugwīstā<sup>2</sup>šan, kāwīnigu nīstām udcinawāsīn  
 ini'ⁿ ugwīstāsāšan. Äji'a'kwāntawāt wāyābāmāt ini'ⁿ ugwīstāšan,  
 ā'tawā, kuniginin pici'kiwān! Kāwīn iciminwānta<sup>2</sup>zī 'a'a'u inini.  
 10 Mānū kīwāwag, ini'ⁿ wīdcīwāt ini'ⁿ piji'kiwān. Cigwa tagwicinōg  
 äntāwāt. Äjipīndigāwāt äntāwāt.

Cigwa owābāmīguwān iniyōšan. "Änīnti kīgwisā<sup>2</sup>s?"

"Nōs, kāna kīwābāmāsi? Mīgu ca wa'a kā'pici'kiwit a' nin-  
 gwisīs."

15 "Ningwisīs, mīnagu i'ⁿ äciki'tciminwāntamān 'a'a'u pici'ki  
 tci'u'gwisīsiyān?"

Mīnawā kīgītu 'a'a'u inini: "Nōs, kāgu' nīckātisi'kān. Māgicā  
 nāyāp tā'a'nīcīnābāwi."

Mī wīni-i'ⁿ äcīctīgātānīg i'i'ⁿ äntāt a' a'kiwā<sup>2</sup>sī; ābi'tawīnt  
 20 ābiwān ki'tci'a'sīnīn; mīnawā mī'tīgōn pada'kisōwān imā<sup>2</sup> äntāt a'  
 a'kiwā<sup>2</sup>zī. Cigwa dāc udīnān ini'ⁿ ugwīsisān: "Tāga kudcī'ta'  
 'a'a'u kīmicōmis ini'ⁿ udāsīnīmān!"

Kägä't pīmipāsīgwī a' pici'kī; pīmīnāsi'kawāt ini'ⁿ asīnīn  
 äci'ōmbiwābā<sup>2</sup>wāt; ki'tciwāsa icpīming. I'pisowān ini'ⁿ asīnīn,  
 25 nāyāp pangīcīnōn. Kāyā ini'ⁿ mī'tīgōn; mīsa i'i'ⁿ äjipākā<sup>2</sup>'ku-  
 sānit ini'ⁿ mī'tīgōn.

Mīsa' i'ⁿ ānāntānīg 'a'a'u a'kiwā<sup>2</sup>zī: "Kägä't kəñābāt c mānito  
 wītug 'a'a'u nōjis." Mīsa cigwa nōntamowāt īgī'ⁿ māmāntītōwāt,  
 īgī'ⁿ mānītōwīpīji'kiwāg ki'tciwādcīwīnk āndana'kiwāt, äjikīgi-

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<sup>1</sup> He had been blessed by manitou power in general.

but nevertheless I have dreamed of all the manitous.<sup>1</sup> Still longer do I wish to fast. Therefore do you return home again."

Truly then back home went the man. After he was come at home, thereupon with reason was the old man displeased.<sup>2</sup> Accordingly then, in truth, he was given severe scolding by his father. In due time another period of ten days came around; when the ten days were up, then again departed the man. When he was come in sight of the place where his son was, he was at a loss to make out the way his son appeared to him. When up the tree he climbed to see his son, strange to behold, there was a buffalo! Not pleased was the man (at the sight of it). Nevertheless back home they went, he went in company with the buffalo. In due time they arrived at home. Then they went into where they lived.

Now was he seen by his father. "Where is your little son?"

"My father, don't you see him? This, in truth, is that son of mine who has since become a buffalo."

"My son, are you now so greatly pleased that you would have this buffalo for your son?"

Again spoke the man, saying: "My father, do not be angry. Perhaps he will be changed back into a human being."

Now, this was the way the place was made where dwelt the old man; at the rear of the lodge was a great stone; furthermore, there was a post standing there where lived the old man. And now (the father) said to his son: "Come, make trial of your grandfather's stone!"

Truly up rose the Buffalo; on coming to where the stone was, he tossed it into the air; a great way up in the air it went, then back again it fell. The same (thing happened) to the post, whereupon then it was knocked to the ground.

Therefore then thought the old man: "In truth, perhaps my grandson may be a manitou." Thereupon when (the Buffaloes) heard about it, the ones that were large, the manitou Buffaloes

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<sup>1</sup> For his grandson to fast after having been blessed to his full capacity.

towāt: “Āmbāsa, kutcigagwätibānimātā ‘a<sup>a</sup>’u kākī’igucinut! Mīgu i<sup>u</sup> wābānk tcimādcāyānk tcimawināwank.” Kägä’t wāyābāninig ājimādcāwāt.

Ānīc nōndām ‘a<sup>a</sup>’u a’kiwā<sup>a</sup>zī, ā’pidci sāgisi; kayā ‘a<sup>a</sup>’u īnini 5 sāgisi. Mīdāc a<sup>u</sup> nīcing kāmīdāsugunīt ugānōnān ōsan: “Nōs, nawātc kinibōc īgi’u intāckanag.”

Kägä’t nawātc ugīnibōnōni ‘i’i’u udāckanini īni’u ugwisisan. Mīgu’i<sup>u</sup> kīcī’tānit cigwa pipīndigāwa<sup>ē</sup>. Ā’tā, kägä’t mamānti-tōwa<sup>ē</sup>. Cigwa kānōnimāwān ugwisisan: “Misa cigwa tci’a<sup>u</sup>’tā- 10 tiyank awāgwān nawātc wāsa kā’i’ciwābawāgwān īni’u āsinin kayā īni’u mī’tigōn.”

Pimipāsīgwiwān īni’u pācig pimināsi’kawānit īni’u asinin. Ātaiyā, kägä’t wāsa uticiwābawān! Mīnawā pājik pimipāsīgwiwān, mēdāc kägä’t wāsa iciwābawānit. Kānōnimāwān ugwisisan: “‘A’ā’u, 15 kīni’tām!”

Ājimādcī’tāt ‘a<sup>a</sup>’u, mī’a<sup>u</sup>’u nīcing kāmīdāsugunīt. Kägä’t wāsa udiciwāba’wān īni’u āsinin. “Ānīc, kāwīn nisitām,” udinān. “Pis-ānigu mīgāciciyu’k.”

Āgwatcing āci’i’cāwāt, mīdāc imā<sup>a</sup> mānāckwat umbiwāba- 20 ‘u’tiwāt; payā’tōc pācigu ‘a<sup>a</sup>’u nīcing kāmīdāsugunīt. Intawā a’pī āyā’kusit ‘a<sup>a</sup>’u ogānōnān ōsan: “Nōs, mī’i’u cigwa kägā nisigōyān.”

‘A<sup>a</sup>’u īnini udōdā’pinān umī’tigwābīn. Ājimawīnānāt māgā-nānit īniyōgwīsan, ājipimwāt ‘i’i’u pīcī’kiwa<sup>ē</sup>, kāwāsa ubigwā- 25 nawāsīn. “Ānīc kā’i’nā’pinanāngwā?” ānwāt.

Ningutingiku ayā’kusinit ogwisān. Cigwa mīnawā ājikīgītunit: “Nōs, mī guca i<sup>u</sup> cigwa kānisigōyāng!”

Tayā’, a’kiwā<sup>a</sup>zī sāgītcikwāckuni! Nawatīnānk upāgamāgān ājimawīnānāt pīcī’kiwa<sup>ē</sup> ājipakī’tā’o’wāt uctigwānīning; mīyā’tagu 30 i<sup>u</sup> ābidīnk ‘i’i’u pakītā’o’wāt, ājinisāt. Mīdāc ‘i’i’u āji’u’cimunit īni’u pācīk. Kī’tci ānigu’k ājimādcāt a’kiwā<sup>a</sup>zī nō’pinānāt. Kāwīn

that dwell on a great mountain, they said: "Behold, let us try to prevail over him that has fasted! Therefore to-morrow will we set forth to attack him." Truly, when the morrow was come, they then departed hence.

Now, the old man heard about it, very much afraid was he; and the man was afraid. Thereupon he that had fasted twice ten days spoke to his father, saying: "My father, sharper do you file these horns of mine."

To be sure, sharper filed he the horns of his son. And as they were finishing, then in came (the Buffaloes). Oh, truly big were they all. Then was his son spoken to. "Therefore now shall we have a contest together to see which one can the farther fling the stone and the post."

Up then rose one of them (and) came up to the stone. Ah, but truly a long way off he tossed it! Another one arose, whereupon truly a long distance away he flung it. Then was his son spoken to: "Now, then, it is your turn!"

Then he started, he that had fasted twice ten days. Truly afar he flung the stone. "Why, it is not fair," he said to them. "In a proper way do you fight me."

Out of doors then they went, whereupon they there took turns tossing each other about; alone on one side was he that had fasted twice ten days. Accordingly, when he grew tired, he spoke to his father, saying: "My father, therefore now am I about to be killed."

The man picked up his bow (and arrow). Then, attacking the Buffaloes that were fighting his son, he shot at them, but it was impossible for him to pierce them. "What shall we do to overcome them?" he exclaimed.

And by and by weary became his son. In a while again he then said: "My father, now really is the time that we shall be slain!"

Ah, the old man leaped out of doors! Grabbing up his war-club, he then attacked the Buffaloes, (and) struck them upon the head; it was only once that he struck them, then he slew them. And now one of them fled. With full speed then started the old man

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ā'pidci wāsa udcinici'a-wāsīn āji'a-dimāt. Mīnawā upa'kitā-  
o-wān uctigwāning; misagu 'i'i' u ābiding ā'ta kipa'kitā'o-wāt.  
Mīsa' mindcināc kānisāt āji'a-naci'tamowāt, kiwāwāt āntāwāt.

Wāyābank ājikanōnāt ugwisīsan, ināt: "Ningwisī, icān i-i-witi  
5 kā'tacikī'u-gwicimoyan."

Kägā't ājimādcāt āji'a-kwāndawāt. Ōwābandān owasiswān  
kī'u-gwicimut.

Cigwa wātctisānig midāsugun, ājinantawābamāt ugwisīsan;  
tayābābandank 'i'i' u uwasiswānini owābamān, uctigwāning owā-  
10 bandamawān upāda'kibinwā'u-nini kā'i-nācinit. Āji'a-kwānda-  
wāt 'a'a' u inini, kuniginīn anicinābān! "Ningwisī, mī-i' u kā'u-nd-  
cī-i-ninān mīnawā tcigī'u-gwicimoyan."

Mīsa 'i'i' u ājikiwāwāt. Wādisāwān inī' u a'kiwā<sup>a</sup>ziyan ā'pidci  
minwāntāmōn nāyāp kī'a-nicinābāwinit inī' u ojisan. Mīsa cāyigwa  
15 ājitibātcimut a' inini: "Wābank niwimādcā."

"Ānic wācictcigāyan 'i'i' u wīmādcāyan?"

"Nīwi'kī'o-sā."

"Pöckā gīn."

Kägā't ājimādcāt 'a' inini. Nwāmağäckāt owābandān mī'kana,  
20 mīnangwāna i' u ma'kumī'kana. Ā'pitci ināntām wiwābamāt inī' u  
ma'kwān. "Intawātc kāwīn nintākiwāsi," ināndam. Ninguting  
papimusāt owābamān ma'kwān; ācimawinā'o-wāt mīsa imā<sup>a</sup>  
āntācī'kawāt, kāwīn ugāckitōsīn tcinisāt. Kāga'pīgu unicki-ā'n,  
kāwīn ugāckitōsīn tcinisāt. Kāga'pī-i'gu ayā'kusi, ā'pidci cigwa  
25 ayā'kusi, intawā kiwāpa-i-wā. Tayāpābandank āntāwāt anipi-  
pāgi; cigwa nōntawā.

Mīsa ininiwāğ ājinagäckawāwāt, kāwāsa; mī-i' u ājinisiguwāt  
inī' u ma'kwān. Kägā't nībiwa unisiguwān. Kāga'pī a'kiwā<sup>a</sup>zi  
kanōnā: "Nimicō! mi gucagu kägā't kānisigōyāng!"

after it. Not so very far did he have to follow it before he then overtook it. As before, he struck it upon the head; whereupon but once he struck it. And after he had slain it, then both he (and his son) ceased, back to their home they returned.

On the morrow he then spoke to his son, saying to him: "My son, go thither to the place where you had fasted."

Truly then, departing hence, he climbed (the tree). He saw the nest (where) he had fasted.

In due time, when the period of ten days was at hand, then (the man) went to seek for his son; when he came in sight of his (son's) nest, he saw him, he saw what was standing upon (his son's head) sway to and fro in the wind. When up (the tree) climbed the man, behold, there was a human being! "My son, this is why I told you to fast again."

Thereupon then home they returned. When they were come at where the old man was, very pleased was he (to see) that back into a human being had his grandson changed. Thereupon then some news did the man tell: "To-morrow I intend to go away."

"What are you going to do, that you should go away?"

"I am going on a hunt for game."

"Then do as you please."

Truly then departed the man. When he was come a certain distance away, he saw a road, and it turned out to be the path of a bear. Very anxious was he to see the bear. "Accordingly I will not return home," he thought. Once, while walking about, he saw a bear; making an attack upon it, he then tried to kill it, but was not able to slay it. At last he angered it, for he was not able to kill it. In the end he accordingly became tired, exceedingly tired then was he, back home he fled. When coming in sight of home, he called aloud as he went; presently the sound of his voice was heard.

Thereupon some men went to meet him, but (it was) no use; for then were they killed by the bear. Truly many were killed. At last the old man was spoken to: "O my grandfather! now surely are we going to be slain!"

Taiyā, a'kiwā<sup>a</sup>zī upagamāḡaṇ ājimamōt! ājisāgitcikwäckunit;  
 mi-i'ⁿ sāsā'kwāt, kayā āninanāwātcimut a'kiwā<sup>a</sup>zī. Cayīḡwa  
 tagwicin āndācimigātiwint. Mīyā'tagu imā<sup>a</sup> tcibwā·u·di'tamāḡāt  
 kīnisimint 'iḡ'ⁿ ininiwa<sup>a</sup>. Mīyā'tagu·i· ābiding ānipa'kitā·o·wāt  
 5 'iḡ'ⁿ ma'kwa<sup>a</sup>, ka'kina ācīnīwana'wāt. Āmbā, mīdāc kāḡā't  
 kī'tci·i·nānimint. Ājikiwāwāt; kā'kiwāwāt ājitaḡwicinowāt āntā-  
 wāt. Mī cigwa tci·ā·nigū'k ājipā'pi·ā't ojisaṇ kā'ki·u·ḡwicimunit.  
 "Nōjis, wāgunān kā·u·ndciki·u·ḡwicimuyān. Ānicā kāḡā't kigī-  
 'tōtām 'iḡ'ⁿ kiki·u·ḡwicimoyān."

10 Misa 'iḡ'ⁿ pināwītēt . . .

Ah, as the old man picked up his war-club, he then rushed out and then he whooped; and as he went, the old man kept on whooping. Presently he came to where the fighting was going on. And even before he was there, the men were slain. And only once he struck each of the bears, when all of them he then slew. Behold, he then, in truth, was held in high esteem. Then they turned about; after turning back, they then (came till they) arrived at home. Then it was that with great glee he made fun of his grandson for having fasted. "My grandson, why did you fast? Nothing truly did you gain for having fasted."

And so the buttocks of the ruffed grouse . . .

SERIES IV. Nos. 62-78.

(From Bois Fort, informants not known.)

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Cigwadac kăni'kibig ō a'ki Nănabucu ki'tci ānusāḡan. Okī'a'yān Nănabucu kayă win ucimăyan. Ānic kă'i'cictcigănit ugī'i'năn iniyôcimăyan: "Āye<sup>1</sup>, kīga'ô'ci'tômin ō a'ki."

Kăḡă't kă'i'ci'ô'ci'tôwăt. A'pī'i'dac kă'kici'tôwăt i<sup>u</sup> a'ki,  
5 mīnawă ki'kanônăt Nănabucu iniyôcimăyan: "Mīnacigună i<sup>u</sup>  
kină'tawint kă'i'cipimădiniyank? 'A<sup>u</sup>, taga, anicinăbă uci-ă-tă."

Kăḡă't a'ki ugīmăzini'tônăwa, mīdac i<sup>u</sup> ki'kici-ă-wăt ini'<sup>u</sup>  
i'niniwăḡ. A'pī'i'dac kă'kici-ă-wăt mīḡangwana i<sup>u</sup> cigwadac imă<sup>a</sup>  
ki'ô'ci-ă-wăt ini'<sup>u</sup> awăsiyan ka'kina wăyăbamăḡ omă aki'kăḡ.  
10 Ānint kăwin kayă ôwăbamăsi. Ka'kina awīya ugī'ô'ci-ă'n. Mīnan-  
gwana i<sup>u</sup> ānint mătchimănitôn ki'ô'ci-ă't. A'pīdac kă'kici-ă't,  
mīdac ini'<sup>u</sup> anicinăbăḡ ki'kanônăt: "Tăḡa, pīna'kămigăḡ awi-  
a'yān," Nănabucu udinăḡ. Kă'i'cisăḡa-ă'ḡnk kayă ini'<sup>u</sup> ininiwăḡ.  
Mīdac i<sup>u</sup> kă'i'ci-ă'săt. "Mī-ô'mă<sup>a</sup> ayăḡ. Wăbăḡk kăbinăḡta-  
15 wăbamin."

Cigwadac tibi'katini. Kăwăbaninink icăt ini'<sup>u</sup> ininiwăḡ, kuni-  
ḡinīḡ awănibăḡ! Mīsa cigwa kiki'kăḡḡḡk Nănabucu kīkimôtimint  
ini'<sup>u</sup> anicinăbăḡ. Nănabucu ājikīwăt, ājikanônăt ucimăyan: "Mīsa'  
kăḡabătc ki'kimotimigôyank 'a'a'<sup>u</sup> anicinăbă. Ānic kă'i'cikacki-  
20 'tôyăḡk i'i-wisa tci'a'nicinăbă'kăḡ?" Ājikīḡitut Nănabucu: "Mī-  
nawă uci-ă-tă. Tăḡa, i'kwă ôji-ă-tă!"

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<sup>1</sup> His younger brother, not in the form of a wolf, but as a human being.

SERIES IV. Nos. 62-78.

*(From Bois Fort, informants not known.)*

62. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE.

Now, when this earth was under water, Nānabushu (had) a great raft. With Nānabushu was also his younger brother. Now, what they purposed doing he said to his younger brother: "Ay, we will create this earth."

Verily, then they created it. And when they had finished the earth, again spoke Nānabushu to his younger brother, saying: "Now, therefore, must you and I live alone? Why, now, let us create some people."

Verily, out of earth they fashioned forms, whereupon then they created a man. And when they had finished making (the man), then it was that they made all the animal-kind that we see here on earth. And some are not (to be) seen (now). Every kind of creature (Nānabushu) created. Then it was that he created some evil manitous. And when he had created (all living things), this then he said to the man:<sup>1</sup> "Now, to a clean spot on the earth do you go and remain," Nānabushu said to him. After this he went out with the man. Thereupon he put him there at the place. "Therefore here do you remain, on the morrow I will come to look for you."

And in a while it was night. When the morrow came, then thither to where the man was he went; but, lo, he was gone! Thereupon then Nānabushu knew that the man had been stolen from him. When Nānabushu returned, he then said to his younger brother: "Therefore now perhaps we have been robbed of the man. How shall we be able to people this world?" Then spoke Nānabushu, saying: "Let us make another! Behold, a woman let us create!"

Kägät cigwa minawā kā·i·ci·ō·ci·ā·wāt ini<sup>u</sup> i'kwāwān. Minawā kā·i·ci·ā·sāwāt pīna'kamigānk. Minawā wāyābanining āci·i·cā·wāt, misa untcita awānibān; minawā kīkimōtimintwā.

Misa ājikiwāwāt. "Tāga, icictcigātā i·i·wisa pināsiwāg tci·ō·ci·  
5 ā·ngwa!" Nānabucu kā·i·jimādcī'tād uci·ā·t i'i<sup>u</sup> pināsiwa<sup>4</sup>. Kā'ki·  
ci·ā·t, cigwadac kī'kanōnāt i'i<sup>u</sup> pināsiwa<sup>4</sup>: "Icāyu'k āndasōntā·  
nimāk."

Nībiwa tci·i·cānit iwiti nōtin wā·u·ntcibitāk.

"Kägā't kitinini a'pī kī'kici·ā·g a<sup>u</sup> anicinābā, kāmādwākanō·  
10 ninini tcigagwātcitōyāg ō a'ki." Nānabucu mī cigwa kīnaganigut  
i<sup>u</sup> pināsiwa<sup>4</sup>. Kānimādcānit mīdac i'i<sup>u</sup> kīmādcī'tāt ki·ō·ci·ā·t ini<sup>u</sup>  
anicinābān. Kā'kici·ā·t pīna'kamigānk kāwī·i·ci·ā·sāt. Kāwī·  
ā·sāt, cigwa kā·i·cikiwāt āndāt. Kīgikitodac Nānabucu: "Ambāsa  
pināsiwitug! kutcītamū'k i'i<sup>u</sup> a'ki."

15 Kägā't cigwa kīmādcī'tāwāg pināsiwāg, mīdac i'i<sup>u</sup> cigwa kī'pī·  
mādcāwāt igi<sup>u</sup> pināsiwāg pīki'tcipāpāgināwāt ini<sup>u</sup> asinin. Mīdac  
i<sup>u</sup> kiwābamāwāt ini<sup>u</sup> asinin kītāckābi'kisānit, mīdac kītabāsit a<sup>u</sup>  
mātcimānitō. Kuniginin, a'pī kāwābanininik icāt ini<sup>u</sup> anicinābān;  
kāyābi kī·ā·yāwān ini<sup>u</sup> anicinābān. Kägā't minwāndam Nāna·  
20 bucu. Ājikiwāt Nānabucu ājikanōnāt ucimāyan: "Nīcīmā, mī·i·<sup>u</sup>  
kākci·ā·wiziyaṅ. Ambādac, minawā a<sup>u</sup> i'kwā uci·ā·tā!"

Kā'kici·ā·wāt ini<sup>u</sup> i'kwāwān, "Misa' omā<sup>a</sup> kā·i·ciwābak i<sup>u</sup> a'ki,  
tcinīciwāt igi<sup>u</sup> anicinābāg. A<sup>a</sup>·i·nini mī·ā·wā kānīgānisit i'kwā·  
wān tciwītcī·ā·yāwāt. Māgicā mī·i·mā<sup>a</sup> kā·u·ndci·ā·nicinābā'kāg."  
25 Minawā dac kīgigitō Nānabucu kagwātcimāt ucimāyan: "Ānīc  
kā·i·cītcigāyāṅ? Ambāsa, uci·ā·tā a<sup>a</sup>·u wāmi'tigōci."

Of a truth, the next whom they then created was the woman. And after that, they also placed her in an open clean spot on the earth. On the next day, then thither they went, whereupon in the same manner she too had disappeared; again they had been robbed.

Accordingly then they returned. "Behold, let us set to work to create some birds!" Nānabushu then set to work creating the birds. When he had finished creating them, he then spoke to the birds, saying: "Do you go into every direction from whence blows the wind."

Many then went together to the places from whence blows the wind.

"Of a truth, I said to you at the time when I created man, I spoke, commanding you to make trial of this earth." Nānabushu was then left by the birds. When they were gone, he therefore began to create man. After he had created him, then in an open clean spot on the earth they placed him. After they had placed him there, then home they returned. Now, spoke Nānabushu, saying: "Come, O ye birds! do ye make trial of the earth."

Of a truth, then began the birds at their task, whereupon then from there departed the birds on their way hither to strike the rock with full power. And when they beheld the rock split asunder, then down below dodged the evil manitou. Behold, when the morrow was come, then (Nānabushu) went to where the man was; still yet was the man there. Verily, pleased was Nānabushu. When back Nānabushu went, then he spoke to his younger brother, saying: "My younger brother, therefore now have we accomplished our purpose. So come, let us make another woman!"

When they had created the woman, "Thus shall it be here on earth, that in pairs shall the people be. The man shall occupy leading place over the woman with whom he shall be. Perhaps from that pair shall the earth be peopled." And again spoke Nānabushu, inquiring of his young brother: "What shall we do? Come, let us create the white people!"



Kägä't kă'i·ci·ō·ci·ā·wāt ā'pidci kägä't wāwāni ogi'ū'ci·ā·wān  
ini'ū umi'tiguciwān. "Māgicā awāgwān kăgitimāgisigwān atānti-  
yāk i'i'ū a'ki."

Midac i'i'ū a'pī kă'i·citcigāwāt, Nānabucu kīgigitō: "Āmbāsa,  
5 tanibu anicinābā!" Ucimāyan ājikanōnigut: "Nisayā, kägä't  
kitiniga·ā· a'a'ū anicinābā kayā a'a'ū wāmi'tigōci tcinibogwān.  
Ambāsanō, nisayā, mini'kigu i'ū kă·a·'kiwānk mī·i·ū mini'k kăbimā-  
tisit wa'a'ū kă·o·ci·a·nk."

Nānabucu ājikīgigitut: "Kāwāsa! Kanabātc tāmōckinā i'ū a'ki.  
10 Mānū tanibu a'ū anicinābā kayā a'a'ū wāmi'tigōci." Mīsa i'ū  
kă'i·cicāgōsomāt Nānabucu ini'ū ucimāyan. Mīsa cigwa kăcā-  
gōsomāt ini'ū ucimāyan, mīsa cigwa ki'tcimawinit. "Mīsa' kă'i·ci-  
wābak mini'k kă·a·'kiwānk tcinibut a'ū anicinābā kayā a'a'ū  
wāmi'tigōci. Awiya nibut tcimawiwāt igi'ū anicinābāg kayā igi'ū  
15 wāmi'tigōciwāg. Mīsa i'i'ū kă'i·ciwābak mini'k omā kă·a·'ki-  
wang."

Minawā Nānabucu kă'i·cikanōnāt i'ni'ū ucimāyan: "Ambāsa,  
nibun." Kă'i·cikanōnigut ucimāyan: "Ānīn wāntci·i'·kitoyan o·ō·  
tcinibuwānān?"

20 "Kā, kīnisā ka·ō·gimā'kantawāg igi'ū kănibutāt. Kāna mī·i·ū  
wāntcīci·a·ci·a·k a'a'ū anicinābā kayā wāmi'tigōci tci·o·tcictcāgut?  
Midac igi'ū găkanawānimātwā ōwiti dāc ā'pāngicimuk. Pa'kān  
a'ki mī iwiti kă·i·cāwāt igi'ū kănibuwāt. Kīnidāc nī tām iwiti kīga-  
i·cā. Midac i'i'ū kă·ū·ndcinibayan. Ambādac, nibun."

25 Kägä't Nānabucu ucimāyan ājinibunit. Āni·i·jimādcāt, pācu  
ānitāgwicing mī cigwa madwāmawinit usayāyan; ānigu'k mawiwān  
ini'ū usa'yāyan. Intawā nāyāp ājikiwāt a·i·nini. Ā·e·i·ā·bātcībāt,  
mīdāc i'i'ū ājikanōnāt ini'ū usayāyan: "Mī·i·ū ānawī·ū·ndci·ā·n  
wā'tawinān 'tanibu' i'kitoyan."

Verily, when creating them, very careful indeed were they creating the white people. "No matter who or how poor one of them may be, they shall purchase land one from another."

Thereupon, when they had done these things, Nānabushu spoke, saying: "Behold, let the people die!" Then by his younger brother he was addressed, saying: "O my elder brother! of a truth, you have inflicted harm upon the Indian and the white man by the wish that they should die. Behold, my elder brother, as long as the earth shall last, for that length of time may they live whom we have created."

Nānabushu then spoke, saying: "Impossible! Perhaps full (to overflowing) the earth might become. But rather let the Indian and the white man die." Accordingly then Nānabushu prevailed upon his younger brother. And when he had prevailed upon his younger brother, then it was that (his younger brother) wept bitterly. "Thus shall it be as long as the world may last, that the Indian and the white man shall die. Whenever any one dies, then shall the Indian and the white man weep. Thus shall it be as long as this world shall last."

Another time Nānabushu spoke to his young brother, saying: "Behold, do you now die." After which he was addressed by his younger brother saying: "Why do you say that I should die?"

"Why, you are the one to rule over them who shall die. Why have I so created the Indian and the white man that they should have souls? Therefore they are the ones over whom you shall keep watch at yonder place where the sun goes down. In a different land over there shall go they that die. And you shall be the first to go there. And on this account you shall die. So therefore do you now die."

Verily, the younger brother of Nānabushu then died. When on his way he departed, not far did he get, when he could hear the sound of his elder brother weeping; very bitterly was his elder brother weeping. Accordingly back came the man. When back to life he was come, he then spoke to his elder brother, saying: "Yet, for all this, I do not approve of your saying, 'Let (the people) die.'"

Cigwa mīnawā Nānabucu kīgito: “Nicīmā, mānōgu intawā nibun.”

Mīdāc i<sup>a</sup> kīkigitut a<sup>a</sup> inini: “Mī-i<sup>u</sup> kā-i<sup>u</sup>ciwābak ninguting tci-ā<sup>u</sup>batcibāt a<sup>a</sup> anicinābā kayā a<sup>a</sup> wāmī<sup>u</sup>tigōci.”

- 5 Kāgā<sup>t</sup> ācinibut a<sup>a</sup> inini. Ājimādcāt mīdāc ōwiti ā<sup>u</sup>pangicimug ācimādcāt. Kāgā<sup>t</sup> ānōtcigu kī<sup>a</sup>ni-i<sup>u</sup>citcigā i<sup>u</sup> umī<sup>u</sup>kana; maṭcimanitōn ugī<sup>a</sup>ni<sup>u</sup>pagitinān. Ājikīkānōnāt: “Wa<sup>a</sup> kāpima-  
 10 q<sup>u</sup>tōt o<sup>u</sup> mī<sup>u</sup>kana ogō<sup>u</sup> kānibuwāt; mī omā<sup>a</sup> kāpimī<sup>u</sup>i<sup>u</sup>cāwāt. A<sup>a</sup>wīdāc awāgwān kākacki<sup>u</sup>tōgwān tciminopimādisit, mī awīdāc  
 10 piwītcīwī<sup>u</sup>k. A<sup>a</sup>kawā icāyu<sup>u</sup>k ōwiti ācāyān, akawāku tcipīciwī-  
 tamawiyāk.”

Mīdāc a<sup>a</sup>wā kā<sup>u</sup>gimāwit. Cigwadāc odōdi<sup>u</sup>tān pa<sup>u</sup>kān a<sup>u</sup>ki, mīdāc iwiti kī<sup>u</sup>ci<sup>u</sup>tōt wīgiwām; ā<sup>u</sup>pidci unīcinīni cōniyāwān wīgiwām; mīgu i<sup>u</sup> ācināningā<sup>u</sup>kunāg wīgiwām.

- 15 A<sup>u</sup>pidāc a<sup>a</sup> anicinābā cigwa nibut, mīsa cigwa mādcāt; ānīc ā<sup>u</sup>pidci kīminu<sup>u</sup>i<sup>u</sup>ciwābisi a<sup>a</sup> anicinābā. Cigwa mādcā mī<sup>u</sup>kana owābandān, mīdāc i<sup>a</sup> mayāta<sup>u</sup>q<sup>u</sup>tōt. Pācugu awīya owābamān nībawīnit anicinābān ōdāckaniwān, pācwābamāt. Ā<sup>u</sup>pidci kipi-  
 20 gāpawīwān imā<sup>a</sup> mī<sup>u</sup>kānāng. Cigwa odōtisān, kuniginīn nīngitō-  
 20 moni. Imā<sup>a</sup> mī<sup>u</sup>i<sup>u</sup> ājikanōnigut: “Mīsa<sup>u</sup> kīniciwanātcī<sup>u</sup>i<sup>u</sup>tisuyān, mīdāc i<sup>u</sup> intawā kīwān, kāwīn dāc ningutcitibāndāgusisi. Mīgu i<sup>u</sup> kāga<sup>u</sup>pī mīziwā ānu<sup>u</sup>i<sup>u</sup>cāt kāwīn nīnkutci umī<sup>u</sup>kānzīn, a<sup>u</sup>pidāc ā<sup>u</sup>pitci kagwātagisi<sup>u</sup>t kāga<sup>u</sup>pī udinānimān Nānabucu tcimānidō<sup>a</sup>-  
 25 siwit. Mīsa i<sup>u</sup> wā<sup>u</sup>i<sup>u</sup>ciwāba<sup>u</sup>k. Cigwadāc kī<sup>u</sup>kanōnigut īnī<sup>u</sup>  
 25 wātāckanīnit īnī<sup>u</sup> inīniwān: “Nojis, kīga<sup>u</sup>i<sup>u</sup>ciwidcīwīn.”

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<sup>1</sup> From this point to the end of the narrative is taken up with a long account of various kinds of men who had died and had gone to the spirit-world, and it shows that the career there depends much on the life on earth. The object is to show the merit of being a member of the mystic rite.

<sup>2</sup> With respect to conforming to custom and showing zeal in matters ceremonial.

At another time Nānabushu spoke, saying: "My younger brother, but, despite that, do you now die."

Thereupon then spoke the man, saying: "Such is the way it shall be, that in future time back to life shall come the Indian and the white man."

Of a truth, the man then died. When he departed, it was over this way, toward the going-down (of the sun), that he went. In truth, several things he did along the road; an evil manitou he set down by the way. Then he spoke to him, saying: "He that shall follow along this road shall be of these that die; by this way shall they pass. And whosoever shall succeed living a well-ordered life, with him do you come along. First do you go to that place whither I am bound, and first do you come and tell me."

Therefore he was the one to be chief. And when he reached the other land, then at that place he made a wigwam; very beautiful was the wigwam of silver; indeed, it was a wigwam that was radiant with light.<sup>1</sup>

When in time there was a man that died, he then set out; now, very good had been the behavior<sup>2</sup> of the man. When he departed, a road he saw, whereupon that was the one he followed. And not far away he saw a certain person standing that had horns, near by he saw him. In his very way the other stood, there in the road. When (the man) got up to where he was, behold, the road forked off from there. So at that place he then was addressed: "Now, if you have done wrong to yourself,<sup>3</sup> therefore then do you go back, for such a one does not belong anywhere. So when at last he has gone everywhere, but in vain, yet does not find anywhere what he seeks, and when he has undergone much suffering, then finally Nānabushu wills him to become a little insect. Such is what shall come to pass." And presently he was then addressed by the man with horns saying: "My grandchild, I will show you the way."

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<sup>1</sup> Not having complied with some regulations, and thus brought disfavor of the manitous upon himself.

Misa mādcawāt. Komāgu a'pī tāgwicinowāt, owābamān tci-  
 ānimucaṇ namadapinit. Aniganōnānit umicōmisān: "Kāgu  
 ningutaṇō tōtawā'kān. Kīminu'iciwābisi wa'a'u pāmiwītcīwag."  
 Misa gāgā't i'i'u ācicacōwacki'tāninit. Pācugu tāgwicinu wāt sibi  
 5 pimi'tigwayāni; pājik pājigwā'kwicinōn ini'u mi'tigōn. "Ā,  
 nōjis, ayāngwāmisin kīga picigwāntawā. Kīcpin picigwāntāwāyan,  
 mīdāc i'u tci-ā'pidci nibuyan."

Kāgā't kānikabāyāntawānit ini'u umicōmisān, mī cigwa kayā  
 wīn ani-ā'cogāt i'i'u sibi. Kāwīn kanagā wīpicigwāntawāsī.

10 "Misa i'i'u, nōjis, kā'iciwāba'k awīya nābutcin. Kīcpin mino-  
 'iciwābisit kāwīn tabicigwāntawāsī."

Mīdāc i'i'u ājimādcawāt. Pācu tāgwicinu wāt mī'i-mā wāban-  
 damuwāt ki'tciwā'kā'igān. Ājikaṇōnigut umicōmisān: "Nocis,  
 nōcis, mī'i-mā kā'icawāt igi'u ābinōtciyag kīcpin nibut a'a'u  
 15 ābinōtci." Mīdāc i'u kānicimādcawāt. Nayāgigu utābi'tawāwān  
 mādwanagamunit, mi'tigwa'ki'kōn mād wāwānit. Kāgā't min-  
 wāndam tābāntamuwāt āndānit. Ā'pidci unīcicinini, mīgu i'u  
 ācinaningā'kunānig i'i'u āndānit. Cigwa ta'pābi; owābamigōn.

"Nōcis, pīndigān."

20 Kā'u'naḡbit, "Misa i'i'u kā'iciwāba'k, mī'o-mā wī'a-sag awāgwān  
 kākacki'tōgwān tciminu'iciwābisit."

Mīdāc i'i'u cigwa kīwawāci'i'gut, ka'kina wānicicininig upīsi-  
 'kamūnigōn. "Nōjis, mīsa i'u ki'tciminwābamināgusiyan. Kāwīn  
 wī'kā taḡātāckāsīnōn ini'u kidai'i'mān. Kayā i'i'u kibimātisiwīn,  
 25 mīgwa'panā kāginig tcipimādisiyan. Ānic kigīminu'iciwābis.  
 Mīsa i'u kāticiwāba'k kīcpin awāgwān kwaya'k kāmītāwigwān."

Accordingly then they departed hence. When a certain distance on their way they were come, he saw a huge dog that was seated there. As they went, his grandfather spoke to it, saying: "Do nothing whatever to him. A correct life has lived the one with whom I am going along." Whereupon, in truth, did (the dog) lay down his ears in submission. In a little while they came to a river that flowed across their path; there was a log that extended across. "Now, my grandson, be careful lest you lose your footing. If you should lose your footing, then you would be dead forever."

Verily, when his grandfather had walked across on the log, then it was that he too started across the river. By no means did he wish to make a misstep in crossing over on the log.

"Such is the way, my grandson, it shall be whenever any one dies. If one lives an upright life, one will not make a misstep when crossing over on the log."

Thereupon then they continued on. When a little way they had come, then there they beheld a great house. Then he was addressed by his grandfather saying: "My grandson, it is there that the children shall go if one dies while yet in early infancy." Thereupon then they continued on their way. But before they arrived they caught the sound of some one singing, of some one beating upon a drum. Truly pleased were they when they came in sight of where these others lived. Very beautiful was (their home), for radiant with light was the place where they dwelt. Presently he peeped in; he was seen.

"My grandson, do you enter in."

After he was seated, "This is the way it shall be, in this place will I place whomsoever shall succeed in living an upright life."

Thereupon then he was painted, with every kind of raiment that was nice he was clothed. "My grandson, therefore now do you appear exceedingly handsome. Never will those garments of yours look untidy because of age. And that life of yours, forever on into eternity shall it continue. Now, you have lived a correct life. Thus shall it be if one is careful to follow the rules of the mystic rite."

Mīdāc i<sup>a</sup> kā'i-cikanōnimint umicōmisān. "Kīwān nāyāp tcikā-nawāntāman i<sup>a</sup> mī'kana."

Mīsa cigwa a<sup>a</sup> a<sup>u</sup> pājik ānicinābā cigwa mīnawā nibut. Ānic ā'pidci kīmatci'i-ciwāpisi. Cigwa animādcā. Mīsa kāyābi wābā-  
5 māt mī'kanāng nībawinit utāckaniwān. Ānikanōnāt: "Nimicō, āninti kā-ā-ni'i-cāyān i<sup>i</sup> i<sup>u</sup> kīningitōmug ini' i<sup>u</sup> mī'kana?"

"Nōjis, owāti mī'i-witi icān."

Ājimādcāt. Kumāgu a'pī tāgwicink, ki' tci'a-nimucān owābāmān. Nāyāgigu unī'timū'tāgōn. Ā'pidci ugusān. Intawā wāckipagisō  
10 mādci'pā'tōt. Tābābāmāt ini' i<sup>u</sup> wā'u-tāckāninit, utānikanōnān: "Nimicō! kāwāsā. Mī'i' i<sup>u</sup> wita'kwamit a<sup>a</sup> animuc!" Āji-nāwātinigut. "Nōjis, āninguta kīn kīmatci'ciwābisiyān? Kāwīn ninkutci pa'kānkita'i-cāsi. Mīgu pō'tc i'i-witi kā'i-cāyān, nōjis. Ā'pidci wāwāni kitōtāgōk i' i<sup>u</sup> kīnigi' i'gōk i' i<sup>u</sup> kī'ckwāpimā-  
15 disiyan."

Kāgā't animādcāwāg. Cigwa mīnawā owābāmāwān ini' i<sup>u</sup> ki' tca-nimucān, mīdāc i' i<sup>u</sup> āniganōnānit: "Wāwāni kitōtawā a'pī wā'pimādcāt, mēdāc i' i<sup>u</sup> pa'u'ndciwīdciwāg."

Kāgā't mīgu i' i<sup>u</sup> ācicācōwackitānīnit, mīdāc i' i<sup>u</sup> kī'a-nigabi-  
20 'kawāwāt. Kumāgu a'pī tāgwicinu'wāt sibi owābantānāwa. Cigwa ānī'a-cawāntawāwān umicōmisān; kāyā wīn pitcināgigu tāgu'kānāt ini' i<sup>u</sup> mī'tigōn mādci'pisiwān. Agāwā ugācki'tōn micagāmāyāntawāt. "Mīsa i<sup>a</sup> kāki'u'ndciminu'i-ciwābisiyāmbān. Mīdāc i<sup>a</sup> kā'i-ciwābā'k i<sup>a</sup> mini'k kā'a-'kiwānk."

25 Cigwadāc ānimādcāwāg, pācu utāniwābandānāwa ki' tciwā-'kā'i-gān. Ājikanōnigut. "Nōjis, mī'o-mā<sup>a</sup> kā'i-cāwāt i' i<sup>u</sup> abinō-tciyāg kānibu'wāt. Mī umā<sup>a</sup> tcipīndiganagwā i' i<sup>u</sup> uskabinōtciyāg.

<sup>1</sup> Proper rites had been given him at burial.

Thereupon then his grandfather was addressed: "Do you go back, that you may keep watch of the road."

Accordingly then another person died. Now, a very incorrect life he had led. In a while on his way he went. Accordingly, as the other, he saw some one with horns standing in the road. As he went, he spoke to him, saying: "My grandfather, by which of the two roads that fork shall I go?"

"My grandson, (take) this (road, and) thither do you go."

Then he departed. When some distance he was come, a huge dog he beheld. Even while yet afar, he was growled at (by the dog). He was in very much fear of it. Therefore he wheeled about, setting out on the run. When he came in sight of him with horns, he spoke to him, saying: "O my grandfather! (it is) impossible. Why, the dog wished to bite me!" Then he was seized by the other. "My grandchild, pray, why did you live an incorrect life? By no other way can you go thither. It is necessary that you go by that way, my grandchild. With very good care were you treated by your parents after your life was at an end." <sup>1</sup>

Of a truth, on their way they went. In a while again they beheld the huge dog, whereupon the other spoke to it as they passed along, saying: "Proper rites were given him when he started forth, and that is why I have come along with him."

Of a truth, then (the dog) laid down his ears in happy submission, whereupon then continued they past (the dog). When a certain distance they were come, they saw a river. Then across on the log went his grandfather; and then later he stepped upon the log, which commenced to roll. Barely was he able to cross over to the other shore. "That was because you should have lived a correct life. And thus shall it be as long as the world shall last."

And when they continued their way, a short distance on they beheld a great house. Then he was addressed by the other saying: "My grandson, it is thither that shall go the children who in the



Änic kâwin wī'ka tamā<sup>a</sup>citōta<sup>a</sup>zi a'a'u abinōtci mēdāc omā tci'a'sin-  
twā. Ogaḡanawānimān Nānabucu ucimāyaḡan."

Änicimādcāwāt owābandānāwa tciwīgiwām wāndagu kägä't  
kāḡaningā'kunānig. Äni'i'jipindigāwāt äjikanōnint: "Nōjis, in-  
5 tawā ningutci kīkayap. Osām kīmaṡtci'i'ciwābis."

Misa kägä't ninkutci kī'a'sigut. Mīdāc i<sup>a</sup> sāga'a'minit wīgiwām  
udinō'a'māgōn. "Mī'o-mā<sup>a</sup> tci'a'biyaḡan." Kägä't äcipindigāt.  
Mīdāc i<sup>a</sup> kanōnimint ini'<sup>u</sup> kā'piwīdciwādcin mīdāc mādcānit ini'<sup>u</sup>  
omicōmisāḡan.

10 Cigwa mīnawā päjik mīnawā äjinibut anicinābā. Ä'pidci  
kīmaṡdciwābisi, kīniciwäcki. Cayīgwa mādcā kānibut. "Nimicō,  
ānti kā'i'cāyān?" Kī'tci'ä'nigu'k ugaḡōnigōn: "O'o'witi icān.  
Kāwin kitā'i'ciwinisinōn. Kwāntigu kigīniciwäck."

Kägä't änicimādcāt. Nwāmagäckāt owābamān tcinimucan. Ci-  
15 gwa owābāmigōn kī'tci'ä'nigu'k pimādcīpa'tōwan. Kānagwānipīt,  
tcibābigā unawatāmigōn. Misa kī'ä'pidcinānigut. Mīsā'paḡan  
kī'ä'pidcinanigut.

Cigwa mīnawā päjik nibu a<sup>a</sup> anicinābā. Misa nāsāb kīniciwäckit,  
cigwa mīnawā mādcā. Awīya owābāamān utäckaninit. "Nimicō,  
20 ānti kā'i'cāyān wo'o' ningitōmuk umī'kana?" Mī wīni'i'<sup>u</sup> kā'i'ci-  
i'gut, ini'<sup>u</sup> ōsaḡan ini'<sup>u</sup> cīcīgwaḡan kayā ini'<sup>u</sup> sāmān kīmīnigōn.

"Kāwin kīwīmādcinisinōn."

"Nimicō, kawunackina'tamōn."

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<sup>1</sup> Said by the being with horns.

future shall die. It is here that I shall take in the young babes. Now, the child that has never done wrong, this is the place where it shall be placed. Of his younger brothers will Nānabushu keep watch."

When on their way they departed, they beheld a great wigwam that truly gleamed as bright as could be in the light. When they entered in, then he was addressed: "My grandson, therefore in another place you shall stay. Too incorrect was the life you led."

Accordingly then, in truth, at another place he was put. And so, when he went outside, a lodge was pointed out to him. "It is here that you shall be." Of a truth, then he entered in. Thereupon then was the one with whom he came addressed, and then away went his grandfather.

At another time another person died. A very incorrect life he had led, he had done murder. In a while after he died he departed. "My grandfather, whither shall I go?" Very severely he was addressed by him saying: "In this direction do you go. I would not convey you thither. It seems (that) you have committed murder."

Of a truth, then on his way he went. When some distance he was come, he beheld a huge dog. When he was seen by it, at full speed started (the dog), coming on the run. As he turned about to flee, very speedily was he seized (by the dog holding to him) with his mouth. Thereupon then was he killed in good earnest; and so then he was gone, dead forever.

In a while another person died. He was one that also had committed murder. In time he too departed. Some one he saw with horns. "My grandfather, by which road that forks shall I go?" Now, when this one was dressed for burial, by his father he was given a rattle and some tobacco.

"I do not wish to take you."<sup>1</sup>

"My grandfather, let me fill your pipe for you."

Kägä't ubinināni ini'u utō'pwāganini. Sāgaswānit. "Nōjic, ānimadwāsītōn i'i'u cīcigwan, kayā tcinagamoyān owidac:—

5 "Animadcā a-a-a-,  
Animadcā a-a-a.  
Nōsāwi i-i-i,  
Nōsāwi i-i-i,  
Nāyōtā āna ā-ā-ā,  
Nīntijā ā-a-a,  
Nayōtā-ānā ā-ā-ā,  
10 Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho-ho."

Cigwa inini ājimādcāt mīdac anināgamut. Cigwa owābāmān ki'tcanimucān; mīgu i'u ācipasigwīnit cacōwackitātāgut, ā'pidci minwāntamōn. Cigwa mīnawā owābandān sibi mī'tigōn ācawā-  
'kwakundcininit. Kägä't māngatāsiwān ini'u mī'tigōn. Kāwīn  
15 kanagā wīpicigwāntawāsi kayāgu ācimāmīntcimusanig ini'u uma-  
'kisinān. Kāwīn kanagā wīpicigwāntawāsi. Āni-i'jimādcāt mīgu i'u kawīn kanagā ugīpī'twāwāsītōsīn i'i'u ucīcigwān kayā i'i'u nāgamōn. Cigwa udābābandān i'i'u wīgiwām wānicicininig. Nayāgiku pīsāga-a-mōn ini'u wāgimāwīnit; upitābibinigōn, ācikac-  
20 ki'tōnit udōtcimigōn.

"Mīsa i'u kātāciwāba'k tci-a-ni-a'kiwank, awāgwān nibiwa kāmītāwigwān mī-ō-ma kātāna'kit. Mī-i'u icipīndigān i-i' antāyān."

Mīdac kägä't sasāgāya-i' mīnigut tcipisi'kank.

25 "Kägä't mīdac a'a'u pa'kān kayā kīn kīga-i'ci-ō-kimā'kandān awīya nibut, kayā kīn kīgatipānimā a' kīnibut. Kīcīpīn awīya

<sup>1</sup> The repetition of "go," "father," and "town," is hardly the correct translation. It would perhaps be a better rendering to use a broken form in the translation, because the original is broken. Thus: "O, o, o" (for "go, go, go"); "ather, ather, ather" (for "father, father, father"); "own, own, own" (for "town, town, town").

Of a truth, the other handed over his pipe. Then he took a smoke. "My grandson, as you go along, do you sound this rattle; and this song do you sing:—

"On my way do I go, go, go,<sup>1</sup>  
 On my way do I go, go, go.  
 O my father, father, father!<sup>1</sup>  
 O my father, father, father!  
 Through the middle of the town, town, town,<sup>1</sup>  
 Do I go, go, go.  
 Through the middle of the town, town, town,  
 Wa-he-he-he, wa-he-he-he, wa-ho-ho-ho!"

Then the man started, he then went along singing the song. Presently he beheld the huge dog; whereupon (the dog) rose to his feet, laying down his ears in glad submission, he was so happy. In a while he then saw the river where the log stretched across. Of a truth, long was the log. Not at all was he anxious to lose his footing, and so then his moccasins were placed firmly (upon the log). Not at all did he wish to make a misstep. When he went along, he never once ceased sounding the rattle and singing the song. Presently he came in sight of the wigwam that was (so) beautiful. Before his arrival, out from the place came the one who was chief there; by him was he seized, by him with all the fervor within him was he kissed.

"Thus shall it be till the end of the world, he that takes many degrees in the mystic rite, this is the place where he shall dwell. Therefore do you enter into where I live."<sup>2</sup>

Thereupon truly very fine were the garments that he was given to wear.

"Of<sup>3</sup> a truth, then in a different way shall you be chief if any one should die, and you shall be chief of them that shall die. If

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<sup>1</sup> This is what a member of the mystic rite utters when he paces round the path of the lodge of the mystic rite during the ceremony with a mystic pouch in his hand. [It is not certain that this footnote is inserted correctly in the text. —T. M.]

<sup>2</sup> Nānabushu is here addressing his younger brother.

kīmaṭciciwābisit wāwāni icictcigāt ōwiti a'king mī'i<sup>u</sup> nībiwa  
 kā'u'ndcimidāwit a'a<sup>u</sup> anicinābā. Mīsa wā niciwāckit kīcpin  
 nīpiwa midāwit kīn kīgawutā'pinā. Wāwāni tcigānawānimāt.  
 Mīsa i'i<sup>u</sup> kā'i'ciwābā'k tci'a'kiwāṇk. Kīcpin awiya midāwisik  
 5 kwaya'kidac iciwābisit, nibutidac mī nāsāp ācicawāntāgusit kīcpin  
 kwaya'k iciwābisit. Mīḍac i<sup>u</sup> kā'i'nint a'a<sup>u</sup> wāckipimādisit."

Nōngum idac kāyābi inā a<sup>u</sup> ābinōtci kwayā'k tciwī'ciwābisit.  
 Ānint ogacki'tōn kwaya'k iciwābisit. Nackā kuta a wanācinābā  
 nōngum ki'tciwī'kā'ku ugacki'tōn kwaya'k wī'ciwābisit! Kāwīn  
 10 māmwaṭc tāmidāwisi inādam a'a<sup>u</sup> wānītcānisit īnī'a<sup>u</sup> kwaya'k  
 āciwābisinit. Nāmā mīgu i<sup>u</sup>.

### 63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE. (Second Version.)

"Mīsa', nītcī, 'i'i<sup>u</sup> kā'i'ci'ō'ci'tōyāṇk kā'i'ciwābā'k mini'k  
 kā'a'kiwāṇk; ga'kina kāgō ka'ō'ci'tōmin. Kayā kīnawākin kākā'k!  
 —kayā kīn, kōkō'ko'ō'!—nigik! kayā kīn,—kiwīyābāṭci'ī'ninim  
 15 tcimidāwit a<sup>u</sup> pitcīnaḡ wā'u'ci'a'k; ānicinābā ta'ī'cīnī'kāsu."

Mīḍac kī'ā'ntumāt ucīmāyān. Cigwa ḍac kā'tāḡwicininit  
 kā'ī'jikānōnāt: "Mīsa cigwa tci'ō'ci'ā'nk pa'kān awiya kāma-  
 nitō'kāt 'a'a<sup>u</sup> mānidō. Kīnawintidac kīga nīgānisimin."

Kā'ī'jimādcī'tāwāt kī'u'ci'ā'wāt īnī'a<sup>u</sup> mānidōn.

<sup>1</sup> The narrator closes with his own words.

<sup>2</sup> This narrative begins with Nānabushu addressing his younger brother, who here appears as a human being.

<sup>3</sup> Only three are mentioned here by name. Their skins, as well as the skins of snakes, birds, and animals, form the magic pouches of the mystic rite.

any one has lived an evil life, (but) has been careful to observe the rules (of the mystic rite), then many degrees in the mystic rite should the people take. No matter if a person has done murder, yet if he has taken many degrees in the mystic rite, you shall take him in. With good care shall you watch over him. Thus shall it be till the end of the world. If any one should not do the mystic rite, but should live a straightforward life, then, when one dies, one will be blessed with happiness. Therefore this shall the generations to come be told."

And <sup>1</sup> even to this day are the children told to live a well-ordered life. Some succeed in living an upright life. But behold the people to-day who seldom live a straightforward life! One should not do the mystic rite if the parent feels that his child is living correctly. That is all.

### 63. THE CREATION, ORIGIN OF DEATH, AND THE MYSTIC RITE. (*Second Version.*)

"Therefore, my friend,<sup>2</sup> we are now to create what shall exist as long as the world lasts; everything now do we make. And you— you, O Bird-Hawk!—and you, O Owl!—O Otter! likewise you,<sup>3</sup>— I desire the help (that you can give), to the end that they whom I shall soon create may perform the mysteries;<sup>4</sup> human beings is the name they shall be called."

Accordingly he summoned his younger brother. And as soon as (his younger brother) had come, he then spoke to him, saying: "The time is now at hand for us to create another being who shall perform the miracles of a manitou. And you and I shall occupy leading place."

After launching forth upon their work, they created the manitous.

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<sup>4</sup> "Mysteries" here, as well as "mystic rite" elsewhere throughout these translations, are terms more to be preferred than the "Grand Medicine" of other writers: they are to be preferred, because they not only are closer renderings of the original, but they also give the psychological meaning.

"Kāwīn 'i'i'u wī'kā ogawābamāsīn a'a'u pitcīnaḡ kā'u'ci'ā'nk."

Cigwa dāc kīmādcī'tāwāḡ kī'u'ci'ā'wāt maḡidōn; āndasōn-tānimāḡ upaḡidināwān īnī'u maḡidōn; kayā ānāma'kāmīḡ kayā kīcīḡunk. Mīdāc 'i'i'u pitcīnaḡ kīmī'kwānimāwāt īnī'u ānicinābān.  
 5 Nānabucu dāc kīsāḡa'ā'm, wāsa kī'i'cāt. A'kidāc uḡimāḡmōn, kī'u'ci'ā't ānicinābān. Gāḡā't ogīkackī'tōn 'i'i'u kī'u'ci'ā't īnī'u īnīniwān. Kā'i'cikāḡnōnāt: "Mī ōmā ayān. Pāmā wābāḡk kīḡapi-ā'ntawābamīḡo."

Cigwa dāc kītībī'kādīnī; wayābanīnik icā īnī'u īnīniwān, awā-  
 10 nibān. Mīsa' kīkimūtīmīnt. Kāḡā't māma'kātāndām. A'kawā kīwā. "Mīsa i'i'u kī'kimōtimīḡōyāḡk 'a'a'u īnīnī."

Uḡāḡnōnīḡōn ucīmāyāḡ: "Ānīc, mīnawā tci'ō'ci'ā't a'a'u īnīnī. Kāwīn kuca kībwā'ā'nawī'tōsīn kāḡō wā'i'cīctcīḡāyānīn."

Nānabucu dāc cigwa ājīmādcāt. Mīnawā āci'ō'ci'ā't īnī'u  
 15 īnīniwān. Kā'kīci'ā't: "Mī'ō'mā ayān. Pāmā wābāḡk kabi'ā'ntawābamīḡo." Kāwābanīnīḡ, cigwa oḡāḡnōnān ucīmāyāḡ: "Ām-bāsa, awī'ā'ntawābamātā 'a'a'u īnīnī!"

Ājīmādcāwāt ucīmāyāḡ; ānītābābantāmowāt i'i'mā ayānī'pān, awānīban. Kāḡā't māma'kāda'kāmīḡ īnāndām. "Kāḡō kanabāt-  
 20 kītīciwānī'tcīkāmin. Āmbāsanō, mī'i'u icīkīwātā!"

Kā'pīndīḡāwāt, mīsa' cigwa kanōnīḡut īnī'u ucīmāyāḡ: "Ānīn kā'i'ci'ā'nicīnābā'kāḡ ubanān 'i'i'u tciwānicīnūḡwān ānu'ā'yātcin 'a'a'u ānicīnābā? Tāḡa, āntumī'twāntān kā'i'cīctcīḡāyāḡ 'i'i'u tci'ā'nicīnābā'kāḡ ōmā."

25 Nānabucu dāc uḡīmī'kwāntān wā'i'cīctcīḡāt. "Āmbāsa, nīn-ḡa'u'ci'ā'ḡ īḡī'u kāḡō māmīndagā tcmī'kwāndāḡusīwāt. Āmbāsa,

"Never shall they whom we are to create see these (manitous)."

And soon were they started upon the work of creating manitous; in every direction from whence blows the wind they placed the manitous; likewise beneath the earth and up in the sky. And then afterwards were they mindful of the human being. Now, Nānabushu went out of doors, afar he went. And some earth he took, using it to create the human being. Truly did he accomplish the work of creating a man. Speaking to him, he said: "In this place do you remain. Not till on the morrow shall we come to seek for you."

And now the night was coming on; on the morrow he went over to the man, (but he was) gone. It was that (the man) had been stolen from him. Truly did he marvel. First (before doing anything else) he went back home. "Therefore now have we been robbed of the man."

He was addressed by his younger brother saying: "Why, you should make another man. You surely could not fail in accomplishing whatsoever you might wish to do."

So Nānabushu then departed. Another man did he then create. After creating him, he said to him: "In this place do you remain. Not till on the morrow shall we come to seek for you." After the morrow was come, he then addressed his younger brother, saying: "Behold, let us go look for the man!"

Then departed he and his younger brother; on coming in sight of the place where (the man) had been, (they saw that he was) gone. It was truly marvellous, (his younger brother) thought. "In some sort of way we may perhaps have made a mistake. Pray, therefore, let us go back home!"

After they were within, then was he addressed by his younger brother saying: "How is it going to be in a world of people, if one be lost when the people happening by chance are here (on earth)? Search in your mind for a way by which we can bring it about that the place here may be peopled."

So Nānabushu became mindful of a plan that he would follow out. "Behold, I will create them that shall be deserving of remem-



pinäsiwag ta'i'nāwag, kayä animi'kig ta'i'nāwag." Misa' gägä't Nānabucu mādcī'tād uci-ā't 'i'i'u pinäsiwa<sup>1</sup>. Abā'pic nībiwa kă'u-ci-ā't, kiwätinung midäswä'k ugipagidinā; kayä wābanung ugipagidinā; kayä iwiti cāwanunk ugipagidinā; minawā nīngābi-  
 5 'a-nung. Cigwa dāc kă'i-cikanōnāt: "Āmbāsa', wawātcīwanik icibābāgināyu'k!"

Gägä't igi'u animi'kig kipāgināwag wātcīwink. Kägä't kīsā-gisiwag igi'u mātcimanitōg.

"Mīdāc 'i'i'u kă'i-cikanawānimāk 'a'a'u ānicinābā. Pītcīnag  
 10 nīwī'u-ciā 'a'a'u ānicinābā. Pō'tcigu ninguting tāwaningwāci a' ābinōtcī. Kīcpīn a' ānicinābā iniwāti pawānāt ānāma'kāmīg cigwa kă'i-citabāsi-i'nāk, mīsa i' tcīmīguskādisit kāwanīmīgūt ini'u mātcimanīdōn. Intawā dāc ā'ta mānitōwiwin tā'a-yā,—nīgān kă'a-yāg, 'midāwiwin' ta'i-cini'kādā, kayä dāc 'unāmanīmītāwiwin,'  
 15 mīnawā 'tcipā'i-mītāwiwin,' mīnawā 'sāgimāwīmītāwiwin,' mīnawā 'uskābāwisīmītāwiwin.' Mīsa' 'i'i'u kādasing onō' untci i' kipā- 'tātcīgāyān kiwanītōtāmān i-i-wā kī-ō-ci-ā-gwā igi'u mātcimanitōg. Āmbādāc, kānawānīmī'k ogō' ānicinābāg!" ināwag igi'u animi'kig. "Kīcpīn ābiding 'i'i'u kă'a-pī' tcinībing papāwāpamāsiwāgwa mī-i-'u  
 20 tcinibut 'a'a'u ānicinābā; ānīc osām tagicā'tā. Mīdāc ā'ta i' a'pānā tcipāmī-ā-g a'a'u ānicinābā. Mīdāc 'i'i'u minī'k kă'a-'kī-wānk tcipīmādisit 'a'a'u ānicinābā. Mīsa' icimādcāyu'k, āndasōn-tānimāk tcī-i-cāyāk."

Kägä't pinäsiwag ājimādcāwāt. Mīsa cigwa kī'kabāciwāt  
 25 āndasōntānimāk. "Ka'kina gāgō kīgāpīsintawāwa ningutānō i'kitut a' ānicinābā. Mīsa i' minī'k kānōnināguk."

<sup>1</sup> In having prayers and offerings made to them by the people.

brance for some special thing.<sup>1</sup> Behold, Birds shall they be called, Thunderers too shall they be called." Thereupon truly did Nāna-bushu set to work creating the birds. When he had created a multitude of them, away to the region of the north wind he let ten hundred go; and towards the dawn he let (others) go; and over towards the south he let (some more) go; and towards the west (he let the rest go). So then, speaking to them, he said: "Behold, against the mountains do you strike!"

To be sure, the Thunderers struck against the mountains. Truly frightened were the evil manitous.<sup>2</sup>

"Therefore shall it be for you to watch over the people. By and by do I intend to create the people. Perforce, there shall be times when children are destined with unlucky dreams. If the people dream of the things whom you have caused to dodge underground for safety, then therefore shall they be unfortunate throughout life, in that they had been deceived by the evil manitous.<sup>3</sup> So therefore the one thing for them to have is an observance of manitou rites,—one that shall last into future time; 'mystic rite' shall the name of it be called, so also 'mystic rite of magic paint,' also 'mystic rite of the ghost,' also 'mystic rite of the serpent,' also 'mystic rite of the attendants.' Thus accordingly shall the number of these (rites) be by reason of my having erred when I made the mistake of creating the evil manitous. So come, keep watch over these people!" thus were the Thunderers told. "If but once throughout a whole summer you fail to wander forth to observe them, then shall the people die; for too hot will the weather be. And it shall always be for you to render sustenance to the people. So, therefore, as long as the world lasts, there shall be people living. And so now do you depart, to all the directions from whence blow the winds do you go."

Truly then did the birds depart. And so in time they found resting-places where to live at all the directions from whence blow the winds. "In all things shall you harken to them, whensoever the people speak. Therefore this is all that I have to say to you."

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<sup>1</sup> Serpents.

<sup>2</sup> A common Algonkin conception.

Cigwadac Nānabucu oḡanōnān ini'ⁿ ucimāyan: "Ambāsa', midac kagā't tci·ō·ci·ḡ·nk 'a'a'ⁿ ḡnicinābā." Misa cigwa ājimādcāt Nānabucu. Midac ki·ō·ci·ā·t ini'ⁿ ininiwān mī·i·'ⁿ ki'kḡnōnāt: "Ambādac, ayān omā! Pāmā wāḡank kapi·a·ntawāḡamin." 5 Weyābaninig Nānabucu icā ininiwān. Kayābi kīḡmaḡḡpiwān. Ājikanōnāt: "Kipimādisna?

"Āye', kagāt nimpimādis."

Midac Nānabucu kā·i·jikiwāt. "Nicimā, mī·i·'ⁿ kacki·ā·wisi·yank 'i'i'ⁿ tci·ḡ·nicinābā·kag. Kāwīn sa kanabḡc tā·i·cimādcikisi 10 'a'a'ⁿ ḡnicinābā. Ambāsa', kayā i'kwā ka·u·ci·ā·nān!"

"Awawa, nisayā'. Āyān ḡwāmisin."

Nānabucu ājisāḡa·ḡ·nk tci·u·ci·ā·t i'kwāwān; kagā't oḡici·ā·n. "Misa' omā tci·a·yāyāk; a'kawā niwī·kiwā."

Ucimāyan ugagwātcimān: "Ānin?" Midac 'i'i'ⁿ ki'kḡnōnigut: 15 "Kāyābi awiya kīḡa·u·ci·ā·."

Kagā't Nānabucu ājisāḡa·ḡ·nk. "Intawā mīnawā pācig niwī·u·ci·ā·." Wābikaḡan unantawāḡamān, mām·wā' tc wayābiskisinit ini'ⁿ wāḡikaḡan. Midac imā kā·i·jimazini·ā·t tibickō ini'ⁿ ḡnicināḡānk tci·i·cināḡusinit kayā ini'ⁿ i'kwāwān ki'tagōci·ā·t 20 kā'kici·ā·t mī cigwa kīnībawī·ā·t. "Kagā't kitinininim 'i'i'ⁿ kīḡanisitu'tātin kāḡigito·yāḡ. Misa i'ⁿ kāwī·i·cimādcigiyāḡ. 'A'a'ⁿ kā·u·dcictcāḡuyāḡ mī·a·'ⁿ kā·u·ndci·ā·bāsiyāḡ."

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<sup>1</sup> Here, as in numerous places throughout the translation on the mystic rite, the sense is obscure; it is done purposely. The real sense of the passage is this: a child to be born of woman is preceded by its soul sent by the manitous; it enters its mother's womb. Without this, conception and birth are impossible; while the child is growing up, it undergoes fasting; at critical moments it may have visitations, and through its soul it communicates with manitous, generally

And in a while Nānabushu spoke to his younger brother, saying: "Come, therefore now shall we truly create the people." And so then away went Nānabushu. Therefore, after creating the man, he then spoke to him, saying: "Behold, do you remain in this place! Not till on the morrow shall I come to see you." When the morrow came, Nānabushu went over to the man, (he found) him still sitting there. Then he spoke to him, saying: "Are you alive?"

"Yes, truly I am alive."

Thereupon Nānabushu went back home. "My younger brother, now have we accomplished the creation of the people. It is not probable that of their own accord people can multiply. Come, then, a woman also let us create!"

"Very well, my elder brother. Do you be in good earnest about it."

Nānabushu then went out of doors to create a woman; truly he created her. "Now, this is the place for you (and he) to remain; but, first of all, I wish to go back home."

Of his younger brother he asked: "What now?" Whereupon he was told by him saying: "Still another shall you create."

To be sure, Nānabushu then went outside. "Accordingly one more do I wish to create." For some white clay he went to seek, the white clay that was extraordinarily white. And so, when there he had made an image to look like the form of a human being, he also made one of a woman to go with it. After creating them, he then stood them up. "Truly, I say to you that you shall understand each other when you speak. Therefore, in such wise will you increase in number. The being that you will have for a soul shall be the one from which you will obtain the power to live the right kind of life." <sup>1</sup>

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in the form of some natural object. From these manitous it obtains particular powers; to have these powers efficacious in times of need, the child shall be careful to conform to observances that will keep him *en rapport* with the beings who transmitted the powers. To do this is to "live the right kind of life." To live rightly is to conform to observances, and the moral code is not necessarily connected with ethical ideas.

Midac cigwa ki'kiwät Nänabucu. Cigwa uğanōnān ucimāyañ: "Änic kä'i'ciwābək? Intawā tanibu 'a'a'u ʔanicinābä." Cigwa uğanōnigōn ucimāyañ: "A'tawā, nisayä", kibä'tätcigä. I'i'wä wäntci'i'ninān tcinibugwän 'a'a'u ʔanicinābä. Nisayä", kigāñōnin.  
 5 Ämbäsāno, täbwä'tawicin 'i'i'u kä'i'ninān. Ämbäsānō, tagä-gikāpimādisiwag ogō'u kä'ō'ci'ə'twä."

Nänabucu ki'tcikuskwāwātapi kabäya-i' kuskwāwātapi. "A", inwāwān usayāyañ äjigāñōnigut: "A'tawā, nicimä! ānawisa kägä't kisāgi-i'n, käwäsä: o'sām wība tāmōskinä 'o'o'u a'ki. Māñōgu  
 10 tanibu 'a'a'u pämadisit."

"Mīnawā, Nänabucu, kibä'tätcigä; kitinigä-ä a' ʔanicinābä. Kāñagāgō i'i'u mini'k kä'a'kiwānk 'i'i'u mini'k tcibimätisit 'a'a'u ʔanicinābä."

"Kāwīn kuca! tāmōckinākuca 'a'a'u ʔanicinābä. Ämbäsānō,  
 15 'o'o'u ta'i'ciwābət. Ningutwä'k tasubibōn 'i'i'u wī'ki'kāt mī-i'u mini'k kābimätisit a' ʔanicinābä."

Ä'tawā! Nänabucu ucimāyañ pasingutcisāwān, äjikaski'tōnit ānigu'k mawinit. "Misa 'i'i'u, nisayä"! pätä'tcigāyañ."

Cigwadac uğanōnān ucimāyañ: "Nicimä, kagu' ningutinō  
 20 ināndankān. Mäskwat 'i'i'u kānibutcin 'a'a'u ʔanicinābä ta'u'n-dci-ä'ni'köpimādisi, pa'kān tana'kiwin ta'i'cā awiya kānibutcin; īni'u udcictcāgwān tci'i'cānit pa'kān tana'kiwin. Nicimä, kīnisa kī'u'gimä'kāntawā i'i'wäsa' udcictcāgwān tcikanawānimāt. Ä'pāngicimuk kayä cāwanung nānāwaya-i' mī-i'witi kä'i'cāyañ  
 25 'i'i'wisa tcikanawānimāt mini'k kānibut, 'a'a'u kägipimätisi'pān 'o'omä a'king. Nicimä, āmbäsa' täbwä'tawicin wä'i'ninān. Misa i' āninān, kagu' ānwä'tawici'kän. Mī-i'wä cigwa tcimādcāyañ tci'i'cāyañ tci'u'nābandamañ kādana'kiyañ kayāgu igi'u mini'k

Thereupon back home then went Nānabushu. Presently he spoke to his younger brother, saying: "What is going to happen? for eventually shall the people die." In a while he was addressed by his younger brother saying: "Also, my elder brother, you have done a wrong. The reason why I say this to you (has to do with the uncertainty as to) whether the people should die. My elder brother, I now speak to you. Behold, do you believe the truth of what I now say to you. Behold, for all time shall live these whom you have created."

Nānabushu very silently sat erect in his seat, for a long while was he seated erect there. "Yes," was the sound (the younger brother heard) his elder brother say when he was addressed by him: "O my younger brother! though I have loved you, it cannot be: too soon would this earth fill up. So be fain to let the living die."

"Again, Nānabushu, do you commit a wrong; you inflict an injury upon the people. Just as long as the world lasts, just so long will the people live."

"No, indeed! too full of people would it really be. Behold, this is the way it shall be. If to the number of one hundred winters they would wish to age, then that shall be the length of life the people shall live."

Ah! then the younger brother of Nānabushu rose to his feet, as hard as he could did he weep. "It is in this, O my elder brother! that you commit a wrong."

And in a while he spoke to his younger brother, saying: "My younger brother, pay no heed whatsoever to that. Instead, when the people die, then shall they continue to live on again, to another abiding-place shall they go when any of them die; their souls it is that shall go to another dwelling-place. My younger brother, you shall be ruler over them, that you may keep watch over their souls. At the going-down of the sun and at the south, at the centre of each, (are) the places where you shall go, that you may keep watch over as many of them as shall die, over them who in future time shall live here upon earth. My little brother, behold,

kä·ḡ·ninibowāt. Kāwīn wī'kā kamaḡāsisinān 'a'a'u ḡsāmā kayä 'i'i'u wīsiniwin, mīḡwā'paḡā tcimīni'kwā iḡi'u kä·ḡ·ninibuwāt. Pitcināḡ ta'a·nibā'tānīni 'a'a'u ḡnicinābā, mīdāc iḡi'u kāmīni'kwā 'i'i'u wīsiniwin kayä a' ḡsāmā."

- 5 Mīsa cigwa kī'kaḡōnāt ucīmāyaḡ: "Nicīmā, kitinin tci·ā·nwā-tawisiwān 'i'i'u wā·i·ninān. Ḃāmbāsa, nibun!" Oḡi'tcikanawā-bamigōn. "Nisayā<sup>n</sup>, ānīn wāntci·i·ciyaḡ?"

Nānabucu ājigānōnāt: "Nōḡgum kitinin tci·ā·nwā-tawisiwān. Kāwīn kuca wīn kāḡā't tcinibuyaḡ, ḡnicā kuca tcikaḡawānimāt  
10 'a'a'u mini'k kä·ḡ·ninibut."

Cigwadāc ōḡanōnigōn Nānabucu ucīmāyaḡ: "Ä'tawā, nisayā<sup>n</sup>! mīnagu i<sup>a</sup> kāḡā't kādiciwābisiyān?"

"Äye<sup>1</sup>, mīḡu ḡāḡā't i'i'u kä·i·ciwābisiyaḡ."

- "Ä<sup>a</sup>, katābwā'tōn." Mīsa' ḡāḡā't ācinibut 'a'a'u Nānabucu  
15 ucīmāyaḡ; ḡtcināḡu cībāyāntāḡ 'a'a'u nābut. Ḃānimādcā, päcugu ānitāḡwicing ōnōntawān usayāyaḡ mādwāki'tcimawinit mō'kawā-nigut. Intawā, nāyāp kīwā, nāyāpidāc ābitcībā. Ḃjigānōnāt usayāyaḡ Nānabucōwan: "Änīn kīmawiyaḡ?" "Mīsa i<sup>a</sup> kä·i·ci-wāba'k mini'k kä·a·kiwāḡk tcimō'kawānitit kānibut. Mīdāc  
20 kāḡā't i'i'u ḡnicimādcān. Kāwīn kāyābi kamō'kawānisinōn."

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<sup>1</sup> It is common to speak of one who has died as going away.

believe the truth of what I say to you. This is what I have to tell you, do not doubt (what I say). The time is now at hand for me to depart upon my way to select a place where you shall dwell, and all those who hereafter from time to time are to die. Never shall you be in need of tobacco and of food, for all the while shall it be given you by them who in after time ever and anon shall die. Eventually shall the number of the people increase, and so by them shall you be given food and tobacco."

And this, in a while, he said, speaking to his younger brother: "My younger brother, I say to you that you should not refuse to heed what I am going to tell you. Behold, do you now die!" He was gazed upon by him in great amazement. "My elder brother, for what cause do you say that to me?"

Nānabushu then spoke to him, saying: "Just now have I told you that you should not refuse to believe my word. Why, not in good earnest are you going to die, it is only to the end that you may keep watch over all them who shall die."

And presently Nānabushu was addressed by his younger brother saying: "Ah, my elder brother! is that the way that I truly shall be?"

"Yes, that is truly the way you shall be."

"Very well, I believe you." So then truly died the younger brother of Nānabushu; but for only a little while out of consciousness was he who had died. On his way he went;<sup>1</sup> and when near by he was approaching, he heard the voice of his elder brother weeping grievously in lamentation for him. In consequence, back he turned, and back to life he came. Then he spoke to his elder brother Nānabushu, saying: "Why did you weep?" (He was addressed by his elder brother saying:) "Such is the way it shall be as long as the world lasts, that there shall be mourning among the living for one that dies. Therefore now, in truth, do you set forth upon your way. No more will I mourn for you."



Kägä't ʔanimādcā Nānabucu ucīmāyaṇ. Mīsa' nantawābandaṅk pa'kān 'o·ō'witi cāwānung inaka'kāyā. Mīdāc kī·o·ci'tōd pa'kān a'ki.

#### 64. THE MYSTIC RITE IS TESTED.

Mīdāc ini'ⁿ ni'tam kāwuci·ā·t Nānabucu, ini'ⁿ ininiwāṇ kayā  
 5 ini'kwāwāṇ. Mīsa cigwa kīwābāmāwāt ʔacinābān kīwi'kwī-  
 wisānsiwiwāṇ, nībiwadāc ogīwābāmāwān. A'pī·i·dāc kāwābā-  
 māwāt 'i'ⁿ ʔbinōtciya¹ mīsa' cigwa' kīwawānāntaṅk wī·a·'tāgāt.  
 Ānīc ā'pidci kīmaṇidō² wī'kagwātci·ā·t ini'ⁿ ʔnāma'kamig taci-  
 maṇitōn. Ānīc kā·i·cini'kāsut, Cōngā'pāⁿ, wīn kījini'kāsu. Ini'ⁿ  
 10 widāc wā·a·'tawāt Ma'kādācigwāṇ kīcini'kāsuwāṇ, maṇidōn anā-  
 ma'kamig ʔacimanidōn. Cigwa dāc ugī·i·cāṇaṇ; mīsa cigwa kī·ō·-  
 disāt ājiwābāmāt. "Kāwīn ʔanicā kiwiwābāmisinōn, kīga·a·'tā-  
 timin?"

"Wāgunān dāc wā·u·ndci·a·'tawiyāṇ? Kīcpin wī·a·'tawiyāṇ kāwīn  
 15 wīn ʔnōtciḡ kā'tādisimin. Mīwāḡigu igi'ⁿ kīnītcānisinānig kā·a·-  
 'tātiyaṅk, kayā igi'ⁿ kīwītigāmāḡaninānig. Wāgunāndāc 'i'ⁿ  
 weyābātcī'tōyaṇ 'i'ⁿ wī·a·'tawiyāṇ?"

"Āye¹, 'i'ⁿ unāmaṇimitāwiwin, mī·i·'ⁿ weyābātcī'tōyān."

Ājikikituti dāc Ma'kadācigwāṇ: "Mī gayā nīn 'i'ⁿ tinōwa  
 20 weyābātcī'tōyān. Āyāḡwāmisin kwaya'k kāwī·i·ciḡcigāyaṇ.  
 Kīcpīn cacāḡōwisiyaṇ kīḡapa'kinōn. Wāwīp mādcī'tātā!"

Mīsa cigwa kī'kīwāt Cōngā'pāⁿ. Āndāt kā'ḡāḡwicing mīdāc  
 'i'ⁿ kī·ō·ci'tōd mīdāwigān, unāmaṇiwimīdāwigān; kī'tcīkabāya·i·  
 taci'tā. Ānīc owītcī·i·ḡō unītcānisa². Cigwasa' kā'kīci'tōwād

¹ A way of saying they beheld some boys.

² Said to have been a Potawatomi of the Eagle clan, who was blessed when alive by an underground manitou in the fall. It is he who fetched the unāmaṇi mide-wiwin by the power given him by Nānabushu.

Truly upon his way started the younger brother of Nānabushu. Thereupon he sought for another place off this way, toward the south, and so (there) he created another world.

#### 64. THE MYSTIC RITE IS TESTED.

And now concerning them whom Nānabushu first created, the man and the woman. And so in a while they beheld some people that were boys,<sup>1</sup> and many of them they saw. And when they had seen the children, it was then that (the man) decided to contest for a wager. Now, he was endowed with so much mystic power, that he wished to make trial of the manitou of the underworld. Now, the name of him was Mighty-One, such was his name.<sup>2</sup> And he with whom (Mighty-One) was to contest was named Black-Tail-of-a-Fish, manitou of the underworld.<sup>3</sup> In a while he went over to where he was; and so, when he got to where he was, he saw him. "I have come to see you for no idle purpose, let us hold a contest for a wager."

"And for what cause do you wish to contest with me? If you enter into contest with me for a wager, we shall not gamble for any sort of thing. It will be our children that we shall wager, and those wives of ours. And what is that you intend to use in your chance with me?"

"Ay, the mystic rite of magic paint, that is what I intend to use."

So then up spoke Black-Tail-of-a-Fish: "That is the kind of thing that I too will use. If you do not triumph over me, I shall win from you. At once let us begin!"

And so then back home went Mighty-One. When home he had come, he then set up a lodge of the mystic rite, a lodge of the mystic rite of magic paint; for a great length of time he was at

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<sup>1</sup> An Ojibwa of the Bullhead clan of the south shore of Lake Superior at Cāga-wāni'k (Sandy Ridge), on the mainland, where Nānabushu drove out the beavers. It is this side of ki'tciwī 'kwēdung. This Ojibwa lived here and was blessed here, and started the common form of the midewiwin.

ā'pidcigu unicicinini 'i'i'u wīgiwām wāci'tōwād. "Āmbāsa', midāwitā!" udinā<sup>s</sup> unītcānisa<sup>s</sup>. Cigwasa' mādcī'tāwag. Misa' cigwa kā'i:jicicicigāwāt 'i'i'u mitāwiwāt: ānīc mīgisa<sup>s</sup> ugī-ā-bā-tci-ā-wa<sup>s</sup>, kayā ini'u mīgwanan, mīnawā kayā kāwayan, kayā ini'u  
 5 ma'kugā<sup>n</sup>jīn, kayā cīcigwan, kayā ini'u pināsiwayānan, kayā kō'kō'ku-ō-wayānan, mīnawā nigikwayānan; ka'kinawiya kaski-bitāgana<sup>s</sup> udābātcī-ā-wa<sup>s</sup>. Mīdāc cigwa Cōngā'pā<sup>n</sup> kīmādcāt, aḡwātcing icāt, mīdāc iwiti nantawābāmāt ini'u ašinīn. Mīdāc ini'u āsāt i-i-mā ābi'tawint, kayā ini'u mī'tigōn. Mīnawā pināsiwan  
 10 unībawī-ā'n i-i-mā mī'tigunk. Abā'pic kākicī'tād, ājikigitut: "Misa' cigwa tcikutci-ḡ Ma'kadācigwan." Nī'tam ini'u mīgisaṇ udāsan i-i-mā umi'tigwa'kigunk. Oḡanōnān ini'u umīgisiṁan: "Ma'kadācigwan unītcānisaṇ mawadic." Misa' kāgā't ājipa-kitāwāt ini'u omi'tigwa'ki'kōn.

15 Ājimādcāt mīgī. Ā'pidci udā-i-ning Ma'kadācigwan unītcānisaṇ paṅgicinōn. Ānīc wīn ukī-ō'ji'tōn nibūwin.

Ā'tawā ma'kadācigwan ājikigitut: "Mīnangwanagu gāgā't wā'tōtawit a'a'u Cōngā'pā<sup>n</sup>."

Misa' kīnibunit pācig ini'u unītcānisaṇ 'a'a'u Ma'kadācigwan.  
 20 Mīdāc 'i'i'u Cōngā'pā<sup>n</sup> cigwa mīnawā kīmādcī'tād. Mīdāc 'i'i'u mīnawā kīmādcā-ā't ini'u mīgwanan. Ānīc mī gāyābi kā-i:cicicigāt, i-i-mā umi'tigwa'ki'kunk kīpaḡidīnāt ini'u mīgwanan; mīnawā ājimādcāt 'a'a'u mīgwan; mīsa kāyābi udā-i-nink paṅgicink. Misa' mīnawā Ma'kadācigwan kīnibunit ini'u unīdcānisaṇ.

25 Ānīc, mīḡu i'u ānawikackī'tawāt 'i'i'u wāndcinibunit; ānawīdāc Ma'kadācigwan udānunānāntawī-ā'n ini'u unītcānisaṇ. Ānīc mīsa

work upon it. Now, he was helped by his children. When in time they had finished it, exceedingly beautiful was the lodge they had built. "Come, let us perform the mystic rite!" he said to his children. So presently they were performing the mystic rite. And this was what they then did when they performed the mystic rite: now, of wampum they made use, and feathers too, so also quills of the porcupine, and rattles, and bird-skins, and owl-skins, likewise otter-skins; magic pouches (of the skins) of every (kind of) creature they used. And so in a while Mighty-One departed thence, out of doors he went, it was to yonder place that he went to seek for a stone. It was that which he placed at the rear of the lodge, and a post too (he set up there). Next a bird he stood upon yonder post. When in course of time he was ready, he then spoke, saying: "It is now time for me to make trial of Black-Tail-of-a-Fish." First a wampum bead he placed upon his kettle-drum. He spoke to his wampum bead, saying: "To the children of Black-Tail-of-a-Fish do you make a visit." Thereupon truly he began to beat upon his kettle-drum.

Then away went the wampum bead, right upon the heart of a child of Black-Tail-of-a-Fish it fell. Now, he was the one to cause death (to come into the world).<sup>1</sup>

In sorrow then Black-Tail-of-a-Fish spoke, saying: "This is what Mighty-One really intends doing to me."

So thus died one of the children of Black-Tail-of-a-Fish.

Thereupon Mighty-One then made ready for another trial. Accordingly the next thing he sent away was a feather. So the same thing as before he did, there upon his kettle-drum he dropped a feather; then next he sent the feather away; and then, as before, it fell upon (the child's) heart. And so thus died another child of Black-Tail-of-a-Fish.

Well, it was then that he tried to take from them the cause of their death, but without success; and Black-Tail-of-a-Fish tried to

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<sup>1</sup> The first death after the creation of the people by Nānabushu.

'i'i'u kädaciwäbäk mini'k kä'a'kiwānk, ānīc kīpā'tātcigā Nāna-  
 bucu 'i'i'u tci'ijiwāba'k mini'k kä'a'kiwānk; i'iwidac kä'i'ci-  
 wäbäk wīmaṭcidōdānk 'a'a'u kābimādisit ōmā a'kīng, kāwīn uga-  
 bwānawī tōsīn. Pāmā nībawā paḡitāsut kayā pāmā ini'u ʾanimucan  
 5 paḡitināt 'a'a'u ʾanicinābā mī'i'u pitcīnaḡ tciminu'tcigāt. Intawā-  
 dāc tamācisā awāgwān ā'pidci kāmātcīciwābisigwān. Mīdāc kayā  
 wīn pitcīnaḡ kä'i'ciwābisit Cōngā'pā.

Cigwadāc mīnawā kīmādcī'tā Cōngā'pā mādcitōtawāt ini'u  
 Ma'kadācigwān; ā'tawā, pīnic ga'kina nībōwā' 'i'i'u unīdcānisa.  
 10 Mīdāc ā'ta ini'u wīwān āckunibunit. Ābā'pic cigwa Cōngā'pā  
 mīnawā wācīcimāt 'i'i'u odōcka'jima', 'i'i'u ma'kōka'jī' nicwāswi;  
 cigwa uba'ki'tā'ōwān ini'u mī'tigwa'ki'kōn, 'panā mayādcānit  
 uska'jī'. Mīsa' udisigut 'a'a'u i'kwā. Māgwāgu nāmāḡabit  
 Ma'kadācigwān wāndci'ā'tawāsānit ini'u wīwān. Mīsā'pan  
 15 ga'kina intawā mīnawā uwī'kwatci'ā' 'i'i'u udōcka'jima'. A'pī  
 kākacki'ā't mīgū i' ācimāguskwāḡicininit.

Cigwadāc mīnawā kīgito: "Kāwīn nīwī'ckunānāsī 'a'a'u  
 Ma'kadācigwān. Ṭāga', kīnawā mīgisitug, mawādisi'k Ma'kadā-  
 cigwān!" Nīwīn idāc 'i'i'u mīgisa' udāsā' i'i'mā umi'tigwa'ki-  
 20 'kunk; upaki'tā'ōwān ini'u umi'tigwa'ki'kōn, ājimādcāwāt mīgisaḡ.  
 Mīsa' udā'ink Ma'kadācigwān paḡicininit.

Uḡi'kānimā Ma'kadācigwān 'i'i'u mīgisa' udisigut. Ususutām  
 Ma'kadācigwān. Ācipīḡānāmāt 'i'i'u mīgisa'. Ājikigitut: "Kiki-  
 timāḡisi 'a'a'u Cōngā'pā nīndānisā ināntānk. Kāwīn ʾanicā ināntām  
 25 Cōngā'pā nīndānisā ināntānk."

Ānīc uḡi'kānimān Cōngā'pā Ma'kadācigwān ʾanunānāt.  
 "A, māma'kātc! Kāwīn pōtcigu ṭanibu Mā'kadācigwān." Cigwa

minister without avail to his children with magic help. So thus it shall be till the end of the world, for it was a wrong Nānabushu did, that it should be thus as long as the world lasts; and this is the way it shall be when they who are to live here on earth in after-time shall wish to do injury, they shall not fail. Not till they have made bountiful offering, and not till the people have offered up a dog, not till then shall they be in good grace. So accordingly shall they be in bad grace who live very baneful lives. And this too, in time, shall be the fate of Mighty-One.

And in a while did Mighty-One again make ready to do injury to Black-Tail-of-a-Fish; also (it kept up) till all of his children were dead. And so his wife was now the only one not dead. In course of time Mighty-One then next set in order his claws, the bear-claws, to the number of eight; presently he beat upon his drum, when away went his claws. And so by them was the woman visited. And while Black-Tail-of-a-Fish was seated, then over backward from where she was fell his wife. So thereupon did he try at once to take out all of the claws. When he got them out, (he then beheld that) they were clotted with blood.

And in a while again (Mighty-One) spoke, saying: "I will not let Black-Tail-of-a-Fish survive. Come, you wampum beads, go visit Black-Tail-of-a-Fish!" Now, four (were) the wampum beads he laid upon his kettle-drum; he beat upon his kettle-drum, thence departed the wampum beads. And then upon the heart of Black-Tail-of-a-Fish they fell.

That he was visited by the wampum beads, Black-Tail-of-a-Fish knew. Some coughing did Black-Tail-of-a-Fish. When he brought up the wampum beads from inside, he then spoke, saying: "To be pitied is Mighty-One, if he thinks that he can kill me. Nought but a foolish notion is the mind of Mighty-One, if he thinks that he can kill me."

Now, Mighty-One knew that he (had) failed to kill Black-Tail-of-a-Fish. "Why, that is strange! Ay, but it is the fate of Black-Tail-of-a-Fish to die." So again to work set Mighty-One arranging

mīnawā ujī' tā Cōngā'pā<sup>a</sup> 'i'i'<sup>u</sup> ucicimāt uskajī<sup>2</sup>, 'i'i'<sup>u</sup> uma'kuga-jīma<sup>2</sup>, nicwāswidac odōcicima<sup>2</sup>. Mīdāc 'i'i'<sup>u</sup> ājipa'ki' tā'ōwāt ini'<sup>u</sup> umi'tigwa'ki' kōn, ājimādcānit 'i'i'<sup>u</sup> odōcka-jīma<sup>2</sup>.

Māgwāgu nāmāḍabit Ma'kadācigwān udōdisigō uskajī<sup>2</sup>. Mīna-  
 5 wā āji'usutānk, upīḍanāmā i'i'<sup>u</sup> uskajī<sup>2</sup>. Mī cigwa pīcīnāg  
 nīskādīsi Ma'kadācigwān. Ājīkīkitut: "Tayōc ābīding kāgō  
 nīngatōtāg a'a'<sup>u</sup> Cōngā'pā<sup>a</sup>, kāyā nīn nīnga'ū'ci' tōn i'i' mīdāwiwīn  
 kā'i'cīnī' kādā."

Mīsa' mīnawā uci' tā Cōngā'pā<sup>a</sup>, udōnāpi'ā' kō'kō'ko'ōwān  
 10 kāyā kā'kābīcīyān; mīnī'j unābi'ā't i'i'mā umi'tigwa'ki' kunk.  
 Cīgwasa upa'ki' tā'ōwān umi'tigwa'ki' kōn.

Mīsa' cigwa udisigut Ma'kadācigwān pīnāsiwa<sup>2</sup>, kāgātīḍac  
 ubīgwāc kāgō; pīndcina ḍac ayāwa<sup>2</sup> 'i'i'<sup>u</sup> pīnāsiwa<sup>2</sup>. Mīsa' i'<sup>u</sup>  
 mīnawa āji'usutānk. Mīsa untcita kaskī'ā't, mīgu' i'<sup>u</sup> ānīyā-  
 15 nīci'ā't; ānīc mackī'ki udābātcī'tōn. "Ā<sup>a</sup>, mīsa' i'<sup>u</sup> kītābīsāg  
 mīnī'k āntōtawīt a'a'<sup>u</sup> Cōngā'pā<sup>a</sup>. Āmbāsa' wīnī'tām nīngayā-  
 cī'tawā a<sup>u</sup>. Kāwīn nīnī'tam nīngamācitōtawāsi, pīnīcīgu wīnīgu  
 wīya<sup>a</sup> nīngagagwāpa'kīnawā." Mīsa cigwa mādcī'tād kāyā wīn  
 ujī'tōd i'<sup>u</sup> unāḡanīmītāwigān. Ā'pīdcī ānōtcīgu udcī'tōn. Mīdāc  
 20 'i'i'<sup>u</sup> kā'kīcī' tāt ājīkīgitut: "Nīnga'ū'ci' tōnān kāyābatcī'tōyān  
 nāḡamunān, nīngawītō' kāg Nānabucu tci'ū'jī'tōyān ini'<sup>u</sup> nāḡamu-  
 nān." Cīgwa kīwawānābi Ma'kadācigwān wī'ū'jī'tōd nāḡamunān.  
 Cīgwadāc unābi, ānīc kāyā wīn utāiyāwān mītikwa'ki' kōn. Mīdāc  
 i'<sup>u</sup> wāwīngā ga'kīna udāiyān mīgīsa<sup>2</sup>, pā'tanīwāwān mīgīsa<sup>2</sup> udai-  
 25 yāwa<sup>2</sup>. Kāyā 'i'i'<sup>u</sup> kackībītāḡāna<sup>2</sup> āntacīnīt mānīdōwānca<sup>2</sup> udai-  
 yāwa<sup>2</sup> 'i'i'<sup>u</sup> kackībītāḡāna<sup>2</sup>, kāyā 'i'i'<sup>u</sup> pīnāsiwayāna<sup>2</sup>; mīnawā  
 mī'tīgō<sup>2</sup> wā'ū'mītāwā'tīgōmīt. "Mīsa i'<sup>u</sup> cigwa tcīgagwātci'ā'g  
 Cōngā'pā<sup>a</sup>."

<sup>1</sup> Translated by the editor.

<sup>2</sup> Posts at the centre and ends of the ceremonial lodge.

his claws in order, those bear-claws of his, and to the number of eight he arranged them in place. Accordingly, when he beat upon his kettle-drum, thence departed those claws of his.

And while in his place was seated Black-Tail-of-a-Fish, he was visited by the claws. When again he began to cough, he fetched up from inside those claws. Then it was that to anger grew Black-Tail-of-a-Fish. Then up he spoke, saying: "Just another time shall I have something done to me by Mighty-One, and I too shall (then) create that which shall be called the mystic rite."

Thereupon again Mighty-One made ready, he placed an owl and a pygmy-owl<sup>1</sup> (?) so that they sat up; these two he seated there upon his kettle-drum. Presently he beat upon his kettle-drum.

Accordingly then was Black-Tail-of-a-Fish visited by the birds, and truly by them was a way made into him; and within his body were the birds. So thereupon again he coughed. And since he was determined to get them out, he then destroyed their power; now some medicine he used: "Now, therefore, far enough has gone what Mighty-One has been doing to me. Behold, in turn shall I now do something to him. I shall not at first do him any harm, but in the end I shall try to triumph over his body." Accordingly then he too set to work building a lodge of the mystic rite of magic paint. Very careful in every kind of way was he to complete it. Accordingly, when he was quite ready, he then spoke, saying: "I shall compose the songs which I am going to use, I shall be helped by Nānabushu to compose the songs." In a while was Black-Tail-of-a-Fish comfortably seated in order to compose the songs. So then he sat up, for he too owned a kettle-drum. And every single kind of wampum bead he had, many the wampum beads he had. And for magic pouches, [of the number of] all the small animal-folk he had for magic pouches, so too the skins of birds; besides, (there were) timbers which he intended using for posts in the mystic rite.<sup>2</sup> "The time is now at hand for me to make trial of Mighty-One."



Ānic ā'pidci usāgi·ā'n ini'<sup>u</sup> ugwisānsan 'a'a'<sup>u</sup> Cōngā'pā<sup>u</sup>.

"Tāga, miwānini<sup>u</sup> ni'tam kagutci·i'mag. Kāwinigu, niwinā<sup>u</sup>-zi'kawāgu." Cīcigwānidac Ma'kadāwāni āyāt. Cigwa ājina-gamut:

5

"Winānātācimāg Cōngā'pā ugwisān.  
Winānātācimāg Cōngā'pā ugwisān."

Mīcigwa ājimādcāt, mīsa' kī·a·wikimōtit kwīwisānsan. Kā'pīnāt āntāt kā'i·jipa'kunāt. "Mīsa wa'a'<sup>u</sup> kā·u·kackibitāgāniyān." Cigwadac kā'kici·āt mīnawā kā'i·ci·ō·ci'tōd pīndcigwasān. A'pī-  
10 dac kā'kici'tōd, "Kāyābi kīgō niwī·i·cimādcī'tcigā."

Mīnawā pācig kā'i·cinā<sup>u</sup>zi'kawāt Cōngā'pā<sup>u</sup> unītcānisini. Kā-  
'pīnāt, cigwa kā'i·cimāmwāt 'i'i'<sup>u</sup> udānāniwini wī·ū·gackipitā-  
gānit; pīnic kīnciwā'tcininiwān mī ini'<sup>u</sup> udānāniwān. Mīsa'  
ga'kina kīnī'tamawāt ini'<sup>u</sup> unīdcānisini. Mīdac cigwa kī'kikitut  
15 Ma'kadācigwān: "Mīsa i<sup>u</sup> ninguting kā'i·ciwābisit 'i'i'<sup>u</sup> ānicinābā  
mini'k kā·a·kīwānk, kā'i·cikānawāndāsut pācig 'a'a'<sup>u</sup> ānicinābā.  
Mīsa dac i<sup>u</sup> cigwa tcikutci·i'mag Cōngā'pā<sup>u</sup> wīwān. Kāwāsāsa  
kanabātc ningakacki·ā'sī. Tāga, astnīg nīwin ningamādcā·ā'g."  
Ājipāgitināt i·i·mā omi'tigwa'kī'kunk, mīsa' mādcībisōwāt āsinīg;  
20 kipitā'kuskāgut a'a'<sup>u</sup> i'kwā, mīsa' kīnibut Cōngā'pā<sup>u</sup> wīwān.  
Mīnawā ājikigitut Ma'kadācigwān: "Mīsa' kā'i·ciwābā'k i<sup>u</sup>  
midāwiwin."

O·o·witi dac ānint kībāgitināwāg igi'<sup>u</sup> ānicinābāg, cāwanūng  
inaka'kāyā. Mīdac nōndāmuwāt kī·ā·tātinit, mīdac nayāc  
25 kī'pwāwinānitinit. Kāgā'tidac kīmāma'kādāndāmōg 'i'i'<sup>u</sup> kī·i·ci-  
wābātinik. Mīsa 'i'i'<sup>u</sup> kā·i·ciwunā'kunigāwāt wī'kagwāwābāmā-

<sup>1</sup> People of the creation are frequently referred to as the people turned loose, let go, set adrift, by the manitou. By the manitou is meant Nānabushu.

Now, very fond of his little son was that Mighty-One.

"Behold, that is the one upon whom I wish to make trial. Nay, but I myself shall go to where he is." Now a rattle of black color was there that he used. In a while he thus began to sing:—

"I wish to be wafted by the wind to where the little son of Mighty-One is,  
I wish to be wafted by the wind to where the little son of Mighty-One is."

It was then that thence he departed, whereupon he stole away the little boy. On fetching him back to where he lived, he stripped him of his skin. "This is the one that I shall use for a magic pouch." And when he had finished (the magic pouch), he next made a medicine-bag. And when he had finished it, "With something else (in my possession) do I now mean to go forth (from where Mighty-One is)."

Over to where another child of Mighty-One was he went. After fetching it home, he then took out its tongue, that he might make a magic pouch of it; up to as many as eight tongues he got. And now all the children of him he slew. Thereupon then spoke Black-Tail-of-a-Fish, saying: "Thus in after-time shall it be to the people as long as the world lasts, it is a thing which the people shall take upon themselves to keep in mind. It is now time for me to make trial of the wife of Mighty-One. Not at all perhaps shall I succeed with her. Now, stones (to the number of) four will I send forth." As he laid them down upon his kettle-drum, forthwith thence started the stones flying through space; when by them the woman was hit, then accordingly was the wife of Mighty-One dead. Again up spoke Black-Tail-of-a-Fish, saying: "Thus shall it be with the mystic rite."

Now, off this way were part of the people<sup>1</sup> turned adrift, away towards the south. Accordingly they heard of (the rumor of) them that were in a contest together, and of them being unable to kill each other. And truly were they amazed at what had happened. Thereupon then did they declare in assembly that

wāt ini'ᵘ Ma'kadācigwānan. Anō'kātcigān ājimāwāndci'tōwāt;  
 a'pīdāc nībiwa kā'a'yāwāt, cigwa ki'piningo'twā'tciwāg. Mīdāc  
 i'i'ᵘ a'pī wādisāwāt, mī cigwa kīmināwāt 'i'i'ᵘ anō'kātcigān kayā  
 āsāmān. Mīsa cigwa kīpāgitināmāwāt 'i'i'wā anō'kātcigān kayā  
 5 ini'ᵘ āsāmān, cigwadāc uganōnāwān: "Āmbāsa, mīcicinām 'i'i'ᵘ  
 macki'ki kayā nāḡamunān, tciwīndāmawiyāng ki'kinaḡu kāḡo  
 kīpāḡusānimigō."

Ānīc i'kito Ma'kadācigwān: "Mī i'ᵘ kā'i'ciwābak minik kā'a'kī-  
 wānk, wawāsa' ta'ū'ndcinatutāmāt 'i'i'ᵘ macki'ki kayā nāḡamunān,  
 10 o'ō'widāc piningotwā'tciyāg."

Ānīc, mī cigwa kāḡā kīcī'tād Nānabucu oci'tōd kādāswāwā-  
 nāḡa'k 'i'i'ᵘ midāwiwin.

Ma'kadācigwān idāc ugī'kānōmā 'i'i'ᵘ ininiwa<sup>1</sup>: "Kāmīninim  
 'i'i'ᵘ macki'ki kayā nāḡamunān kayā ḡa'kina ḡāḡō kā'i'nāḡata'k  
 15 midāwiwining. Mīdāc 'i'i'ᵘ miziwā kāwuntciki'kāndānk pītcināḡ  
 kā'a'nipimādisit, ā'pidci dāc oḡasāḡi'tōn ānicināḡā midāwiwin."

Mīdāc 'i'i'ᵘ kīmādcī'tād Ma'kadācigwān mīḡiwāt i'ᵘ macki'ki;  
 cigwadāc kayā mī'tigwa'ki'kōn kayā i'ᵘ pīndāḡān kīmināt 'i'i'ᵘ  
 ininiwa<sup>1</sup>; ḡa'kina ḡāḡō kāmīnāt mīdāc a'pī kīmādcī'tād 'i'i'ᵘ  
 20 kīnāḡamu'ā't. A'pīdāc kā'ki'kāndāminīt, kā'i'cikānōnāt: "Kāwīn  
 ka'i'cikīwāsīm. Kīnawā kāmādcī'tām tātātcipān tci'i'ciwitōyāḡ  
 midāwiwin. Miziwādāc tatāpīsātcī'a'yāḡ 'i'i'ᵘ midāwiwin. Kumāḡu  
 a'pī wayābickiwāt tā'a'yā; pa'kān ta'i'cictcigā, ānīc mānītōn  
 uḡa'i'ḡōn tci 'i'cictcigāt. 'O'ōwidāc midāwiwin kāwī'kā tawākwā-  
 25 skāsīnōn. 'A'a'ᵘ weyāpickiwāt kīcpīn wīmādcītānk ānimī'kī  
 tānickādīsī. Uḡapīḡwa'ā'n 'i'ᵘ odāna, misawā ki'tcīmī'tcāḡ 'i'i'ᵘ  
 odāna pōt'c uḡanīḡwa'ā'n 'a'a'ᵘ ānimī'kī. Kīcpīn kuta ā'pidci

<sup>1</sup> The ceremonial six, — north, south, east, west, above, below.

they would make an effort to see that Black-Tail-of-a-Fish. Some goods then gathered they together; and when much they had, then came six<sup>1</sup> of them to where he was. So thereupon, when they got to where he was, they then gave him the goods and the tobacco. And so, when they laid before him the goods and the tobacco, they then spoke to him, saying: "Pray, do you give us of your medicine and songs, that you may impart to us knowledge of everything we desire of you."

Now said Black-Tail-of-a-Fish: "Thus shall it be as long as the world lasts, from a great distance shall (the people) go to ask for medicine and songs, in just this way as you six have come."

Now, therefore, was Nānabushu nearly ready to complete the various forms of the mystic rite that were to be.

So Black-Tail-of-a-Fish spoke to the men, saying: "I give you the medicine and songs and every kind of thing that shall be used in the mystic rite. Therefore on this account shall they who are to live in after-time know of it everywhere, and exceedingly fond of the mystic rite shall the people be."

Thereupon did Black-Tail-of-a-Fish set to work giving away the medicine; and in a while the kettle-drum and the (bear-hide) case (for the drum) did he give to the men; when he had given them everything, it was then that he began singing to them. And when they had learned (the songs), he then spoke to them, saying: "You shall not go back home. You (are the ones who) shall go forth to carry the mystic rite into different places. And everywhere that the mystic rite is to be, it shall suffice. And in course of time a white race shall exist; a different way shall they do, for by manitous shall they be told what to do. Now, this mystic rite shall never come to an end. Should the white race ever desire to speak ill of it, the Thunderers would become angry. They would destroy the towns, even if the towns be of great size, yet in good earnest would the Thunderers lay them in ruins. If in truth the

wī'pā'pināntānk 'a'a'u weyābickīwāt, mī'i' u kā'i'ciictigāt 'a'a'u  
 wāgimāwit pināsi; ā'pidci mānidō<sup>1</sup>, kāwīn kīgō ugabwānawī' tōsīn;  
 pōckā kistci'ā'sīnīn mīgu i' u tcinīgwawāt. Mīdāc 'i'i' u kā'u'ndci-  
 mānidōwāntānk 'i'i' u midāwiwin. Mī'i' u icimādcāg. Pāmādac  
 5 kīgī'kāyān mī'i' u mīnawā tci' u' disigūyāk. Misawā ga'kina  
 kinibuyāk, pō'tc īgī' u kinītcānisiwāg tanipimādisiwāg. Māgicā  
 kayā kōcisiwāg ānipimādisiwāt 'i'i' u a'pī nibuyān. Mīziwā  
 nīwiwānāmani<sup>u</sup>. Mīdāc i' u pitcīnāg tcimackī'kiwīyān," i'kito  
 Ma'kadācigwān. "Pitcīnāgidāc ningapīndigawā 'a'a'u Cōngā'pā<sup>n</sup>,  
 10 niwīgagwāwāngawī'ā'. Kāwīn nīn kāyābi ninickī'i'gusi wa'a'u  
 Cōngā'pā<sup>n</sup>. Kīcpin ā'tānawā'ā'g 'i'i' u kī'a' tā'tiyānk īgī' u  
 nītcānisiwānīg kayā īgī' u nīwitigāmāgānīnānīg, mīsa' 'i'i' u  
 tcimino'i'ciwābāk o a'ki'. Kayā kīnawādāc kīga kanōniguwā  
 wa'a'u ānicinābā āndasōndānimāk, nīwīn kīga'i'cām; kīnawādāc  
 15 kīgākānōniguwā 'a'a'u ānicinābā. Kīcpin wāmīdāwidcīn, mīnī'k  
 pīmādisiwīn, kīcpin ā'pidci kwayā'k icictigāt 'a'a'u ānicinābā;  
 kīcpinidāc māmacīt 'a'a'u ānicinābā kāgu' mīnā'kāgun 'i'i' u  
 pīmādisiwīn. Kitigunān Nānabucu tci'i'ciictigāyāng, mī a'  
 kitōgimāminān."

20 Ānīc ningutwā'tciwa<sup>s</sup> ininiwa<sup>s</sup> kāwudisigut. I'i'widāc oganōnā<sup>s</sup>:  
 "Cigwadāc īgī' u nī'j owāti kī'tci a'kiwunk, pājik ta'i'cā tcimā-  
 dcitōt pīmādisiwīn, kayā omā icpīmīng ta'i'cā, kayā wīn pīmādisi-  
 wīn ugagīkāpin. Mīnī'kidāc kīgīcīgōwānk mī'i' u mīnī'k tcitābisāg  
 mīnī'k mānīnāguk 'i'i' u pīmādisiwīn. Āmbāsānō, mī'i' u icimād-  
 25 cāyu'k tci'a'wigabāciyāk. Kīnawāsa' kīgābāwāniguwā 'a'a'u  
 ānicinābā. Mī'i'mā kā'u'ndciki'kāndānk misawā agāwā pīmādisit  
 'a'a'u ānicinābā. Kīcpin cawānimāk wī'kwatci'i'k tci'i'nābandānk

<sup>1</sup> "Mystic rite" and "life" are synonymous. In a great myth which is wanting in this collection — the myth of the Otter bringing life to the people — is narrated the bringing of the mystic rite from the east; and everywhere the Otter

white race should make so much fun of it as this, then such is what that bird would do that is chief; very much of a manitou is he, in nothing could he fail; even though it be a great rock, yet that would he smash to pieces. Therefore on that account would they regard the mystic rite as manitou. Therefore go you hence. Not till I have reached old age shall you then be visited again. Even if you all be dead, yet of necessity shall your children be living on. And perhaps your grandchildren may still be alive when I die. All over (my body) shall I be painted red with magic paint. And then later I shall become medicine," said Black-Tail-of-a-Fish. "And by and by I shall go into where Mighty-One is, I wish to see if I can prevail over him to be gentle. No longer am I angered by Mighty-One. If I can make him cease from his anger, (which he got) when we were in a contest over those children and wives of ours, then accordingly shall it be well with this earth. And you too, you shall be called upon by the people (coming) from every direction from whence blow the winds, into four (directions) shall you go hence; and you too shall be called upon by the people. Should they ever wish the mystic rite, then give them life,<sup>1</sup> if exceedingly careful the people be to perform it aright; but if the people fail to conform to it, (then) do not grant them life. (Thus) were we told by Nānabushu to do, for he is our chief."

Now, six was the number of men by whom he was visited. And to them he spoke, saying: "And now those two (shall go) to yonder great world, one shall go to take life, and one shall go up here above, he too shall have life with him. And as long as the sky shall last is how long that life shall last which I have given you. Behold, therefore, do you proceed to the places where you are to abide. You (are they who) shall be dreamed of by the people. By such means shall the people know how near the end of life

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stopped was a lodge put up, and there life was left; they that entered in obtained life. The path of the Otter is the path of life.

'i'i' tcimidāwit 'a'a' anicinābā mī-i' tcipimādisit. Kayā nina-  
wintigu pitcīnaḡ ingutci niwī-i-ci-ā-nta' kīmin Cōngā' pā nibuyāḡ.  
Kāwīn iwiti kā-i-cāwāt iḡi' kānibowāt ninga-i-cāsīmin, ingutciḡ  
kayā ninawint ninga-u'ntcinānāḡatawānimānān 'a'a' anicinābā.  
5 Mīsa' i' mādcaḡ."

Kāḡā't nīwin kī-i-cāwāt āndasōntānimak, kayā tibickō'kaḡig,  
kayā iwiti kīcigunk. Mīsa' cigwa kīmādcāt Ma'kadācigwaḡ icāt  
inī' Cōngā'pān. Cigwa ōpīndigawān. Kunigīn, upā'pī-i-gōn.  
Ma'katācigwaḡ udiḡōn: "Kāwīn kāyābi kinicki-i-sī. Ācwīn kī-ā-  
10 'pidcinanātwā iḡi' nīnītcānisāḡ kidānicki? Anicādaḡ wīn kīyān-  
da'kiwāḡ. Pāmā ninga-u'disāḡ iḡi' nīnītcānisāḡ. Kayā kīn mī  
tibickō kā-i-ci-a-yāyān a'pī naḡatamank o'ō a'ki'. Pitcīnaḡ ta-i-ci-  
wābāt 'a'a' anicinābā tci-a-ni-a'kiwāḡ nīngutīḡ tci-a-tātīt  
'i'i' unīdcānisa'."

15 Cayīḡwadāḡ kīḡikitō mīnawā Cōngā'pā: "Tayōc kāḡō ka-i-cic-  
tcigāmin, kitigunān Nānabucu; mīnawā pa'kān, kaya't papimādi-  
sinit, kāwīn wo'ō kā-u-ci'tōt Nānabucu 'i'i' a'ki, kaya't iwiti papi-  
mādisinit anicinābā'. Kīcigunkidāḡ tacānicinābā."

Ma'kadācigwaḡnidac kaḡōnā: "Nā'zi'ka' iḡi' anicinābāḡ."

20 Kāḡā't ājīmādcāt Ma'kadācigwaḡ, kīkacki-o' kī-i-cāt icpīming.  
Owābāmā' 'i'i' anicinābā', ājikanōnāt: "Ā'kawā kiwīwābāmīḡowā  
Cōngā'pā āndaswāwānāḡisiyāḡ pāba'kān ācimānitōwīyāḡ, mī i'  
kābitāciyāḡ tcipīcaiyāḡ."

<sup>1</sup> The idea here is that something is to be done for the people who are to come in the future, and for the people who have lived in the world which Nānabushu had made.

they are. When you take pity upon them, do try to have the people dream of being in the mystic rite, so that then they may live. And as for us ourselves, in time to another place do Mighty-One and I intend to go when we die. Not shall we go to that place where will go they who are to die, for from a certain place shall we too keep watch over the people. Therefore now do you depart."

Truly went they into the four directions from whence blow the winds, and to the other side of the underworld, and yonder into the sky. It was then that thence departed Black-Tail-of-a-Fish to go to where Mighty-One was. In a while he went into where he was. Lo, he was smiled upon by him. Black-Tail-of-a-Fish was told by him: "No longer do you anger me. How could you anger me, when you really did not kill those children of mine? Simply to another land have they gone. After a while I shall go to where those children of mine are. And the same thing shall happen with you as with me when we leave this world. In after-time it shall so come to pass that till the end of the world the people will sometimes strive against one another, with their children up for a wager."

And in a while up spoke Mighty-One again, saying: "There is still something else for us to do, we have been told so by Nānabushu; (it is) something different, (it is) for them who of yore have been living, not of this world which Nānabushu has created, but for the people that have been living since the far distant past.<sup>1</sup> People of the sky shall they be."

And Black-Tail-of-a-Fish was told (in these words): "Do you fetch those people."

Truly thence departed Black-Tail-of-a-Fish, he was able to go to (the region) on high. On seeing the people, he then spoke to them, saying: "For a little while is it desired of you to be seen by Mighty-One in as full number as there are of you, and according as you differ one from another as manitous, thus of all there are of you shall you come."



- Mīsa' gāgā't ājimādcāwāt. Cigwadāc udōtisāwān ini'<sup>u</sup> Cōngā-  
 'pān. Cigwa kīgito Cōngā'pā: "Mīsa' cigwa wikanōnināguk  
 mānō kayā kīnawā tciwīcawānimāk ānicinābā. Cigwa' kiki'kino-  
 'a·mātim 'i'i'<sup>u</sup> midāwiwin kātasing. Kīni'tāmiwādāc kīgānōni.  
 5 ninim tciwīgagwā'i·ciwāpisiyāg 'i'i'wā tciwīcawānimāg ānicinābā.  
 Āmbāsānō ki'kino·ā·maw' 'a'a'<sup>u</sup> ānicinābā mī·i'<sup>u</sup> kā·u·ndci·i·ci·i·nt  
 ānicinābā tci·u·tci'tcāgut. Mīdāc 'i'i'wā kāgi'kino·ā·mawāk 'i'i'wā  
 tcinibāt; mī·i·mā tciki'kino·ā·mawāk 'i'i'wā, pāpācig. Gāgā't  
 wīn kāwīn ga'kīna kāwīndāmawāsiwāwā 'a'a'<sup>u</sup> ānicinābā, pāmāgu  
 10 kagwātagi'tōt 'a'a'<sup>u</sup> ābinōtci kī·i·gwicimut mī pitcīnāg tcicawā-  
 nimāg. Wīndāmawī'k kā·i·ci·cigāt 'i'i'wā tcitcīsa'kīt kayā 'i'i'wā  
 tcinānātawī·i·tit."

- Cigwadāc kī'kāgīgītōwāg ātisō'kānāg. Kī·i'kitōwāgīdāc: "Kāwīn  
 kāgō kitā·i'·kitosīmin, intawā mīnawā ānint tanāntumāwāg īgi'<sup>u</sup>  
 15 mānitōg. Nawātc kībā'tānīnīmin, kāwīn tātābisāsīnōn 'i'i'wā tcica-  
 wānimānāg 'a'a'<sup>u</sup> ānicinābā."

- Kāgā't ājimādcāt sāgaswā·i·wāt. Mīdāc tibickō'kāmig āyāt  
 ki'tcimānitō mī awāti nānīsānānimint tciwāningwācimāt ini'<sup>u</sup>  
 ānicinābān. Kayā wīn mī'tig sāgaswā·ā·; kayā dāc micī'kā'<sup>a</sup>  
 20 sāgaswā·ā·; āndaswāwānāgisinit mānitōwā·i·ca' kayā ka'kīna  
 pināciya'. Ā'pidcīsa' pā'tānīnōwāg sāgaswā·i·ntwā. A'pīdāc  
 kā'kīcābiwāt cigwa kīgito Ma'kadācigwān: "Mīsa cigwa tciwunā-  
 'kunigāyānāg kā·i·ciwābak. Cigwa kī'kīcīcīgātā 'i'i'wā midāwiwin.  
 Mīdāc ā' ta i'<sup>u</sup> māgīcā tāgwīnawī·i·ciwāpisi 'a'a'<sup>u</sup> ānicinābā. Kīnān-  
 25 tawānimīgōmīdāc tciki'kino·ā·mawāg 'a'a'<sup>u</sup> ābinōtci pāmāgu kā·i·g-  
 wīcīmutcin. Kāwīn wīn ickwātc kagi'kino·ā·mawāsiwāwā 'a'a'<sup>u</sup>  
 ābinōtci, pānimāgu kagwātagi'tōt mī·i'wā tcicawānimāg kāwīn-

<sup>1</sup> Myths are thought of as conscious beings, with powers of thought and action. The Thunderers, the six ceremonial directions, trees, rocks, fire, wind, and the manitou by whom one is blessed in fasting and vigil, and all the rest told of in myths, — these are the mythical beings.

Thereupon truly departed they thence. And in a while were they come to where Mighty-One was. Presently up spoke Mighty-One, saying: "Therefore now do I wish to speak to you, in order that you too may willingly take pity upon the people. Already has it been taught how many degrees there shall be of the mystic rite. And to you now in turn do I speak, in the hope that you will try to be so disposed that you will bless the people. Therefore do you instruct the people, for they have been so created as to be possessed of a soul. And so it shall be for you to show them how to sleep; for it is there that you shall teach them these things, each one by himself. Yet truly not to all the people shall you communicate tidings, not till they as children have suffered hardship while fasting shall you then grant them blessing. Do you impart to them the way they should do, that they may soothsay and heal by sorcery."

And for a while did the mythical beings<sup>1</sup> hold forth in talk. And they said: "Nothing should we say now, but rather let still more of the manitous be asked to come. Let there be more of us, lest there be not enough to bless the people."

Truly then departed one, carrying the message to come and smoke. It was the great manitou that abides on the farther side of the underworld, it was of him that rose the fear that he might cause the people to dream in a wrong kind of way. Now, the Tree was also asked to come to smoke; so too was the Snapping-Turtle; every one of the small animal-folk, and all the little birds. Very numerous were they that were asked to come to smoke. And when they were all seated, then up spoke Black-Tail-of-a-Fish, saying: "The time is now at hand for us to decree in assembly how it shall be in the future. Already now is the mystic rite created. The one thing yet remaining (is that) perhaps the people may not know how to go through life. It is desired of you to teach the children who in times to come shall fast. Not at the very last shall you teach the children, not till they have been in distress shall you then show them how it will be with them in

tamawāwā kā·i·nātisit—kāmā gayā wiki'kāt kayā dāc tcini'tātcī-  
sa'kit kayā dāc tcini'tānanāntawi·i·wāt."

Cigwadāc inōwā mī'kinā'k. "Kīnisa kanīgānis i·i' u tciwīntā-  
mawāt aṇicinābā wāni'tātcīsa'kīt."

5 Mī'kinā'kidāc ājikigitut: "Mīsa' i u kā·i·ciwī'kwātcī'tōyān  
tcī·i·nātisiyān."

"Kayā kīn, mī'tig! kīgawīntamawā 'a'a' u aṇicinābā wāgutugwān  
wā·u·ntcītcīsa'kīt."

Mīnawā kṇōnā tibickō'kāmig ābit ki'tcimānidō: "Ānīc kīnidāc  
10 mī·o·witi nī'tam kā·i·cikanōni'k aṇicinābā 'i'i' u wāmitāwitcin  
'i'i'wā kayā wātcīsa'kītcin kayā igi wīṇānāntawi·i·wāt."

Mīnawā kigitō tibickō'kāmig ki'tcimānito: "Āye<sup>1</sup>, gāgāt  
ningi'tcimātcī·i·ciwābis, pāmāgu ā'pidci mino·i·ciwābisit a<sup>u</sup> aṇi-  
cinābā ningawītō'kawā. Kāwīnidāc wīn ningawītō'kawāsi awā-  
15 gwān kābā'pināntamogwān 'i'i' u mitāwiwin kayā dācigu āndā-  
sininig kāmānidō'kāt 'a'a' u aṇicinābā."

Mīnawā kigitō 'a'a' u Cōngā'pā<sup>n</sup>, udinān: "Kitigōsa kīni'tam  
tcibābāmimi'k 'a'a' u aṇicinābā. Mīsagu nīn wīn kā·i·ciwābisiyān."

Ga'kina dāc una'kwā'tāgō wītcimānidō.

20 "Mīgu i u ga'kina kā·i·ciwābisiyāṇk kanāntu'tāgō kāmādwā·i·  
'kitoyān. Kīcpin tṇpimādisi ināt 'a'a' u kā·ā' kusit, mīgu i u  
kā·i·ciwābak; kayā tṇnibu ināt a<sup>u</sup> aṇicinābā, mīgu i u kāticiwā-  
bāk."

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<sup>1</sup> Translated by me on the basis of Jones's notes. No connected translation  
was given by Jones. I have taken the responsibility of shifting this paragraph,

after-life—if they wish to live till old age, or if they wish to know how to be good soothsayers, or if they wish to be good at healing with sorcery.”

And in a while Snapping-Turtle was pointed to with the finger. “You shall play leading part in giving knowledge to them who wish to be skilled in soothsaying.”

So then up spoke Snapping-Turtle: “This is the way I shall try to be.”<sup>1</sup>

“And you, O Tree! you shall communicate to the people whatsoever they may divine.”

Next the great manitou that abides on the farther side of the underworld was addressed (in these words): “And now you too, in turn, shall be called upon by the people hereabouts, whenever they desire to perform the mystic rite, and whenever they wish to divine, and whenever they hope to heal with sorcery.”

Next spoke the great manitou of the other side of the underworld: “Yea, truly am I prone to an exceedingly baneful nature, and not till the people live upright lives will I be of help to them. And I surely will give no aid to any one whatever that would hold up the mystic rite to ridicule, or any other thing which the people do to get into rapport with the manitou.”

Next spoke Mighty-One, he said to him: “It is told of you that you shall be the first to be mentioned by the people. Now, that is the way I myself shall be.”

And by all his fellow-manitous was he met with approval.

“Thus accordingly shall we all do, we shall give ear to what you may say. If you say of them who shall be sick (that) they will live, then such shall come to pass; and if you say of the people (that) they will die, then that is what shall happen.”

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which in the Ojibwa original preceded the speech of the great manitou of the other side of the underworld,—an obviously wrong position.—T. M.

- Mīnawāḍac kīgītō tibickō'kamig tacimaṇidō: "Ānīc kitinini-  
 ninim, pāmāgu ā'pidci minusāg nantupimādisiwināwin mī pitcīnaḡ  
 tcikanōninaguk tcipimādisit 'a'a'u ṇanicinābā. Kāgā'tidac nimin-  
 wāntām āciyāg. A<sup>u</sup> ṇanicinābā kayā nīnisa' ningawītō'tawā, pāṅgī  
 5 kacki'ā'iwisiwin nindaiyān. Mīsa' i<sup>u</sup> mini'k kayā nīn ājina'kwā-  
 'tāmān i'i'mā wāntcisāgaswā'i'tiyāg. Kayā nīnidac kīwīnda-  
 mōninim, ozām pāṅgī kidiciwīntamawāwa 'a'a'u ṇanicinābā tcipimā-  
 disit. Kāwīn wīn ningut ningutwā'k tasubibōn 'i'i' kidiciwīn-  
 damawāsiwāwa misawā ānawiki'kātcin 'a'a'u pāmādisit omā a'kīng.  
 10 Nōngum kidicim tcinīgānī'tāmān iciwābāt. Kitinininim ā'pidci  
 kwaya'k kā'i'ciwābisit 'a'a'u ṇanicinābā pīnicigu nīcwā'k tatasubi-  
 bōṇagisī mī pitcīnaḡ kā'i'cikawī'ke'kāt. Mīsa i' u kāticiwābāk  
 wāndci'kitoyān kayā wāntcināntāmān. Kīnawā, maṇitōtug! nīn-  
 gō'ki'kinōnowin mī gīnawā i<sup>u</sup> ābiding kīcigat kā'i'tāmāg kayā  
 15 kā'i'nāntāmāg. Ānīc mīsa' i' u cigwa ickwāsāgaswā'i'tiyānk, mīsa  
 cigwa tcigākīwāyānk."

Mīsa gāgā't kīkīwāwāt.

- Cigwadac kī'kanōnitiwāg, Ma'katācigwān ugī'kanōnān Cōngā-  
 'pā: "Kāwīn kāgō kimisābanta'ā'siwānān 'a'a'u ṇanicinābā 'i'i'wā  
 20 ānigu'kwāg o'ō<sup>u</sup> ā'ki tcitābisāg kāmānitō'kāt 'a'a'u ṇanicinābā.  
 Cōngā'pā, kīmaṇidō<sup>1</sup>. Kānagāgō kitā'i'cikaski'ā'wisīsī i'i'wā  
 kā'i'cictcigāyāmbān?"

Ājikikitutidac Cōngā'pā: "Ma'katācigwān, kāwīn kuta kitā-  
 pa'kinawīsī kāgō wī'i'cictcigāyān."

- 25 Mīnawāḍac ājikigikitut Ma'katācigwān: "Kīwīndamōn aṇāntc  
 a'pī kānibuwānān niwī'u'naṇaṇi<sup>u</sup>."

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<sup>1</sup> Of the mystic rite.

And again spoke the manitou of the other side of the underworld: "Now I say to you, not till the seeking after life has been very carefully done according to the rules<sup>1</sup> will I then tell you that the people shall live. And truly am I pleased with what you have said to me. The people do I also intend to help, for a little power do I have. And now this is all that I have to give in reply concerning those things for which we have come together to smoke. And I also say to you, too brief is the life you have told the people that they would live. Not even so many as one hundred winters have you promised them, despite the truth that till old age would the living be here on earth. Just now have you told me that I should have leading place in what is to be. Now I declare to you that the people who hereafter live very straightforward lives shall reach the age of as many as two hundred winters. That therefore it thus shall be, is reason why I say and why I will. You, O manitous! one revolving cycle of the seasons is what you shall call and regard as but a single day. So therefore is it now for us to bring the smoking in assembly to an end, it is now time for us all to return home."

Thereupon truly back home they went.

In a while they conversed together. Black-Tail-of-a-Fish spoke to Mighty-One, saying: "Nothing have we plainly shown to the people of what in all the length and breadth of this world is of sufficient store for the people to use when doing things manitou. Mighty-One, you are a manitou. Have you no other power that you can do?"

So then up spoke Mighty-One, saying: "Black-Tail-of-a-Fish, you really could not prevail over me in anything that you would want to do."

Now, again spoke Black-Tail-of-a-Fish, saying: "I tell you (this), that whenever comes the time for me to die, I shall then become magic paint."

Cigwadac äjikigigitut Cöngä'pä<sup>a</sup>: "Ö<sup>u</sup>, migwetc kitinin. Wä-  
i'ci'q·t 'a'a<sup>u</sup> anicinābä mīgu i<sup>u</sup> kayä nīn kă-i'cikacki'tōyan."

Mīdac 'i'i<sup>u</sup> cigwa kīkigitut Ma'katācigwān: "Misa i<sup>u</sup> naḡa-  
ninān." Mīdac kīmādcāt, kī'kiwāt äntāt icāt Ma'kadācigwān.

65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

- 5 Änicnā äniwä'k öcisān udaiyāwān 'a'a<sup>u</sup> Cöngä'pä<sup>a</sup>, pīnicidac  
ki'tci'kwāwiwān. Änic, mī-i<sup>u</sup> cigwa ā'pidci aḡāwā kacki'tōt  
pimusāt; cigwadac ātawisa'ku·u· Cöngä'pä<sup>a</sup>. Ningutingidac  
mādcā awi i'kwā mānisāt. Cacingicink Cöngä'pä<sup>a</sup> mādwä-i'sāwān  
ocisān. "Ambāsanō ningawīkackitciwī-i'cāyān! Ninganāḡatān  
10 'i'i<sup>u</sup> nīya<sup>a</sup>, nōcisidac ningaminā." Cigwa kāwutā'pinānk usa-  
'ka·u·nān, —ānic nī<sup>a</sup>j ininiwān ini<sup>u</sup> usa'ka·u·nān, — mādcā icāt ini<sup>u</sup>  
öcisān mānisānit. Māgwāgu tācimānisāt i'kwā pīdāsāmusāwān  
omicōmisān. "Ambāsa, nōjis, pisindawicin wā-i'ninān! Misa'  
cigwa wīḡaganinān, niwīmādcā. Mäckwāt kāḡaganinān, kiwīḡa-  
15 ḡatāmōn 'a'a<sup>u</sup> kwīwisāns."

Änic ki'tcinānāḡatawāntām 'a'a<sup>u</sup> i'kwā. Kāwīn wī'kā uḡi'kă-  
nimāsīn omicōmisān kăḡō wī'kă tcipimātcī-i'nānimāt. Äjigānōnāt:  
"Änīn, nimicōmis, wā-i'cictcigāyān 'i'i<sup>u</sup> wīḡatāmawiyān kwīwi-  
sāns?"

- 20 "Nōjis, kăḡu' ānwä'tawici'kän, mīguca i<sup>u</sup> ickwātc kaganōninān;  
mīgu omā tcinibuyān. Kă-i'cictcigāyān tcinibuyān: Kinibuyān-  
idac mō'kumān dāc kāmānōn kăḡickicān o·o·wā, picicigidac ninga-  
wāḡamāni<sup>a</sup>. Miziwā kāwīn ningutci kīḡawābinisī 'i'i<sup>u</sup> nīya<sup>a</sup>. Mīdac

And in a while then spoke Mighty-One, saying: "Oh, (my) thanks I give to you. In whatever way you intend to act upon the people, in that same way shall I also be able to do."

Thereupon spoke Black-Tail-of-a-Fish, saying: "Accordingly then do I now leave you." And so hence he departed, back on his homeward way went Black-Tail-of-a-Fish.

#### 65. MIGHTY-ONE, BLACK-TAIL-OF-A-FISH, AND THE MYSTIC RITE.

Now, several grandchildren did Mighty-One have, and some had come to be grown-up women. Well, it was then that he could scarcely even walk; and in a while with a cane on either hand walked Mighty-One. Now, once departed (one of) the women to gather fire-wood. While lying (upon his pallet), Mighty-One (heard) the sound of his grandchild chopping wood. "Would that I might be able to go over there! I am going to leave my body here, to my grandchild will I leave it." Presently, taking up his canes, — for two were those canes of his, — he set out to go to where his grandchild was gathering fire-wood. And hither to the place, while the woman was gathering fire-wood, came her grandfather walking along. "Come, my grandchild, listen to what I shall say to you! The time has now come when I shall leave you, I intend to go away. But, notwithstanding my leaving you, I shall leave with you a boy."

Now, in deep meditation was the woman. Never had she known of her grandfather in an evil-minded way towards her. Then she spoke to him, saying: "My grandfather, how are you going to bring it about to leave with me a boy?"

"My grandchild, do not fail to heed my words, for this is the last time that I shall speak with you; it is now that I should die. (What) you shall do when I die (is this): now, when I die, do you take a knife (and) cut here, for I shall be changed wholly into magic paint. No part of my whole body shall you fling away. It is by this that you (and all) shall be sustained, magic paint is what



i<sup>a</sup> kăpami-i'guyăg, wănaman kă-i'cini'kăđank 'a<sup>a</sup>'u anicinăbă. Wa'a-widac kwiwisăns tamănidō<sup>w</sup>. Ayăngwămisin, nōjis, wăwani icientigăyu'k. Miziwă tanōntam 'a<sup>a</sup>'u anicinăbă. Ayăngwămisin, wăwani wini'tăwigi a<sup>a</sup> kwiwisăns." Misa<sup>a</sup>u cigwa picigwătcî-ă-t  
5 ôcisăn, mîsă' kî-ă-pitwăwăsigăt.

Ătawă, i'kwă mî-i'ŭ kinibunit ini'ŭ omicômîsăn. Wăgunăniwi-  
năn ubăciwăn i-i'mă unintcining, mîđac 'i'ŭ kumiginin kăgă't  
picicig wănamănan unintcining. Wăgunăniwinan ugîwăwănanan.  
Mîsă cayîgwa kîmădcî'kawăt ini'ŭ omicômîsăn. Kîtacî'kawăt  
10. mîziwă, mîgu i<sup>a</sup> pijicikwănamănan. Mîđac i'ŭ âjipăsănk 'i'ŭ  
wîyawini. Kăgă't kî'tcimăma'kăđăntam 'i'ŭ inămănisutawăt.  
Miziwă uda'tôn umacki'kîm macki'kî'kănăt ini'ŭ omicômîsăn.  
Cigwadac kă'kîcictigăt mîsă' i<sup>a</sup> mădcăt, icăt Ma'kadăcigwănan.  
Kă'tagwicin âjikănônăt: "Măma'kătc mîsă a'pană kî-i'ckwămi-  
15 cômîsiyăn." Âjiganonigut: "Nōjis, kăgu' ningutci wăbină'kăn  
'a<sup>a</sup>'u kîmicômîs, 'mîginîni-i'ŭ miziwă wă'tăbisăg ânigu'kwăg  
a'kî. Pitcînağ tăbă'tinîni kănăntutămôk."

Mîsă' cigwa wî'kîwăt 'a<sup>a</sup>'u i'kwă, "Nōjis, âmbăsănô, ayăngwă-  
misin!" udigôn. Ânijîmădcăt, "Pitcînağ tabă'tănîni 'a<sup>a</sup>'u kănăn-  
20 tutămôk," udigon.

Mîsă' kăgă't cigwa mădcî'kawint năntutămawint ini'ŭ wănamă-  
nan. Ănawîđac păpăngî mîgiwă, mîbô'tc nōndăsănit. Ănawîgu  
păpăngî mîgiwă, kăgătsa nîbiwa udaiyăn anô'kătcigăn minî'k  
mănint. Abă'pic ningô'kî'kinôniwin âni-ă-wăninîk mî cigwa  
25 kî'tăbisănik môsăkinănik 'i'ŭ ântăwăt âno'kătcigăn. Kumăgu  
a'pî cigwa kăgô ici-ă-yăt ugî'kănimăn abinotcîyăn ayăwăt. "Mî-

the people shall call it. And this boy shall be a manitou being. Be heedful, my grandchild, with care do you (and the others) act upon it. Everywhere shall the people hear about it. Be zealous, in the right way do you bring up the boy." Thereupon he then had carnal knowledge of his grandchild, and while having it he wasted his life away.

Alas! now dead was the woman's grandfather. What should she do but cut a slice off his finger, whereupon to her surprise there really was nothing but magic paint (to be seen) upon his hand. What should she then do but carry him home upon her back. It was then that she went to work upon her grandfather. After she had finished with him all over, then (she beheld) absolutely nothing but magic paint. Thereupon she then put his body in place to dry. Of a truth, greatly amazed was she to see that she had turned him into magic paint. In every place she put her medicine while engaged in drawing the remedy from her grandfather. And in a while, when she had finished, she then departed, she went to where Black-Tail-of-a-Fish was. When she got there, she spoke to him, saying: "It is strange since my grandfather is no more." Then was she addressed by him saying: "My grandchild, do not fling away (any part of) your grandfather, for from that is there to be (magic paint) enough for the whole earth throughout its length and breadth. In time to come many shall they be that will ask it of you."

And so, when the woman was about to come away, "My grandchild, I beg of you, do show zeal!" she was told. Then, as she set forth upon her way, "In time to come many shall they be that will ask it of you," she was told.

Thereupon truly did they then begin upon her, going to her for the magic paint. Even though but little at a time she gave away, yet of necessity there was not enough to go around. Even though but little at a time she gave away, yet truly much she had in the way of goods that were given her in plenty. By the time that a cycle of the seasons came round, was when there were goods enough

māwini-i-'<sup>a</sup> nimicōmis kā-i'cit, cigwa āci-ai-yāyān," ināntam. Ningutingigu ḡbinōtcīyān owābāmān. Ā'pidci ocawānimān kayā i' wāwāni tōtawāt; ningutingsa cigwa uni'tāwigi-ā-n. Misa cayigwa ki'tābwāyāndānk. Misa gāgā't ā-i-'kitunit kā-i'ciwābātinik.

5 Misa cigwa Ma'kadācigwān ājiwābāmāt. "Nōjis, āmbāṣānō, tābwā'tawicin kā-i'ninān, intawā micicin 'a'a' kwīwisāns."

"Ātawā! ācimādcī!" i'kitō 'a'a' i'kwā. "Nimicōmis, kāwīn nindākacki'tōsīn tci-i'ctcigāyān. Māgicā nindābātā'tcigā. Kīcpin ā'ta iji'pān nimicōmis nindāgījictigā. Indawādāc pā'kānisit  
10 kagwātcīm." Minawā uḡānōnān 'a'a' i'kwā: "Nimicōmis, kāwīn nīnā kitā kacki'tōsīn tibickō kā-i'jictcigāt Cōngā'pā?" Ājigānō-nigut omicōmisān: "Nōjis, mīginīni-i-'<sup>a</sup> kāticiwāba'k, ānint a' ḡnicinābā ogakacki'tōn i-i-wā tciwidigāsik; mī awā kāginik kābi-mādisit kāwīn wi'kā tawā'kwāyāsīwān ini' utci'tcāgwān. Kīcpin  
15 dāc wīn awāgwān ā'pidci kābicigwātisigwān, mī a' ābiding ā'ta tayānda'ki. Intawā dāc mānō ayā' 'a'a' kigwisīs mī-i-'<sup>a</sup> icikīwān."

Cigwadāc ināndām: "Ānīc kā-i'ctcigāyān 'o'o' tci-a'yāwāḡ 'a'a' kwīwisāns? Tāḡa, ningawigagwātcīmā nintōgimām." Āji-mādcāt, Nānabucōwān icāt. A'pī pāndigawāt ō'kumisān owītīgā-  
20 māni. Cigwa ājigānōnāt: "Nintōgimām! Kipigagwātcimin ānīn kā-i'ctcigāyān, mīgu i' ājipājiguyān. Kāwīnina kitākacki'tōsīn 'i'i' awīya tciwītci-a'yāwāḡ?"

Nānabucu dāc ogānōnān: "Awānān nāntawānimāt tinōwa, kāmā gayā i'kwā wīwītcaiyāwāt? awāgwānigu wā-a'yāwāt kīgāmīnin."  
25 Nānabucudāc ḡānōnā: "Kwīwisāns."

to fill the place where she (and others) dwelt. In due course of time, when feeling something the matter with her, she knew that she was with child. "This is no doubt according to what my grandfather had foretold of me, this state that I now am in," she thought. So by and by she bore a child. Very affectionate was she with (the boy), and tenderly she cared for him; and in the time that went on she reared him. And so now did she believe what (her grandfather had said) when he told of what would happen.

It was then that Black-Tail-of-a-Fish saw her. "My grandchild, do what I shall say to you, better [had you] give me the boy."

"Ah, me! what a thought!" said the woman. "My grandfather, I could not do such a thing. Perhaps I would be doing a misdeed. If only my grandfather had told me, I would do it. So therefore [had you] better ask some other (for her child)." Again spoke the woman to him, saying: "My grandfather, could you not do the same as Mighty-One did?" Then was she addressed by her grandfather saying: "My grandchild, this is truly the way it shall be, some of the people shall be able not to marry; these are they that shall live eternally, never shall there be any end of their souls. And if any be very guilty of sexual defilement, the same shall pass but a single existence (in another world). Accordingly, then, if you like, just you keep your boy. Therefore go you back home."

And in a while he thought: "How shall I bring this about that I may have a boy? Well, I will go ask my chief." Then he departed, to where Nānabushu was he went. When he went into where (Nānabushu) was, (he saw that) he was living with his grandmother. Presently he spoke to him, saying: "O my chief! I have come to ask you what I shall do, for I am now alone. Could you not bring it about so that I might have some one to live with?"

And Nānabushu spoke to him, saying: "What sort of person would you prefer, or is it with a woman that you would live? for whomsoever you would have I will give you." And Nānabushu was told: "A boy."

"Äye<sup>t</sup>, ningakacki'tön tcimīninān 'a'a'u kwīwisāns." Mīsa gägä't utōci'ā'n Nānabucu īni'u kwīwisānsan. Kā'kīci'i'mint mīdāc 'i'i'u kəñōnint Ma'katācigwān: "Ambāsānō, wīndamawicin wāgunān wā'i'nābātcī'ā't 'a'a'u mām wā' tc kwīwisāns wī'a'yāwāt!"

- 5 Ma'kadācigwānidāc ājikīgītut: "Kā, ānicāsa' cigwa ningi'kā mīdāc 'i'i'u wā'u'ndci'a'yāwāg 'a'a'u kwīwisāns. Kīwīndāmōn, Nānabucu, cigwa kägā ningawigi'kā. Nīwīwānamani' nāsāb kā'i'ci'a'yāt Cōngā'pā, mī'i'u nāsāb kā'i'ci'a'yāyān. Mīsa i' mini'k pā'i'jiwīndāmōnān." Ājimādcāt Ma'kadācigwān kīwāwīnāt  
10 īni'u ābinōtcīyān. Cigwa tāgwīcinōg 'a'i'mā āndāwāt. Ningutingsā cigwa ugi'kāndān wīnibut; anitibi'kāttnik. Ājikāñōnāt īni'u kwīwisānsan: "Ambāsānō, nōndawicin kā'i'ninān!"

Ānic mī'i'u āciwābisinit īni'u kwīwisānsan, kāwīn wī'kā wīsi-nisiwān.

- 15 "Mīdāc 'i'i'u nōngum tibika'k nimādcā, mīgu i' kägä't wīnā-ganinān. Ambāsānō, nōjis! ayāngwāmisin 'i'i'u tcitābwā'tawiyān! Kāgu' wābinici'kān! Mīgu i' kīnibuyān mādci'kawicin. Nī'tam mō'kumān kī'u'dā'pināman, pācīcūcin i'i'mā kā'kigānāng. Kīc-pīnidāc kägä't wānāmanīwīyān, kāgu ningutci pāngi wābinici'kān.  
20 Mīsāgu i' tcibāsāman 'i'i'u nīya'u nīya'u. Ayāngwāmisin; nībiwa kägō kīga'u'ndci'u'ndisigun i'i'u nīya'u. Ānicinābā nībiwa kīgāpī-wābāmik. I'i-witāc kā'i'nāntāman pā'u'ntābānk mī'i-witi wā'i'ci-kīwāyān. Ningutingidāc kāyā kīn kīganip, mī'i-witi kābicāyān. Kāwīn kägō kāmanāsīsīmīn. Pītcīnāg tabā'tinīni 'a'a'u kāmīdāwit.  
25 Mīdāc iwiti kā'u'ndci'ā'ndutawānk awiya wāmītāwītcīn."

Mīdāc 'i'i'u cigwa kī'tibi'kāttnik. Kwāskusit kwīwisāns, awāni-bān ānukāñōnāt. Ā'tawā! māwica'i'tug kānībunit omicōmīsan.

"Yes, I shall be able to grant you a boy." Thereupon, in truth, Nānabushu created the boy. When (the boy) was created, then was Black-Tail-of-a-Fish told: "Pray, do tell me what you intend doing with this boy whom you have so anxiously desired!"

And Black-Tail-of-a-Fish spoke, saying: "Why, only that I am now growing old, is the reason why I want to have a boy. I tell you, Nānabushu, now am I nearly come to the end of my old age. I expect to become magic paint in the same way that Mighty-One became, in that same form shall I become. That is all that I have to tell you about." Then departed Black-Tail-of-a-Fish, home he went with the child. In a while they were come at home. By and by he then knew that he was going to die; it was at the coming-on of night. He then spoke to the boy, saying: "Pray, harken to what I shall say to you!"

Now, this was the nature of the boy, never had he eaten food.

"Therefore now, during this night, shall I depart, for truly do I intend leaving you behind. Come, my grandchild! do be careful in paying heed to my words! Do not throw me away! Accordingly, when I die, do you begin upon me. When first you have taken up a knife, do you slice a piece from my chest. And if I really become magic paint, do not fling a particle of me away. And so then do you put my body in place to dry. Be heedful; with many things shall you become enriched by reason of my body. By the people many in number shall you be visited and seen. And the thought that you should keep in mind is, that to yonder place from whence comes the dawn is where I hope to go home. And some time shall you too die, to yonder place is where you shall come. Of nothing shall we be in want. In after-time many shall they be that will perform the mystic rite. It is from that place that we shall wait, listening to the sound of them performing the mystic rite."

And so now it was night. When from sleep the boy awoke, gone was he whom he addressed in vain. Alas! long since must his

Kägätsa ki'tci äniku'k inigāwagāntam, äjimawit kwīwisäns. Intawā kīckuwā. Wayābāninik omādcī'kawān, mīsa kägä't ugā'kiganāning äjipāciwāt; mīsa' gägä't picicik wānāmanān kāmādcī'kawāt, kābāswāt. Kägä't wānicicinini umacki'kim. Änitibi-  
 5 'kādīnik mīgu i<sup>u</sup> sāšāba'kwä'tōnit i'i<sup>u</sup> mānitōwāncā<sup>1</sup>. Kigicāp sāga'ānk, mīgu i<sup>u</sup> äcibicāgīnit i'i-wā mānidōwāncā<sup>1</sup>. Kägä'tsa māmā'kādāntam. "Ämbāsa, ninganisā 'a'a<sup>u</sup> kawi'kutci'a-m-wag." Ini'widac ma'kwān uwīnisān. Änic udaiyān kā'u'ndcini-sāt. Mīdac 'i'i<sup>u</sup> kā'i'cinisāt, kā'i'ji'āmwāt. "Mīsa' i<sup>u</sup> nāsāp  
 10 ka'i'ciwābāq tcī'āni'a'kiwān. Awāgwān kakanawānimāgwān ini<sup>u</sup> wānāmanān kāwīn wī'kā ugā'a'gāwātā<sup>2</sup>zīn 'i'i<sup>u</sup> kāmīdcit. Kāyā awāsiyān mōjag tcīwābāmāt, wāwīcīn kīyusāt kigickawāt ini<sup>u</sup> unāmanān, mīgu a'pānā tcīwābāmāt ini<sup>u</sup> awāsiyān.

Cigwa dāc kwīwisäns udōdisigōn ānicinābā. Kīcpinigu wātisint,  
 15 wāwīp nībiwa udaiyān āno'kātcigān. Cigwasa mōckināni āndāt. Ningutingigu ayāt mīnawā pa'kān undciwā<sup>1</sup> ānicinābā<sup>1</sup>. Mīdac imā nāntutāmawint ini<sup>u</sup> nāgāmunān. Änic kāwīn ugīwīntāmā-gusīn ini<sup>u</sup> omicōmisān. "Änic kā'i'cictcigāyān?" ināndām. "Kā-wīn ta'i'ciwābāsinōn o'o<sup>u</sup> a'ki pijjik wī'kā maski'ki tcimīnitink.  
 20 Mīgu i<sup>u</sup> kāyā nāgāmunān tcitāgumīnitink. Intawā a'kawā ninga-wigagwātcimā 'a'a<sup>u</sup> nimicōmis."

Cigwadāc äjimādcāt, cigwa äji'o'disāt omicōmisān. "Nimicōmis, kipigagwātcimin i'i<sup>u</sup> kādicictcigāyān."

"Nōjis, pisānigu nāgāmu<sup>1</sup> īgi<sup>u</sup> ānicinābāg." Mīsa kägāt win-  
 25 tāmāgut ini<sup>u</sup> nāgāmunān.

<sup>1</sup> The birch-bark record on which these songs were sung is in the American Museum of Natural History (Cat. No. 50:6366. See plate II). All the songs have myths concerning them.

grandfather have died. Truly in the depth of bitter misery of mind was he, then did the boy weep. Well, he ceased crying. On the morrow he began upon (his grandfather), and so truly off his chest he sliced a portion; whereupon truly nothing but magic medicine was he upon whom he began, he whom he put in place to dry. Truly precious was his medicine. As night was coming on, (he then heard the sound of) the little animal-folk running about over the roof of the lodge. In the morning, when out of doors he went, (he then beheld) the little animal-folk moving about the lodge. Truly did he marvel. "Behold, I shall kill the one that I shall try to eat." And it was the bear he intended to kill. Now, he had the means with which to kill it. Thereupon he slew it, after which he ate it. "Thus shall it likewise be until the end of the world. Whosoever preserves the magic medicine shall never be in want of what he is to eat. And big animal-folk shall he always see, especially while hunting he has the magic medicine upon himself, then always will he see the big animal-folk."

And in time the boy was visited by some people. Now, when first he was visited, immediately much in goods did he obtain. So in a while full was the place where he lived. And once, while at the place, there came some people from a different region. Thereupon was he then asked for the songs. Now, he had not been given knowledge in this by his grandfather. "What shall I do?" he thought. "It is never destined for this world that simply medicine, and nothing else, be given one to another. Therefore songs shall also be given one to another, together (with the medicine). Accordingly wait till I go inquire of my grandfather."

And in a while he departed hence, and in time he came to where (his grandfather) was. "My grandfather, I have come to ask you what I shall do."

"My grandson, in a quiet way do you sing to the people." Whereupon truly (the boy) was given knowledge of these songs.<sup>1</sup>



1.



"Pāgāmōwag ināniwag,  
Pāgāmōwag ināniwag,  
Pāgāmōwag ināniwag, wahiya wahiya."

2.

5



"Wingwani mā'jwā'wawī,  
Wingwani mā'jwā'wawī."

3.



"Wāgucinā nimayāwicimā,  
Wāgucinā nimayāwicimā."

4.

"Kikinowātci bī'i'gātā."

5.

10



"'Animāminōbī'wāgā āwāgā, nimāminōbīwāgā āwa'iyā,  
Onaman ntawā."

6.



"Sānginā'wī wī'ī,  
Sānginā'wī wī'ī,  
Sānginā'wī wī'ī wī'ī."

7.

15



"Wāpi'kunāyā'kwā wāntcimānā'towiyān,  
Unābī unābīwī'iyā."

8.



"Kida'kimināngā kida'kimināngā,  
Tcibwā maci nāwa'kwāg sāgāwāckawag."

<sup>1</sup> The sacred wooden kettle-drum used in all manitou work.

<sup>2</sup> Because they are drawn as by magic power.

<sup>3</sup> The magic pouch of a fox used in the mystic rite, the object of the singer being to get a fox.

1.



"Upon the drum<sup>1</sup> do the men beat,  
Upon the drum do the men beat,  
Upon the drum do the men beat."

2.



"By all the animal-folk of costly fur am I sought,<sup>2</sup>  
By all the animal-folk of costly fur am I sought."

3.



"A fox<sup>3</sup> do I place standing upright,  
A fox do I place standing upright."

4.



"Marked by being written."

5.



"I write the symbols<sup>4</sup> clear, I write the symbols clear,  
For magic medicine do I use."

6.



"It is an ill omen,<sup>5</sup>  
It is an ill omen,  
It is an ill omen."

7.



"Because of a woman<sup>6</sup> clothed in white am I endowed  
with manitou power,  
One that sits, one that sits (ready to give me help)."

8.



"Round our earth, round our earth (I go),  
Before it is yet noon am I coming round (to where  
he<sup>7</sup> is)."

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<sup>1</sup> Symbols on birch-bark. They are regarded as having manitou power.

<sup>2</sup> Referring to the hoot of the owl that comes by the door of the lodge.

<sup>3</sup> Meaning a female of the animal-folk by whom one was blest. A she-lynx is meant, the water-monster lynx.

<sup>7</sup> The game-being one is seeking.

9.

"Wānābāmi'ināne! wāhiyā, u'pwāḡan ningatawa,  
Wānābāmi'ināne! wāhiyā, u'pwāḡan ningatawa."

10.

"Kagiwikabi'kanā, kagiwikabi'kanā, kagiwikabi'kanā;  
Kitickwāndāming wawicigābawiyān."

11.

"Wāḡimāwit, wāḡimāwit,  
Ningwātcitā'āswā, ningwātcitā'āswā,  
Taga taga kātōḡwān wīhiyā."

12.

"Wāwanasitāt nināntumā,  
Wāwanasitāt nināntumā wāhiyā."

13.

"Kīwōsā'kanāwī niwāwābantāni,  
Kīwōsā'kanāwī niwāwābantāni  
Wā'kābinān."

14.

"Maḡākanōnitiwāḡwān,  
Maḡākanōnitiwāḡwān,  
Niniwig maḡākanōnitiwāḡwān wāhiyā nānicōnitiwāḡā."

15.

"Onāmanā nintawā,  
Onāmanā nintawā yōwāhā."



<sup>1</sup> Said to have been sung by Nānabushu to a man who once came to him for power; and, while visiting, he fell in love with his daughter. Nānabushu gave him his daughter on this condition; namely, that he should refrain from her four days and four nights, during which time she would teach him many songs. The man restrained himself two days, when his desire overcame him, whereupon she suddenly disappeared, and his visit came to nought.

<sup>2</sup> Sung to obtain a bear.



9.

"O my husband!<sup>1</sup> a pipe do I want to use,  
O my husband! a pipe do I want to use."<sup>1</sup>



10.

"I am standing, I am standing, I am standing;  
At your door I come to stand."<sup>2</sup>



11.

"Him that is chief, him that is chief,  
Do I test in the heart, do I test in the heart,  
That I may see what will happen to him."<sup>3</sup>



12.

"Upon the one that is hoofed do I call for help,  
Upon the one that is hoofed do I call for help."<sup>4</sup>



13.

"Upon the hunting-path do I fix my gaze,  
Upon the hunting-path do I fix my gaze,  
While here I sit (conjuring for power)."<sup>5</sup>



14.

"Unwilling to speak to each other,  
Unwilling to speak to each other,  
Are the two men that go together."<sup>6</sup>



15.

"Magic medicine do I use,  
Magic medicine do I use."<sup>7</sup>

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<sup>1</sup> Sung to make another comply with one's wishes, and for getting the best of game.

<sup>2</sup> Sung to get moose, caribou, deer, buffalo.

<sup>3</sup> Hunting-song.

<sup>4</sup> Sung to win the love of a woman.

<sup>7</sup> Sung to obtain something by magic.

16.



"Awānān pātṵawitāṅk wanahānāniwā?  
Ningīwa'k ningīwanimā."

17.<sup>1</sup>

"Nābinā kiwā<sup>2</sup>zā, wāgimā'kwāwiyaṅ,  
Kiwā<sup>3</sup>zā!"

18.<sup>4</sup>

5



"Yāha' onābi, onābi wi'iyānā."

19.



"Kitāwatā'kwā kitāhī,  
Kitāwatā'kwā kitāhī,  
Wāsawā'kāmig kiticiwinig."

20.

10



"Nā'kwānāwā'kṵṵ ki'kānimāni,  
Nā'kwānāwā'kṵṵ ki'kānināni."

21.



"Pōskā kinābikwī,  
Pōskā kinābikwī,  
Pōskā kinābikwī yāwihiyā."

22.

15



"Anwi hāyāyāni,  
Anwi hāyānāni wihiyā."

<sup>1</sup> Sung to the leading female of the animal-folk in order to lead her on.

<sup>2</sup> No song is recorded with the symbol consisting of three parallel lines.—T. M.

<sup>3</sup> Sung by a man whose wife is forsaking him for another.

<sup>4</sup> Referring to the game that is coming.

<sup>5</sup> Inside the lodge. The situation is in the terms of the ceremony of the mystic rite. A man sits in his lodge at night, singing this song. Beside the fire lie two snake-skins with power to overcome the soul of the game. The soul of the game enters the lodge, being drawn by the power of the song. As one in the ceremony



16.

"Who makes known his approach by the sound of  
his voice?  
He whom I have deceived."

17.<sup>1</sup>

"Come you hither, chieftainness that you are,  
Come you hither!"

18.<sup>2</sup>

"One that sits, one that sits  
(Ready to aid whomsoever calls for help)."



19.

"You are striving to strike her in the heart,  
You are striving to strike her in the heart.  
Far away on land are you led away by her."<sup>3</sup>



20.

"Shoot our comrade<sup>4</sup> with magic as he runs along,<sup>5</sup>  
Shoot our comrade with magic as he runs along."



21.

"Behold the serpent I use,  
Behold the serpent I use,  
Behold the serpent I use!"



22.

"Bullets I use,  
Bullets I use."<sup>6</sup>

---

trots round in the path in the ceremonial lodge, and is shot by magic, so is the soul shot by the two serpent-skins when trotting round the path about the fire in the lodge. The power of the mystic snake-pouches holds on to the soul till in the morning, when the man gets the possessor of the soul. The soul is then released, and, according to the Ojibwa mind, the game returns to its former self. Though he has killed the moose and eaten its flesh, yet the moose still lives and moves and continues its life, as before.

<sup>6</sup> Cāngāpā's song. Song to get game that has to be shot at.

23.



"Ugīcigōmināni ninātutāni,  
Āntanābiyān."

24.



"Pināsiwī'kanāwā nimācutāni wīhi,  
Pināsiwī'kanāwā nimācutāni wīhi."

25.

5



"Wihayātcimāgōsihā,  
Wihayātcimāgōsihā katawābitā,  
Na'kutamān."

26.



"Nībawītāha, kinībawitāwā,  
Ōtcā owābicāci kinībawi."

27.

10



"Kīcigunkā a'īntakwāwāsinkāhā nbā'ka'iganan,  
Kīcigunkā a'īntakwāwāsinkāhā nbā'ka'iganan."

28.



"Winigwisagwi,  
Winigwisagwi,  
Winigwisagā āhi."

29.

15



"Kīnanā'kwānamōnā,  
Kīnanā'kwānamōnā,  
Kīnanā'kwānamōnā."

<sup>1</sup>The hunter sings this song on the night before the day on which he wishes to hunt. The song is a prayer for power to get game; and if the morrow begins with a brilliant sunrise, then the prayer is answered.

<sup>2</sup>Refers either to a person with such a name or to an animal sought by the singer.



23.

"That upon our sky am I calling,  
Is why here I sit."<sup>1</sup>



24.

"The paths of birds do I hit, shooting with magic,  
The paths of birds do I hit, shooting with magic."



25.

"That I may be spoken of,  
That I may be spoken of by one with a broken tooth,<sup>2</sup>  
Do I accept the gift."<sup>3</sup>



26.

"He stands beside it, he stands beside it,  
Beside the marten he stands (ready to kill it)."



27.

"Up to the sky shall reach the sound of my drum-sticks,  
Up to the sky shall reach the sound of my drum-sticks."<sup>4</sup>



28.

"I desire the place where you dwell,  
I desire the place where you dwell,  
I desire the place where you dwell."<sup>5</sup>



29.

"I<sup>6</sup> receive your offering,  
I receive your offering,  
I receive your offering."

---







<sup>1</sup> This song is sometimes sung to get game, but it is really a song sacred to Mighty-One.

<sup>2</sup> Sung when conjuring for a miracle.

<sup>3</sup> Sung to get the bear.

<sup>6</sup> The manitou.



30.  
  
 "Utcibayān nintāwā,  
 Utcibayān nintāwā,  
 Utcibayān nintāwā yōwāhānīnā."
31.  
 5   
 "Cōcawā" wā, cōcawā" wā,  
 Cōcawā" wā, āmwāg."
32.  
  
 "Ni' kănā hahā nimācatā' ʔ māwā,  
 Ni' kănā hahā nimācatā' ʔ māwā,  
 Ni' kănā hahā nimācatā' ʔ māwā;  
 Wāmīgīsgō nimācatā' ʔ māwā."
33.  
 10   
 "Winānātācimāg Ma' kadācigwān.  
 Misa' cigwa wī' kwutci' ʔ g."
- 34.<sup>1</sup>  
  
 "Wayāwiyāgamīgā,  
 Nibiwā ayābitāki' tciḡamīwā,  
 Pāpākiwa' o' gomuyān."
35.  
 15   
 "Tānwāwītāmān wāwītāmān wīhiyānā,  
 Unānabucō udaba" jīngā."
36.  
 "Yāhā yākāwāyān ōnōtcihigōn yawiyā yawiya wīhi'."

<sup>1</sup> Sung to medicine to strengthen it.

<sup>2</sup> Sung to obtain power to injure another. This and the preceding song belong to the fourth degree.

<sup>3</sup> No song has been recorded with the first of the two symbols to the right. Belongs to the fourth degree. Used banefully.—T. M.

<sup>4</sup> Sung to obtain fish when magic is put on nets.



30.

"A ghost I use,  
A ghost I use,  
A ghost I use."<sup>1</sup>



31.

"It was a swan, it was a swan,  
It was a swan that I ate."



32.

"O my comrade! I am disposed to do him harm,  
O my comrade! I am disposed to do him harm,  
O my comrade! I am disposed to do him harm;  
With my mystic wampum am I disposed to do him  
harm."

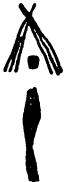


33.

"I desire Black-Tail-of-a-Fish by the help of the wind.  
Now is the time that I am trying to get him."<sup>2</sup>

34.<sup>3</sup>

"Upon water with a round shore-line,  
Upon water halfway over the sea,  
Do I drift aimlessly about."<sup>4</sup>



35.

"Where I am sounding, (where) I am sounding,  
Is upon Nānabushu's lodge-poles."<sup>5</sup>

36.

"By porcupine-quills<sup>6</sup> is he<sup>7</sup> tormented."

---

<sup>1</sup> This song is connected with the time when the small animal ran about over the lodge of the boy whom Nānabushu gave to Black-Tail — after the latter died and turned into magic medicine.

<sup>6</sup> The power in magic quills.

<sup>7</sup> The game-animal one is hunting.

37.



"Mānwāgi kagānōtamigā,  
Mānwāgi kagānōtamigā,  
Nānawa'kamigāk kaganōtamig."

38.

5



"Wābanōsātā, wīhī,  
Wābanōsātā,  
Wābanōsātā,  
Wābanōsātā,  
Wābanōsātā."

39.

10



"Wīhī wābanōgā'i'nā'kāmōyān wīnā'kāmōyān.  
Wīhī wābanōgā'i'nā'kāmōyān."

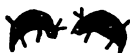
40.



"Mā'kwāwānintāyānā,  
Mā'kwāwānintāyānā,  
Mā'kwāwānintāyānā."

41.

15



"Āyītawa'kwāg nimāmwa'kiyānā'.  
Omā'kwā amwāgiyā yawa'hiyā."

42.



"Wīhī' pināsīmī' kanāwā nimācutānā wīhī',  
Wīhī' pināsīmī' kanāwā nimācutānā wīhī'."

43.



"Ntāyāgātcī·ā·ā i'kwāwā, ntāyāgātcī·ā·āi'kwāwā  
Ningutānō ācigwān."

<sup>1</sup> To get power to get game.

<sup>2</sup> To the manitou there who can give me power to get game.

37.



"To fragrant medicine am I speaking,  
To fragrant medicine am I speaking,  
At the centre of the earth am I speaking to it." <sup>1</sup>

38.



"Towards the dawn am I journeying  
Towards the dawn am I journeying,  
Towards the dawn am I journeying,  
Towards the dawn am I journeying,  
Towards the dawn am I journeying." <sup>2</sup>

39.



"Towards the dawn do I turn my head, do I turn  
my head,  
Towards the dawn do I turn my head, do I turn  
my head." <sup>3</sup>

40.



"A mystic bear-skin pouch will I use,  
A mystic bear-skin pouch will I use,  
A mystic bear-skin pouch will I use."

41.



"A he-and-a-she-bear do I make come forth from  
their lair.  
A bear I eat, a bear I eat."

42.



"The path of birds do I hit, shooting with magic,  
The path of birds do I hit, shooting with magic."

43.



"I shamed the woman, I shamed the woman,  
Of something she had said about me." <sup>4</sup>

---

<sup>1</sup> To face the source whence power is to be derived.

<sup>4</sup> Sung to win a woman by power.



44.

"Unāmaṇā āyō<sup>1</sup>inān,  
Unāmaṇā āyō<sup>2</sup>ān."



45.

"Nāmaṭabiwā kō'kuminān minawāniguskāg,  
Nāmaṭabiwā kō'kuminān minawāniguskāg."

5



46.

"Wayāwi'kanā wayāwihikanāhā ācawimanitōhoho  
wāyāwi'kanā."

47.

"Pimā'kunā wihihi nīyāwā,  
Pimā'kunā wihihi nīyāwā,  
Pimā'kunā wihihi nīyāwā,  
Niwāsā'kunāhwī."

10



48.

"Wihāhayōwi' wihāhayōhoho wa'hīyā kicīgwiwā!"

49.

"Nīwinōn, nīhiwinōn kwāntigōhoho, nīhiwinōn ōntinōn,  
nīwinōn."



50.

"Wāsāwana'kig hihihinā kāwinācimāgī,  
Wāsāwana'kig hihihinā kāwinācimāgī."

15



50 a.

"Pa'ki'tā a'ku'kwāṇan."

<sup>1</sup> Game-animal.

<sup>2</sup> The toad, to whom the song is sung for power.

<sup>3</sup> He that is to get game will have the power of a manitou.



44.

"The magic medicine that I used on you,<sup>1</sup>  
The magic medicine that I used on you."



45.

"Our grandmother<sup>2</sup> that sits in the springtime,  
Our grandmother that sits in the springtime."



46.

"You shall be, you shall be a manitou now."<sup>3</sup>



47.

"There is a flame upon my body,  
There is a flame upon my body,  
There is a flame upon my body,  
I give light with my flame."<sup>4</sup>



48.

"O sky! may I be blessed with a clear day!"<sup>5</sup>



49.

"Four, four it seems, four are the places from whence  
blow the winds, four."<sup>6</sup>



50.

"With the power of flowering plants will I lay him <sup>7</sup> low,  
With the power of flowering plants will I lay him low."

50 a.

"Follow."

<sup>4</sup> Prayer to the manitou for life. Song of the fourth degree.

<sup>5</sup> Prayer to the sky for a good day, fair weather.

<sup>6</sup> Prayer for life.

<sup>7</sup> Game-animal.



51.

"Yānawā'kamigā untciwīmō'kiyanā,  
Yānawā'kamigā untciwīmō'kiyanā,  
Yānawā'kamigā untciwīmō'kiyanā,  
Yānawi kimānitōwīhi untcimō'kiyānī."

5



52.

"Wiyamōwahitiingā,  
Wiyamōwahitiingā,  
Wiyamōwahitiingā,  
Wiyamōwahitiingā."

10



53.

"Yāntumā hā āyāpāwā āntomā,  
Yāntumā hā āyāpāwā āntomā,  
Yāntumā hā āyāpāwā āntomā,  
Yāntumā hā āyāpāwā āntomā."



54.

"Wābābiwigātāt nāntumagā,  
Wābābiwigātāt nāntumagā wahiāna'."

15



55.

"Hō mahinganīyāwā,  
Ho mahinganīyāwīnā,  
Wāgucāntawīnā,  
Wāgucāntawīnā."

<sup>1</sup> Sung to get a bear.

<sup>2</sup> Deer.



51.

"From your hiding in a distant solitude do you come  
forth,  
From your hiding in a distant solitude do you come  
forth,  
From your hiding in a distant solitude do you come  
forth,  
Even though you are a manitou, yet you come forth." <sup>1</sup>



52.

"There will be much game to eat,  
There will be much game to eat,  
There will be much game to eat,  
There will be much game to eat."



53.

"I call for the male to come,  
I call for the male to come,  
I call for the male to come,  
I call for the male to come."



54.

"To the spindle-legged one<sup>2</sup> I call to come,  
To the spindle-legged one I call to come."



55.

"A magic wolf-skin do I use,  
A magic wolf-skin do I use,  
A magic fox-skin do I use,  
A magic fox-skin do I use." <sup>3</sup>

---

<sup>1</sup> Sung by one group of people or another to weaken their power of getting game, and so reduce them to hunger.



56.

“Wanā'tāwī giyāwā,  
 Wanā'tāwī giyāwā,  
 Wanā'tāwī giyāwā,  
 Wanā'tāwī giyāwā,  
 Kō'kuminānī nintābīnäckawā.”

5



57.

“Ō nī'kān! ningīwā'tāmwi,  
 Ō nī'kān! ningīwā'tāmwi,  
 Ō nī'kān! ningīwā'tāmwi,  
 Ō nī'kān! ningīwā'tāmwi,  
 Kō'kō'kohō, ningīwā'tāmwi,  
 Kīwusāyānī ningīwā'tāmwi.”

10



58.

“Aniwininā, niyāwininā, aniyāwininā,  
 Aniwininā, niyāwininā, aniyāwininā,  
 Wābimā'kwāwā aniyāwininā aniyāwininā.”

15



59.

“Niyawā niyāwā, niyawā niyāwā  
 Mā'katāma'kwāwac.  
 Kāwucāntamugwān wāntabigwān?”

“Nōjis, mīsa i<sup>u</sup> kā'i:jimādcī'taiyaṇ.”

Kwīwisānsidac mī'i<sup>u</sup> cigwa kināḡamu'i-wāt, pinicidac kīgi'kā  
 20 mini'k kāṇḡamu'i-wāt. Mīdac i'i<sup>u</sup> kīkī'kāt, kī'kikā'i-gut 'i'i<sup>u</sup>  
 unāḡamu'i-wāwin. Mīdac i<sup>u</sup> kīmādcī'tāt kāḡābi tayōc kīwīntāma-  
 wāt ḡacinābān i'i<sup>u</sup> mini'k sayāḡa'kīnit mī'tigōn, kayā ḡa'kina

<sup>1</sup> This song is also sung for the purpose of reducing some one to hunger. The grandmother mentioned is the toad, and the power from the toad makes the body of one like a flame of fire. This flame going to where the victims are takes away the soul or souls of their food, and there appears to the unfortunate the soul of hunger.

<sup>2</sup> Song of the *tciba'i'midzwiwin*. Sung on the death of a member of the mystic

56.



"There is a shining light upon your body,  
There is a shining light upon your body,  
There is a shining light upon your body,  
There is a shining light upon your body,  
Our grandmother do I wake to obtain power."<sup>1</sup>

57.



"O my comrade! I was weeping,  
O my comrade! I was weeping,  
O my comrade! I was weeping,  
O my comrade! I was weeping.  
O horned owl! I was weeping,  
While on a hunt I was weeping."<sup>2</sup>

58.



"My body, my body, my body,  
My body, my body, my body,  
Like the manitou of a white bear is my body."<sup>3</sup>

59.



"The power of my body, the power of my body,  
Is like the power of the mystic pouch of the black bear.  
How secure can one<sup>4</sup> feel at the place where one is?"

"My grandson, such is the way you shall start with (your singing)."

So the boy then began the singing of songs, and he grew aged while singing the songs. Thus accordingly old grew the boy, he was made old by the singing of the songs. Whereupon he began to impart to the people further knowledge about the trees that were growing out of the ground, and about every kind of thing. And

---

rite. Sung also when a ceremony is held for the clothing of the departed. These are rolled into a bundle, and are given the same consideration as if it were the person alive. These clothes are disposed of in a ceremony of the mystic rite especially for the purpose.

<sup>1</sup> Sung to get game.

<sup>4</sup> Game-kind.

gägō. Ogīkəñōnā idac 'i'i'ⁱⁱ ḁnicinābā¹: "Mī-i'ⁱⁱ kā-a'ⁱⁱ pī'tcāg 'i'i'ⁱⁱ  
mini'k kā-a'ⁱⁱ kiwāṅk. ḁnicinābātug! Kayā nīn niwimādca wība.  
'O'owiti wāntābāṅk nīnga u'ndcipisintawā a'ⁱⁱ ḁnicinābā. Pāmā  
dāc mī'tigunk agwa'pisut 'a'a'ⁱⁱ abinōtci 'i'i'ⁱⁱ a'ⁱⁱ pī wāmidāwitcin  
5 nīnni'tam nīngamādwākəñonik. Kayādāc awiya nibinut unī-  
cānisāṅ nīn nīngamādwākəñoniik. Mīsa i'ⁱⁱ mini'k ānināguk, ḁni-  
cinābātug! Nīn Māskōnāgusi nidicini'kānigō. Mīsa i'ⁱⁱ cigwa tci-  
kiwāyāg. Mīmāwīni i'ⁱⁱ tcitābisāt 'a'a'ⁱⁱ ḁnicinābā mini'k kā-a'ⁱⁱ kī-  
wāṅk. Kāwīn wī'kā mīnawā pa'kān ta'ō'ntcisi 'a'a'ⁱⁱ ōṅamāṅ."

10 Mīsa' 'i'i'ⁱⁱ kīwānit 'i'i'ⁱⁱ ḁnicinābā¹.

Nīngutingigu cigwa kayā wīn ki'kā. Mīsa i'ⁱⁱ cigwa kīnibut, icat  
omicānisāṅ. Cigwadāc kī'u'disāt omicōmisāṅ, ājikanonigut: "Mīsa'  
omā kā-u'nsi'tawāṅk, nōjis, mītāwit ḁnicinābā."

## 66. SUN AND MOON.

15 Ḃnic tāwāg ḁnicinābāg. Mīsa' kigicāp mādca 'a'a'ⁱⁱ inini; ḁnitibi-  
'katinig tagwicin; obītōn ḁno'kātcigāṅ kayā wīsiniwīn mānigut 'i'i'ⁱⁱ  
ḁnicinābā¹, ḁsāmān kayā. Mīsa' cigwa kā'tagwicing mādcaḁan  
wīwāṅ, mīsa' kabātibi'k undāndinit; cigwa weyābāṅinik tagwici-  
nōn ḁnicinābā cāgwasunit. "Kāgā'tsa kitinigā'ā'g mīgi'ⁱⁱ ḁnicinā-  
bāg kītōtawātwā tasing kīpīṅātwā."

20 "Kāwīn kuca nīmāminonānda²zī, ḁnicāgu'ku nindōdā'pināg nin-  
tināndam. Mīnawā'ku nimpāgidīnāg nintināndam. Mīdāc kāwīn  
nīnga'a'dāpīnāsīg mīnawā," udinān īni'ⁱⁱ uwītigāmāgāṅṅan.

---

¹ The Sun.

he spoke to the people, saying: "Such is the length of time that the world shall last. O ye people! I too shall soon depart hence. Off over this way from whence comes the morning shall I (go to) harken to the people. And in future time, while the babe is yet bound to the cradle-board, is when I shall be the first to be called upon by them that wish to perform the mystic rite. And by them whose child has died shall I be called upon. This is all that I have to say to you, O ye people! I am the Red-looking-One, according to the name that I have been given. It is now for you to go back home. This, no doubt, shall suffice the people as long as the world shall last. From no other place shall magic medicine ever be derived."

Thereupon back home went the people.

And in the course of time he too reached old age. Accordingly, when he died, he went to his grandfather. And when he got to where his grandfather was, he was addressed by him saying: "It is from this place, my grandson, that we shall harken to the sound of the people as they perform the mystic rite."

#### 66. SUN AND MOON.

Now, some people were abiding (there). And so in the morning away went the man;<sup>1</sup> when night was drawing on, he came back home; he fetched home some goods and some food that had been given him by the people, likewise some tobacco. And when he was come, then away went his wife,<sup>2</sup> whereupon all night long she was gone; then on the morrow back she came with a human being hanging from her belt. "In truth, you do harm to the people by the way you treat them every time that you come home with one."

"I am really not serious about it, for with no definite purpose do I seize them, I think. Again I will let them go, I think. Therefore I will not seize them again," she said to her husband.

---

<sup>2</sup> The Moon.

Ānic, mī cigwā mīnawā kā·a·nimādcāt 'a'a' inini weyābāninig;  
 mīsa' mīnawā wānāgucininig taḡwicin; mīgāyābi paḡamiwanāt 'i'i'  
 aṇo'kātcigan. Mīsa' ānāt inī' wīwān: "Āmbāsinō, aiyāngwāmisin!  
 kāgo!" udinān inī' wīwān. "Kāgā'tsa kidiniga·ā'g," udinān.  
 5 "Āmbāsinō, 'i'i' ānātisiyān inātisin," udinān inī' wīwān.

Mīdāc kāgā't cigwā wīmādcānit aṇitibu'kaḡdlnik inī' wīwān.  
 Cigwā mīnawā sāgatciwāt 'a'a' i'kwā, wāwābāmān sāga·a·mīnit  
 i'kwāwān; ubiḡanawābāmigōn nījōni'k tci'tciḡiḡwān; ā'pidci owāsa  
 opada'kitōni inī' u'kādini kīciginīt; kanawābāmigut kāgā'tsa  
 10 aṇicki·i·gōn. Āniji·ō·dā'pināt, ājipaḡidlnāt mīnawā; ājitānginaṇk  
 'i'i' uḡi'tcipisun. Ānic mīgu' cīngantam kanawābāmigut inī'  
 aṇicinābān, mīdāc mīnawā āji·ō·dā'nināt. "Mīgu' mīnawā nimpā-  
 gidlnā," inwāsut. Mīnawā ājitānginaṇḡ 'i'i' uḡi'tcipisun. Mīsa'  
 pīnic nībiwa udōtawā' 'i'i' aṇicinābā. Cigwā taḡwicin iwiti āndā-  
 15 wāt, mīsa' pīnābiwān inī' unābāmaṇ. "Wānāniwinān idāc wīn  
 kā·i·ndit? Kāgā'tsa kāwīn kīni'tānōndā'zi kāgō ānāḡōyaṇ."

Inābit 'a'a' i'kwā, uḡicāngwasuna' 'i'i' aṇicinābā'.

Mīsa' a'panā ācictciḡāt, mādcāwān unābāmaṇ kigicāp; unā-  
 gucininig taḡwicinōn. Kāgā't nībiwa aṇo'kātcigan ubītōni, kayā  
 20 wīsiniwin.

Mīsa' mīnawā mādcāt 'a'a' i'kwā. Ānic mīgu taḡsing tāngwici-  
 ngin pīnāt 'i'i' aṇicinābā. Ānic udinān: "Kāgā'tsa kimājitōtawāḡ  
 kayā kīn. Niwi'paṇi·ā'g inwā·a·soyaṇ," udinān inī' wīwān.

Mīnawā aṇimādcā wā'a' inini. Ningutingiku paḡimusāt kā-  
 25 ḡā'tsa ugagwātaḡānimān inī' i'kwāwān. Mīdāc ānāntaṇk: "Ām-  
 bāsinō, ningawīdcīwā," ināndaṇ 'a'a' inini. Unābāmini ubimini-  
 cimāni, mīdāc kā·i·gut: "Kāgā'tsa ningagwātaḡāndaṇ," udiḡōn

Well, it was so that the man set forth on the next day; and again, when it was evening, he came home; just as before, he came home bringing some goods. Whereupon he said to his wife: "Please have a care! don't do so!" he said to his wife. "In truth, you do them harm," he said to her. "Behold, as I behave, so do you," he said to his wife.

And now, of a truth, it was growing dark when his wife was about to start. When again she was come out on the top of a hill, she fixed her look upon a woman that came forth (from her dwelling), she was watched by her who was scratching her head with both hands; exceedingly far apart were her legs as she stood making water; when watched by her (thus), truly was she angered by her. Then she went and seized her, (but) she let her go again; then she touched her belt. Now, of course she was angered to be watched by that person, whereupon she again seized her. "Indeed, again (shall) I let her go," was what she pretended. Again she touched her belt. And that was what she kept on doing to the people. In time she came back to the place where she lived, whereupon at her gazed her husband. "What has that fool been doing? Of a truth, are you in the habit of not heeding what you are told."

As the woman looked, (she saw) the people she had hanging to her belt.

And this was what he always did, away would go her husband in the morning; when it was evening, back home would he come. In truth, much goods he fetched, and food.

Whereupon again departed the woman. Now, every time that she returned, she came fetching some people. So he said to her: "Truly, but you do mistreat them. 'I intend to give them sustenance', is what you pretend," he said to his wife.

Again upon his way went the man. And once, while walking along, truly did he feel pity for a woman (that he saw in trouble). And this he thought: "Behold, I will join her," thought the man. From her husband was she fleeing, and this by her he was told: "Verily, I am in awful trouble," he was told by the woman. While

ini' i'kwāwān. 'A'a' kisis pimusāt, mīdāc kā'i:nāt: "Awawa, kaniwītcīwin," ugī'i:nān. Mīsa' gāgā't cigwa kī·ā·niwīdcīwāt ini' i'kwāwān. Tāgwicink āndāwāt, "Kāwīnigu pō' tc kitāwanu' kīsī," udigōn. Ānīc mīsa gāgā't cigwa kitāgwicinowāt i'i:mā āndāwāt.  
5 Namāḍapiwān u'tāngwāyān.

Cigwa ānitibi'kādīnik ki'tcipisōwān a'pān mādcānit; mīsa' kabātibi'k undāndinit.

"Naskā kā'i:cinawāt tāgwicing!" udigōn ini' unābāman. "Naskā mī cigwa tcitāgwicing. Āmbādāc, āyāngwāmisin!" udinān.

10 Cigwa gāgā't tāgwicinōn ānicinābā' cāngwasunit.

"Naskā, kiwābāmāna ānātisit?"

Cigwa mādcāwān cigwa gāgā't uwicāmigōn u'tāngwāyān. Āmbātaḡanā! mānisātā!" udigōn ini' u'tāngwāyān. Ānīc mīsa' cigwa kī'kici'tāwāt cigwa mīnawā uwicāmigōn: "Āmbātaḡanā!  
15 papātaci'kātā! O·o·mā gwaya'k gagwānisāgiminwāndāgwāt, mīnī-ni'ku āndāci·o·tāminoyān," udigōn.

Mīdāc kāgā't cigwa kuniginīn wāwābisun agōtānig. "Auwi-  
sānā! o·o·mā kāḍācōtāminoyānk tciwāwābisoyānk." Mīsa' kāgā't,  
"Auwisānā, kīn ni'tām!" udigōn. Mīsa' ānāt: "Kāwīn, nīn  
20 ni'tāmīna imā wāwābisoyān? Kīnigu ni'tām wāwābisun." Mīdāc  
āgut a'pī kā·ā·nagōsunit i'i:mā wāwābisuning: "Pā'kāgu wābābi-  
ginicin." Pānāgu kānōtāgwāyābīgīsānik 'i'i' pīwābi'kōns. Mī-  
nāngwāna o·o·witi nīngābī·a·nung kīckānig 'i'i' a'ki ā'pisunit;  
a'pānā'ku ājipeckwābāmāt. O·o·dac ogī'i:gōn: "Āmbāsinō, kāgu!  
25 nīngā·i·ci wābīsīsī. 'Au, kīnī'tām," udigōn.

the Sun went walking along, this is what he said to her: "Very well, I will go along with you," he said to her. Whereupon truly he then went along with the woman. When they got home, "It is not necessary for you to work," she was told. So accordingly, when they were now truly come at the place of their home, there was seated her companion.

When it was growing dark, (the old woman) girdled on her belt, and then was off on her way; whereupon throughout the whole night was she gone.

"Just you watch and see how she behaves when she comes back!" (the woman) was told by her husband. "In truth, it is now time for her to return. Now, come, and be on the watch!" he said to her.

In a while she truly came back home with some people hanging from her belt.

"Look! do you see what her nature is?"

When (the man) departed, (the maiden) was invited by her friend saying: "Please, come hither! let us go gather fire-wood!" she was told by her friend. So accordingly, when they were done with their work, then again was the woman asked: "Please, come hither! let us go wander about in play! Straight off in this direction is an exceedingly pleasant place, it is there that I usually amuse myself in play," she was told.

And now truly it was soon observed that a swing was hanging (there). "Oh, now! here is where we shall have a delightful time swinging ourselves." Thereupon truly, "Oh, now, you first!" she was told. Whereupon (the young woman) said to her: "No, am I the first to swing? You swing first instead." And then she was told, when the (old woman) got up into the swing: "Now, gently push me off." Then away could be heard the buzz of the wire. In truth, over toward the west, where the earth ends, was where she went in the swing; and every time (she went, the maiden) saw her go out of sight. And this (the maiden) was told: "Please stop! I don't wish to meet with an accident. Therefore it is now your turn," (the maiden) was told.



- Mīḍač kǎgǎ't āciwāṇaḡōsit 'a'a' u i'kwǎ. Mīsa' cigwa mǎdcī-yābe'kāsā 'a'a' u. "Kāwīn ngutci tǎnōgickāsī," ināṇḍam. Cayī-gwa owābābiginigōn, mīsa' kī'tci ānigu'k owābābiginigōn. A'pā-nāgu wīnī'tam 'a'a' u i'kwǎ, "Pō!" ini'tam o'ō' bimibisut 'a'a' u
- 5 i'kwǎ. Āškāmigu aḡāwā tāba'ō'su; ājipāngicing a'pānāku a'kǎṇān kǎ'i'cinawābickāṇk; mīsa' asinīng wimbābi'kāṇk; kǎwīndāc ingutci utākacki'tōsīn tcimīndcimīt, uwīngā cōskusiwāṇ ini' u asinīn. Mīsa' cigwa ā'kitut: "Mītug tcinibōwānān." Mīsa cigwa aiyāmbawāt. "Mīḍač kǎ'ku nimbawātānābāṇin utcistcini'kǎn nicwāswi.
- 10 Kāwīn mīsaṇ nimbisokǎṇāmāsī' a'a' u asīn nintinābāṇḍānabāṇ a'ku'." Mīsa' gǎgǎ't kī'a'yāt ini' u udcistcini'kǎn; cigwasa kǎgǎ't gī'a'yāt ini' u udcistcini'kǎn, mīsa' cigwa mǎdcīyāntawāt, a'kwāṇḍawāt. Kumāgu a'pī ningū'twāwān owā'kwāsītōṇān; ānīc pǎ'kǎṇṭṇīk mīnawā ini' u udcistcini'kǎn, abā'pic niswāwān tcāgisītōt. Mī cigwa
- 15 ānawī pācwābāṇḍāṇk, mīḍač ā'ta ningutwāwān kāyābi ayāt. Mīsa' mīndcimigu pācwābāṇḍāṇk kǎgǎ't sāgisi. "Mīwāwīn tcinōṇḍāwā'kwāsītōyān," kī'i'nāṇḍam. Mīḍač kǎgǎ't mīgu i' skwātē pǎgītōt kǎ'i'jitābīt, mīsa' kīkacki' u't. Mīḍač cigwa anitāḡwicin āṇḍawāt. Kǎgǎ'tsa uki'tciganawābāmīgōn ini' u u'tāngwāyāṇ. Mīsa' kī'pwā-
- 20 wīṇānigut.

Mīsa' ṭāḡwicinōn unābāmaṇ. Kǎgǎ'tsa mīnwāntāmōn wābāmīgut ini' u unābāmaṇ.

- Ānīc, mīsa' mīnawā mǎdcāwāṇ u'tāngwāyāṇ. Cigwa udigōn ini' u unābāmaṇ: "Āmbāsānō, kayā kīn wī'kwatci'tōn tciwīnisāt!
- 25 Nāmāugu' kīcpin nisāt! Kǎgǎ't ānawī nicīngānīmā 'i'i' u kītōtawāt 'i'i' u ānicinābā'."

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<sup>1</sup> The buzz of the wire.

Thereupon truly up into the swing went the (young) woman. And then presently the swing began to go. "Nowhere is it (probably) going to stop," she thought. In a while she was being swung, and then with great might was she being swung by the other. And continuously then did the woman in turn hear the sound of "Pōa!"<sup>1</sup> as she swung. And little by little was she gradually weakening her hold on the swing; then down she fell among the bones which with her feet she knocked, clanking; it was into a rock that was hollow; and in no place was she able to get a hold, for every part of the rock was slippery. Thereupon then she said: "Perhaps now I shall die." And then she began to call upon her power. "Once in the past, after eight days of fasting, I dreamed of an (ulna) awl.<sup>2</sup> I cannot fail to pierce a rock, was what I once dreamed." Whereupon, of a truth, she fell into possession of some (ulna) awls; when in truth she got the (ulna) awls, then it was that she began to climb, up she went climbing. After a time she rendered one pair useless; so another set of the (ulna) awls (she tried), and in time she had three pairs used up. When presently with effort she was getting near to (the top of the rock), she then had but a single pair left. And as she was on the point of getting near to (the top), she became greatly afraid. "It is possible that I may wear them out before I get there," she thought. Thereupon, of a truth, when she cast the last stroke, she then grabbed for the top, and with that she got out. And then she went till she was come at home. Verily, with much amazement was she observed by her friend. And so she was not killed by her.

And then back home came her husband. Truly pleased was her husband when she was seen by him.

Well, so then again did her friend depart. Presently she was told by her husband: "Come, do you also try to kill her! Oh, if only you might slay her! Now, of a truth, do I dislike her for what she does to the people."

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<sup>2</sup> Made usually from the ulna of a moose, caribou, or deer.

O·o·dəc ugī·i·nān: “Kəṇəḇətc māwīn kəgō kitā·i·c,” ugī·i·nān.

“Kāwīn kəṇəgā kəgō nintā·i·nāndə<sup>a</sup>zī,” ugī·i·nān ini<sup>u</sup> wīwān.

Ānīc mīsa<sup>u</sup> cigwa təgwicinōn mīnawā ini<sup>u</sup> u<sup>u</sup> təngwāyān. Ānīc mīsa<sup>u</sup> undcita ācinawāt ini<sup>u</sup> u<sup>u</sup> təngwāyān.

- 5 Mīsa<sup>u</sup> kā·i·gut mādcanīt unābāman, mīsa<sup>u</sup> cigwa wī<sup>u</sup> kwutci<sup>u</sup> tōd wīn nī<sup>u</sup> təm wīnisāt u<sup>u</sup> təngwāyān. Mīsa<sup>u</sup> uwīcāmān: “Āmbāsinō, papātaci<sup>u</sup> kātā!” udinān. Mīsa<sup>u</sup> kəgā<sup>u</sup> t, “Təga, mī·o·mā a<sup>u</sup> kawā ayān,” ugī·i·nān. Mīdəc gəgā<sup>u</sup> t kī·ə·nimādcāt. Mīdəc kā·i·<sup>u</sup> kitut, kīṇānāntumāt ‘i<sup>u</sup> ma·i·ngana<sup>u</sup>. Mīsa<sup>u</sup> kīnisigut ‘a<sup>u</sup> a<sup>u</sup> i<sup>u</sup> kwā.
- 10 Mīdəc ācikiwāt, kəgā<sup>u</sup> tsa sḡgisi. “Ningutinō māwīn ninga·i·k,” kī·i·nāndam ini<sup>u</sup> wītigāmāgānān.

Cigwa wānāgucininik təgwicinūn. Cigwa uḡanōnigōn. “Āninti-dəc wīn ājāt?” udigōn.

- “Ā<sup>u</sup>, kāwīn pitcīnəḡ tātəgwici<sup>a</sup>zī, mīsa<sup>u</sup> kīnisəḡ,” udinān. Kəgā<sup>u</sup> t
- 15 ā<sup>u</sup> pidci sīntcī ‘i<sup>u</sup> ningutinō tcī·i·gut. Cigwasa oḡanōnigōn: “Kəgā-<sup>u</sup> tsa kīwawī·ə·ji·ā<sup>u</sup>,” udigōn. “Āmbāsinō, aiyāngwāmisin kā·i·cic-<sup>u</sup> tcigāyān kayā kīn, kīḡapami·ā·ḡ ṇicinābāḡ. Kəḡu dəc wīn ‘i<sup>u</sup> kā·i·cictcigāt icictcigā<sup>u</sup> kān!” udinān ini<sup>u</sup> wīwān. Mīdəc kəgā<sup>u</sup> t, “Āmbāsinō, mādcan! Pima·ə·tow<sup>u</sup> ‘i<sup>u</sup> umī<sup>u</sup> kəṇa, mīḡu i<sup>u</sup> pāmā
- 20 wābāḡ tcitəgwicinān.”

- Mīdəc kəgā<sup>u</sup> t cigwa kī·ə·nimādcāt. Cigwa sḡḡatciwāt panāḡu ṇicinābā<sup>u</sup>. Mīdəc kā·i·<sup>u</sup> kitut: “Kāwīn nīn nintā·i·cictcigāsī,” kī·i·<sup>u</sup> kito. Ningutingigu papimusāt uḡanawābāmigōn i<sup>u</sup> kwāwān. Kumā a<sup>u</sup> pī pi·ō·cigāpawiwān imā, ā<sup>u</sup> pidci wawāsa wīpata<sup>u</sup> kitōnī
- 25 u<sup>u</sup> kātini picīcigīnīt, uḡanawāpāmigōn. Kəgā<sup>u</sup> tsa cīḡāntam ‘i<sup>u</sup> kanawābāmigut. Āji·o·dā<sup>u</sup> pināt mīnawā ājipagidīnāt inwāsu. Mīnāḡwana wīn mācictcigāt. Mīsa<sup>u</sup> ājipapimusāt, mīsa<sup>u</sup> ā<sup>u</sup> təḡu

And this she said to him: "Perhaps you might then have something (unpleasant) to say to me," she said to him.

"Not a whit would I mind it," he said to his wife.

So then it was that home again came her friend. So, as before, did she behold her companion.

And this was what she had been told by her husband when he went away, that now she herself should try to kill her friend. Accordingly she invited her, saying: "Pray, let us wander about in play!" she said to her. Whereupon, of a truth, "I say, in this place do you wait for a while," she said to her. And then, in truth, she went away. And when she had spoken, she called to the wolves. Thereupon by them was the woman killed. And then back home she went, truly in fear she was. "Something (unpleasant) shall I surely be told," was the thought she had of her husband.

When it was evening, then back home he came. Then was (the woman) addressed by him saying: "And where has she gone?" she was told.

"Oh, she will not soon come back, for I have slain her," she said to him. Truly in sore distress was she, for fear that she would be told something (unpleasant). In a while she was told: "Verily, you did the proper thing to her," she was told. "Pray, have a care also, on your part, in what you are to do, you are to give sustenance to the people. And don't you do what she did!" he said to his wife. Thereupon truly, "Pray, do you depart! Follow her path, for not till to-morrow shall you return home."

Thereupon truly on her way she went. When she came out upon a high summit, a vast number of people (she saw). And this was what she said: "I would not do (the same as she)," she said. And once, while walking along, she was observed by a woman. Later on (she saw the woman) come nigh and stand, exceedingly far apart were her legs as she was making water, by her was she observed. Of a truth, she was displeased thus to be watched. Then, picking her up, she pretended that she would let her go again. Now, it was so that in this she did wrong. And then she went walk-

ānawi kātusininik 'i'f' udicitcigāwin. Midac cigwa ʔnitaḡwicin  
 āntāwāt inābit ugīta'kunān ini' ʔnicinābān. Misa' pindigāt  
 i'īmā āntāwāt. Cigwa owābāmigōn ini' unābāman. "Awā-  
 nāniwinān idac wīn kā'i'cictcigāt!" udigōn. "Mīnangwāḡu  
 5 mīnawā wa'a' kā'i'cictcigāt," udigōn. Ānic unicki'ā'n. "Kāwīn  
 kuca' ningīmāminunādā'zi 'i'f' ki'i'cictcigāyān. Kāwīn mīnawā  
 wī'kā 'i'f' nindā'i'cictcigāsī," udinān ini' unābāman.

"Āye' kāwīn kidicāntawānimisinōn 'i'f' tci'i'cictcigāyān, wāwā-  
 nisāḡu tcipami'ā'twā igi' ʔnicinābāḡ; mī'i' āci'ā'ntawāniminān,"  
 10 udigōn.

Ānic mīcigwa wī'ā'nimādcānit ini' unābāman; misa' a'pānā  
 kī'a'nimādcānit. Cigwa wānāḡucininig ḡḡwicinōn. Ānic pāḡamiwa-  
 nāwān ʔno'kātcigān, ʔnōtcisa' kāḡō wīsiniwīn upidōni. "Ānic,  
 misa' cigwa tcimādcāyān kīni'tam."

- 15 Misa' kāḡā't kīmādcāt. "Kāwīn bā'pic mīnawā nindā'i'ci-  
 tcigāsī," kī'i'nāndam. Misa' mīnawā sāḡatciwāt ʔnicinābā' owā-  
 bāmā'. Cigwa mīnawā pīsāḡa'ā'mōn i'kwāwān, misa' uḡanawā-  
 bāmigōn; ā'pidci wawāsa ubata'kitōni u'kātini cīcīginit kanawā-  
 bāmigut. Kāḡātsa ucingānimān kanawābāmigut. Misa' kāwīn  
 20 ubisi'kānimāsīn, pīsānigū anipimusā. ḡāḡā't māmāci'tōn bisi-  
 'kānimāsik. Ningutingiku pimusāt owābandān ʔno'kātcigān  
 a'tānig, mī'i' mānigut 'i'f' ʔnicinābā'; pīnicigū ki'tcipimiwānān  
 minī'k mā'kāḡk 'i'f' ʔno'kātcigān. Misa' kāḡā't ʔnitaḡwicing  
 mīḡu'i' wābāninig. Cigwa owābāmigōn unābāman, misa' āḡut:  
 25 "Mīḡwetc isa' wāwāni āntōtawāt wā igi' ʔnicinābāḡ! Misa i' āci'ā'ntawāniminān tci'i'cictcigāyān. Misa i' wāwāni tcipamiwi-  
 'tōyāḡk 'o'o'. Kāḡā't nīmīnwāndam 'i'f' ijictcigāyān." Misa'  
 tcigwa' i'kitōwān unābāman: "Kāḡātsa' ningi'tīm tci'i'jāyān."  
 Mō'kutāsuwān unābāman. Mī'tigunāḡān wā'kwāntāsing ʔni-

ing on, and that of a truth was the only (wrong) that she did. And when she got home, she looked, (and saw that) she had hold of a person. Thereupon went she into the place where they lived. Presently she was seen by her husband. "And what a fool you are to have done so!" she was told. "That is the same thing over again that the other did," she was told. Of course she angered him. "I really did not intend doing what I did, never again would I do it," she said to her husband.

"Yea, I do not desire that you do so, for with care are you to give sustenance to the people; that is what I desire of you," she was told.

So it was then that her husband was about to set forth on his way; and then gone was he on his journey. When it was evening, he returned home. Now, he fetched home some goods in his pack, all kinds of food he fetched back. "Well, it is now your turn to go."

Whereupon truly she went. "Not at all would I do so again," she thought. So, when again she came out upon a summit, some people she saw. Then again out came a woman (from a wigwam), and then by her she was observed; very far apart were the (woman's) legs while making water when by her she was observed. Of a truth, displeased was she that she should be gazed at by her. But then she paid no heed to her, and so quietly she continued on her way. In truth, she forsook her desire of wanting not to heed. So once, while walking along, she saw (a place where some) goods were, and it was what had been given her by the people; and the measure of goods that she found was enough to make a great pack. And then, of a truth, was she arriving home just as the morning came. When she was seen by her husband, this was what she was told: "How grateful I am for the kindly way that you have treated the people! Now, that is what I desire you to do. Therefore in peace shall we follow this career. Truly pleased am I with what you have done." And then presently spoke her husband, saying: "Truly unwilling am I to go forth." Upon a stick was her husband

mi'kwisini. Tcigwa' i'kitōwān: "Tāga, nindāns, pabā·i·cān  
o·ō·witi kābabā·i·jāyān." Āci·u·m̄pigwātāminit mi'tigunāgān,  
ānimōcān paskutciwān pāmi·u·ndcisāgipcipā'tōnit; mādwāpa-  
'pawīwān āgwatcīng mi·i·mā mi'tigunāgāning. "Kāgu' wīn  
5 tibābāmā'kān īgi'ū ānicinābāg!" udinān īni'ū udayānsān.

Mīsa gāgā't ājipimusāt 'a'a'ū ānimōc.

Māgwāgu ayābit, pāmāgu awiya onōndawān, "A!, a!, a!" in-  
wāwān. "Ānti, ānti, ānti nimindimō·i·mic!" Undcipīndikānikāni-  
nit. Kāgāgu'ku udābibinīgōn 'a'a'ū i'kwā, mīsa' udānunādcinici-  
10 mān unābāmān; udānumāmiguwābinān.

Kāwīn kānāgā nawāndcic tacicku'tāsowān īni'ū unābāmān.  
Wī'kāsa, "Tiwā, ācimādcisawīnītug!" Āci·ō·mbigwātāminit mīna-  
wā 'i'i'ū mi'tigunāgān, "Āmbāsinō, nindaiyānsitug, āmu'k! Gā-  
gātsa ki'tci·u·mbīgisi 'a'a'ū kābīnwāt," udinān.

15 Mīdāc kāgā't ānisāgiciba·i·tiwā' 'a'a'ū udaiyānsā'. Mīsa'  
mādwāba'pawīwā' i·i·mā āgwatcīng. Cigwa mādwāgīkitōwān:  
"Aiyāwī'k kidaiyiwāk, nīngī'kāmīgōk!" Mīsa' mādwā·i·nwānit:  
"Ya", ya", ya!" mādwā·i·nwāwān. Mīsa' kīmādwānisimint, mīsa'  
mādwāmimint, mādwāwīsininint 'i'i'ū udayā' 'a'a' kīsis. Mīsa'  
20 cigwa mīnawā mādwāba'pawīwā', mīsa' cigwa pīndigānit ugi-  
'tcumisātāni 'i'i'ū paskutci ānimōca. Āci·u·mbigwādānig 'i'i'ū mi-  
'tigunāgān a'pānā imā ācipīndigāba·i·tīnit. Mīsa' udinān īni'ū  
wīwān: "Kāgā't kīgaminu'tcigā kayā kīn kīcawānimātwā īgi'ū  
pimādisiwāt tcipāmi'ā·twā," udinān. "Kāgā'tsa mī·i·ū āci·a·nān-  
25 tawāniminān tcī·i·cictcigāyān," udinān īni'ū wīwān.

whittling. A wooden bowl at the place behind the fire was lying bottom up. Presently he spoke, saying: "Come, my daughter, go you forth upon this way where I have journeyed." When he pried the bowl up with a stick, a dog without hair came running out of the place; he could be heard when shaking himself outside of the wooden bowl. "Don't you look at the people!" he said to his little pet.

Thereupon truly away went the dog walking.

And while sitting (there), he suddenly heard some one. "A<sup>1</sup>, a<sup>1</sup>, a<sup>1</sup>!" was the sound the being uttered. "Where, where, where is my old woman!" From (outside) it reached its hand within. In fact, by it was the woman almost seized, whereupon she fled to her husband; she grabbed (and) shook him, but without avail.

Without paying any heed, right on with his whittling continued her husband. After some length of time, "Oh, what bother!" When again he lifted the wooden bowl, "Come, my little pets, eat him up! Verily, very noisy is the one that came barking," he said to them.

Thereupon, of a truth, out went running those pets of his. And then the sound of them could be heard as they shook (themselves) there outside. Presently the voice of one was heard saying: "Call off your dogs! I shall be bitten to death by them!" Thereupon the sound of them could be heard: "Ya", ya", ya"!" such was the sound they made. And then was heard the sound of them killing him, whereupon they could be heard eating him up, the pets of the Sun could be heard eating. And then presently they could again be heard shaking themselves, whereupon, when they entered, big were the bellies of the dogs without hair. When the wooden bowl was lifted, then straightway into it they rushed together. And then he said to his wife: "Truly, the right kind of thing are you also going to do for having blessed them that live by giving them sustenance," he said to her. "Verily, that is what I should like to have you do," he said to his wife.



Cigwa taḡwicinōn ini'u udayānsan, mīsa' minawā paḡamiwaṇānit  
ano'kātcigan, tibickō kayā wīn ājipaḡamiwaṇāt 'i'i'u, kayā wī-  
siniwin. Kāgā't minwāntam 'a'a'u inini udayānsan taḡwicininit.  
Mīsa' tibickō ācipīdāsunit ini'u udayānsan.

- 5 Cayḡwasa' animādcā 'a'a'u i'kwā. Sāḡatciwāt owābamā' āni-  
cinābā'; ga'kinasa' owābamān pimusāt. Gāḡātsa' minwāntam  
mīyā'ta ābiding mācictcigāt. "Kāwīn kanagā minawā wī'kā nin-  
dā'i'cictcigāsī," kī'i'nāntam. Mīdāc cigwa taḡwicin āntāwāt  
piba'kakābininigigu. Kīgāḡikitōwān mīdāc kā'i'gut: "Ānīc mīsa  
10 'i'i'u minotōtawātwā īḡi'u ānicinābāḡ īḡi'u maṡcinā'j," ugī'i'nān.  
"I'i'u tcibami'ā'ngwā īḡi'u ānicinābāḡ, mīsa 'i'i'u kāḡātsa ta'u'ni-  
cicin kayā kīn cawānimātwā," udigōn ini'u unābāman. "Mīsa i'u  
kā'i'ciwābak, mīsa i'u minotōtawātwā īḡi'u ānicinābāḡ. Ānīc mīsa  
i'u kā'i'ciwābak tci'a'ni'a'kiwank, wāwāni tcipaṡami'ā'ngwā īḡi'u  
15 ānicinābāḡ. Mīsa mini'k."

67. RED-STOCKING AND HIS FATHER'S SISTER'S SON  
(Kā'u'miskwāciganit kayā ini'u wī'tāwisān).

- Mīsaī Kā'u'miskwāciganit wī'tāwisān uwitigāmān, mī yā'ta  
nīciwāt. Mō'jāḡ nāntawāntcigāwāḡ; nībiwa wāwāckāciwān unisā-  
wān kayā utāwāḡan uni'tōnāwa. Mīdāc i'u ā'ta ājiwawānisiwāt  
kāwīn awīya tcibā'kwāsiwān, kayā kāḡāḡitinamwāt kāwīn udāsī-  
20 nāwa; ānīc kāḡāḡāḡicig ināntōwāḡ nāntawāntcigāwāt. Ninguting  
ānitibi'kaṡinīg, kīḡitu a'a'i'nini; kāwīn wīna a' Kāmiskwāciganit,  
ini'u wī'tāwisān udigōn: "Āmbāsa, kāḡu wī'kā wīḡigāsītā!" Utā-  
nōntci'ā'n ini'u uwī'tāwisān a'a'u Kā'u'miskwāciganit.

"Nī'tāwis, kāḡu i'kito'kān."

- 25 Wāyāḡaninig ājimādcāt a'a'i'nini. Ninguting papimusāt ā'pidci

In time home returned his little pet, whereat with other goods upon his back he came, in the same way as he had done when he himself came home with some upon his back, also with food. Truly pleased was the man (to see) his little pet come home. And so his little pet came home with the same things (that he had fetched).

In time upon her way went the woman. When she came out upon a summit, she saw some people; all of them she saw as she went walking along. Truly happy was she, that only once she had done wrong. "Not another time would I ever do so," she thought. And then in time she returned home as the day was beginning to break. In a talk that he gave, this was what she was told: "Now, therefore, are you treating the people kindly," he said to her. "To the end that we give sustenance to the people, that truly would be a good way for you to bless them," she was told by her husband. "That is the way it shall be, that you should treat the people kindly. Now, this is the way it shall be till the end of the world, bountifully shall you sustain the people. That is all."

#### 67. RED-STOCKING AND HIS FATHER'S SISTER'S SON.

And now Red-Stocking was living with his cousin (father's sister's son), and they were only two. At the time they hunted for game; many deer they slew, and fur-bearing animals they killed. And so the only thing they lacked was some one to cook food for them, and some one to get wood for them they did not have; for throughout the whole of every day they were away hunting for game. Once, when night was coming on, up spoke one of the men; it was not Red-Stocking himself, but it was by his cousin he was told: "Now, let us never be married!" In vain did Red-Stocking try to dissuade his cousin.

"My cousin, do not say that!"

On the morrow thence departed the man. By and by, while walking along, very dense was the forest of tall trees through which

cībāyāni āni·i·cāt; kwaya'k āni·i·cāt. I'kwāwān owābāmāt taci-  
 pinā'kwā·u·nit, kägä't mi'kawātsiwañ. Tcigwa ācipācwābāmāt  
 pī·i·nābiwañ ājibā'pī·i·gut. Äjiwābāmīgūt mīgu' kayā wīn ājibā-  
 'pī·ā·t. Ä'pidci payācwābāmāt icpiming icini'kāniwañ, mīgu' ānici-  
 5 'ōmbickānit. Kāpickunāgusinit, wāwāni kawicimwāpāgisō ānigu'k  
 ājimawit. Änic ā'pidci ināndām. "Ämbāgic widigāmāg!" inān-  
 dām. Ä'pidci tayāmawit intawā ācikiwāt. Tägwicink pīndigāt  
 āntāt. Äjikawicimut nibāt.

Ä'pidci wānāgucininig, tagwicin Kā·u·miskwācigānit. Ä'tawā!,  
 10 nibāwān wī'tāwisān. Kā'kīsā'kwāt ājikañōnāt: "Nī'tāwis,  
 āmbā, wīsinin!"

Pimayāwīwañ wī'tāwisān. Unisi'tawināwān kīkitcimawinit,  
 ā'pidci kagībwābimowañ. Wīsiniwāt kägä't kāwīn ugañōnigūsīn.  
 Intawā ājikawicimuwāt nibāwāt tibi'kañinig. Kigicāp mādwā-  
 15 wānickāwān wī'tāwisān, ā'pidci kigicāp; ugañōnigōn: "Nī'tāwis,  
 āmbā, wīsinin!"

Äji·u·nickāt Kā·u·miskwācigānit.

Tcibwā·i·ckwāwīsinit āca mī·i·'u kīmādcānit. Mīsā' mīnawā  
 iwiti āni·i·cāt a'a·i·nini, iwiti kiwābāmāt ini'·u i'kwāwān. Kägä't  
 20 tābābāndānk imā<sup>a</sup> kiwābāmāt ini'·u i'kwāwān āni·i·nābit, kāyābi  
 nāmāḍapiwañ. Äni·i·jināsi'kawāt; cigwa ācipācwābāmāt ā'pidci  
 ubā'pī·i·gōn kayā wīn ubā'pī·ā·n. Mīnawā i'pīmīng icini'kāniwañ,  
 āc·i·ōmbickānit; kāpickunāgusinit, mīḍac kägä't tci·ā·nigu'k  
 ājimawit. Ä'pidci kā'tāmawit ājikiwāt. Kā'tagwicink, āndāwāt  
 25 mō<sup>a</sup>cāg mawī.

he was going; straight on his way he kept. A woman he saw who was combing her hair in a place there, truly pretty she was. When he came into easy view of her, he was met with a look and a smile. When seen by her, he therefore smiled at her in return. When very close to her he was come, then up she raised an arm, where-upon she ascended into the air. After she had disappeared from view, forthwith down (upon the ground) he flung himself, weeping as hard as he could. For very (deep) was his feeling (for her). "Would that I might marry her!" he wished. When he had had a surfeit of crying, he accordingly went back home. On his arrival, he then entered into where he lived. Then he lay down to go to sleep.

When it was late in the evening, home came Red-Stocking. Poor thing! there asleep was his cousin. After he had cooked a meal, he then spoke to him saying: "My cousin, come, eat some food!"

Forth from bed then came his cousin. (Red-Stocking) knew that he had been weeping bitterly, (for he saw that) very small were his eyes by (reason of much) weeping. While they ate, he really got no word from him. Therefore then went they to bed, to sleep when night came on. In the morning he heard the sound of his cousin rising from bed, very early in the morning. He was addressed by him saying: "My cousin, come, eat some food!"

Then up from bed rose Red-Stocking.

Before (his cousin) had finished eating, even then did he depart. And so again to yonder place then went the man, to that place where he had seen the woman. Of a truth, when he came in sight of the place, he beheld the woman. As he went, he kept looking, and still there she sat. Then to where she was he went; when he drew nigh to her, a very (pleasant) smile he received from her, and he too smiled back at her. Again up she raised her arm, then into the air she ascended; after she had gone out of sight, then in truth very bitterly did he weep. After he was sated with crying, then back home he went. When he was come at where they lived, all the while did he weep.

Wānāgusig taḡwicin a'a'u Kā·u·miskwācigaṇit; unōntawān maḡ-  
wāmawinit wi'tāwisān. Ānipindigāt kickōwāwān. Pitcīnaḡ āji-  
maṇisāt; kā·i·ckwāmaṇisāt, ājikīsisā'kwāt. Cigwa ōkaṇōnān wi'tā-  
wisān: "Nī'tāwis, āmbā wīsinfn!"

5 Kāgā't ānumādcī'tāwān wīwisininit; kāwāsa uḡackitōsinini  
tcīwīsininit.

Intawā tābi'katinig ājikawicimōwāt, uḡaṇōnān: "Nī'tāwis,  
wāgunān māwīntamaṇ? Kaṇaḡbaṭc mō'cāḡ kīma'."

"Ātawā! nī'tāwis, i'kwā ginīn niwābamā'ku. Kāgā't mī'ka-  
10 wādisi."

Ājikigitut Kā·u·miskwācigaṇit: "Nī'tāwis, mī·i'·u kā·u·ndci·u·n-  
dci·i·nān, 'Kāgu' wi'kā wīdigāsītā!' kī·i·kitoyān. Ānīc, nī'tāwis, kī-  
wīwītīgāmāṇac a'a·i'·kwā wāyābamāwātān?"

"Ā'tawā, nī'tāwis, kāgā't nintāwītīgāmā kīcpin pācwānimāḡ.  
15 Naḡkā! Wāyābamaḡin āntōtāṇk; cigwa pācu' ānitaḡwicinōwāḡin,  
icpīming icīnī'kāni, mīgu i' āci·o·mbickāt. Īnā', kāwīn pō'tc  
intāsāsīgā·ā·sī."

Ājikigitut Kā·u·miskwācigaṇit: "Nī'tāwis, kāwīn saṇaḡisisī.  
Wābāṇk ka·i·ciwītciwin."

20 Tā'tiwā! kāgā't minwāntamōn wi'tāwisān. Kāwīn kaṇaḡā  
nibāsiwan; pitcīnaḡ igu wāwābininig, āca umāḡwākaṇōnigōn wi-  
'tāwisān: "Nī'tāwis, unickān wīsinin!"

Kāgā't āji·u·nickāt Kā·u·miskwācigaṇit.

Kāgā't minwāntamōn, mō'cāḡ naṇaḡamōwan wi'tāwisān: "Nī-  
25 'tāwis, kā·i·citinā mādcātā."

Wāwīp ucī'tā Kā·u·miskwācigaṇit; tcibwākicī'tād ḡaḡ, mī·i'·u  
āca kī·a·nimādcānit wi'tāwisān. Kayā wīn ājimādcāt; kī'tci wi'kā  
uḡatīmān.

In the evening home came Red-Stocking; he heard the sound of his cousin weeping. When in he went, then (his cousin) ceased crying. Presently then went he to get some fire-wood; after he had gathered the fire-wood, he then prepared a meal. In a while he spoke to his cousin, saying: "My cousin, come, eat some food!"

In truth, (his cousin) tried to eat; but it was no use, for he was not able to eat.

Therefore in the night, when they lay down to sleep, he spoke to him, saying: "My cousin, what are you crying about? Perhaps all the while do you cry."

"Alas! my cousin, it is about a woman I am always crying. Truly beautiful she is."

Then spoke Red-Stocking, saying: "My cousin, that was the reason why I spoke forbiddingly to you when I said to you, 'Never let us marry!' Now, my cousin, would you like to marry the woman whom you have been seeing?"

"Why, my cousin, I truly would marry her if (only) I could get near (enough) to her. Now, listen! Whenever I see her, (this) is what she does; as soon as I get nigh to her, up she raises her arm, and then into the air she ascends. Therefore I simply have no chance to get near to her."

Then spoke Red-Stocking, saying: "My cousin, she is not difficult (to get). To-morrow I will go with you."

Poor fellow! truly happy was his cousin. Not even did he sleep; and as soon as the faint dawn of morning came, then could be heard the voice of his cousin saying to him: "O my cousin! get up, eat some food!"

In truth, up from bed rose Red-Stocking.

Truly pleased was the other, all the while was his cousin singing. "My cousin, immediately let us be off!"

Quick was Red-Stocking getting ready; but before he was ready, even then was his cousin on the way. And he too then set out; he was a long while overtaking him.

"Misa', nī'tāwis! iwiti wābamaḡ a'i'kwā. Nī'tāwis! mī-i'ᵘ  
animādcātā!"

Kāgā't owābāmāwān i'kwāwān taḡipinā'kwā'u'nit. Nawatc  
acākiwāwāḡ.

- 5 "Nī'tāwis, a'kawā! Ningawī-i'nāp iwiti tibickōtcaya-i' nāmaḡda-  
bit." Ājimādcī'tāt Kā'u'miskwācigaṇit mīṣanibiwayānī'kāzut;  
āji-u'mbācit mīḡac iwiti ācāt i'kwāwān nāmaḡḡpinit. Tibickō-  
tcaya-i' tāḡwicink, kāgā't owābandān pīmina'kwānā's pīmāpīga-  
munik. Mīḡac i'ᵘ kāgā ājiba'kicāṇk. Nāyāp ācitāḡwicink wī'tā-  
10 wiṣān nāmaḡḡpinit uḡanōnān: "Nī'tāwis, mī-i'ᵘ icināsi'kaᵘ.  
Mīṣaḡu bā'pic tciwīḡigāmāt a'a'ᵘ i'kwā."

Kuniginīn, ānigu'k udōtcīmīgōn ini'ᵘ wī'tāwiṣān; kayā sāśā-  
'kwāwān, ā'pītciminwāntāmīnit. "Nī'tāwis, mī-i'ᵘ kānīcikiwāyān  
nīwīki'o'sā."

- 15 Kuniginīn, wī'tāwiṣān tci'ā'nigu'k mādcība'tōwān ijānit ini'ᵘ  
i'kwāwān. Cigwa ājibācwābāmāt ājipā'pī-i'ḡut; ā'pītcī pācu  
icini'kāniwān cigwa āni'ō'mbickāwān; kwā'tcigu pācu'āni'a'yānit  
ājipāṇgicinīnit. Mīḡac kāgā't minwāndāṇk aᵘ inini ājikaṇōnāt:  
"Āmbā, kiwātā!"

- 20 Ā'pīdcī minwāntāmōn ini'ᵘ i'kwāwān.

Mīsa' ājikiwāwāt; tāḡwicinōwāt a'kawā wīṣiniwāḡ. Kā-i'ck-  
wāwīṣiniwāt, cigwa ājimādcī'tānit māṇisānit; nībiwa māṇisāwān,  
ā'kōsinit apī'tcisininiwān ini'ᵘ mīṣān.

- 25 Ā'pīdcī wānāḡucininig ānitaḡwicin Kā'u'miskwācigaṇit. Kayā't  
unōndawā māḡwābā'pinit. "Mīsa cigwa nī'tāwis kiwīḡigāt," in-  
āndām. Ānīc wāwāckāciwān upimōmān; ānitaḡwicink upāḡitō-  
mān. Ājipīndigāt Kā'u'miskwācigaṇit, sāḡitcisāwān ini'ᵘ i'kwā-  
wān; wāwīp utācī'kawānini ini'ᵘ wāwāckāciwān. Mī ḡayā uma-  
'kizinini āji'āḡōtōnit pāsāmīnit. Kā-i'ckwāwīṣinit, "Nī'tāwis,

"It was, O my cousin! at yonder place where I saw the woman. O my cousin! therefore let us keep right on!"

Sure enough, they beheld a woman that was there combing her hair. A short way back upon their path they withdrew.

"My cousin, tarry (here) a while! I will go view the place above where she sits." Then did Red-Stocking set to work changing the form of himself into a downy feather; wafted by the wind, he then went to yonder place (above) where the woman was seated. When he was come directly overhead, of a truth, he beheld a slender cord that extended up into the air. Thereupon he barely cut it in two. When back he came to where his cousin was seated, he spoke to him, saying: "My cousin, therefore now go to where she is. Now is the time for you to take the woman to wife."

Behold, with fervor was he kissed by his cousin; and (his cousin) gave a whoop, he was so happy. "My cousin, therefore now do I return, for I wish to hunt for game."

Behold, then his cousin at full speed started off on a run when he went to where the woman was. Drawing nigh to where she was, he then was smiled upon by her; a very short way up she lifted her arm, when she then began rising into the air; but only a short way up she got, when down she fell. Thereupon truly happy was the man as he spoke to her, saying: "Come, let us go home!"

Very pleased was the woman.

Thereupon then home they went; after they had arrived, the first thing they did was to eat. When they had finished eating, then (the woman) set to work gathering fire-wood; much fire-wood she gathered, as tall as she was the height of the (pile of) fire-wood.

Late in the evening back came Red-Stocking. In truth, he heard the sound of their voices laughing. "Therefore now is my cousin married," he thought. Now, a deer he brought home upon his back; when he was come, he laid down his burden. When within had entered Red-Stocking, then out of doors rushed the woman; speedily she dressed the deer. Thereupon she also hung up his



ambäsa ayängwāmisin! kwaya'k wiwītigām a'i'kwä. Kāṇāḃatc kabamī'gunān."

Misa' a'i'ntāwāt. Kumāgu a'pī āpītcipipōninig, ānic, ā'i'ci-  
tcigāt kayā āci'u't cāngwāciwayānān udōgackipitāgānān kayā  
5 mīskwa'pwāgānān udōtō'pwāgānān. Ninguting a'a'u i'kwä  
kānimādcānit i'i'u udininima<sup>1</sup> awīya pītwāwācinōn, ājipipīndigānit.  
Mī nāsāb āci'u'nit ini'u Kā'u mīskwācigāninit. Kā'pīndigānit unācki-  
na'ā'wān; ānic cāngwāciwayānān wēgackipidāgāninit kayā mis-  
kwa'pwāgānān wetō'pwāgāninit. Mīdāc anāṇāṇk a'i'kwä:  
10 "Kāṇāḃatc pa'kānisi a'a'i'nini. Kā'i'ckwāsāgaswānit ugānōnigōn:  
"Kibināsi'kōn."

Mīdāc ānāntānk a'i'kwä: "Kāgā't ināngwāna pa'kānisi."  
Cigwa paṣigwiwān pī'ā'cawagāmāwan; ājisāgini'kānigut ājika-  
nōnigut: "Āmbā, āndāyāṅk icātā!"

15 Ānugi'tci'kāsu, mīgu awāṇdcic sāgitciwī'kubinigut. Ānugitā-  
'kwī i'i'mā āḃācing, mīgu i' ānicinīgubitōt. Kāwīn kānagā upisubī-  
tōsini. Mīnawā mī'tigōnsig ānō'ā'nimintcimā'kwī. Kāgā't nībiwa  
uba'kwa'kipitōnān ini'u mī'tigōnsān. Ningutingiku papīmiwinigut  
onōntān kāgō. "Tcwe!" ini'tām a'i'kwä; inābit pānāgu mis-  
20 kwāni, pānāgu nībiwa nībawiwa<sup>2</sup> ānicinābā<sup>3</sup> pō'kwāwigānāwa<sup>3</sup>.  
Ka'kina āntāgwananīn pa'ta'kibinā'o'wāg, kayā ini'u ma'kwayāni-  
cān paṣi'kwābisōwāg. Mīdāc i'i'mā āndācipō'tāgāwāt mīdāc imā<sup>3</sup>  
āni'i'ciwinint. Āniwā'k kibi'tāganāwa i'i'u bwā'tāgānit kanawā-  
ḃāmigut. "Ā<sup>3</sup> ē! mīsa' Kā'u mīskwācigānit! Cigwa pīdcigāsunit  
25 wīnimōn!"

<sup>1</sup> This sentence is given brokenly, as in the text.

<sup>2</sup> While clinging to it when the visitor was trying to carry her off.

<sup>3</sup> The name also of the abductor.

moccasins to dry. After he had eaten, "My cousin, have a care! in the right kind of way do you live with the woman. Perhaps by her we shall be given service."

And so they continued there. Some time afterwards, when it was getting well into the winter, why, as was his custom and his dress, Red-Stocking had the skin of a mink for a tobacco-pouch, and also a red (stone) pipe he had for a pipe.<sup>1</sup> Once on a time the woman, after her men had gone away, (heard) the sound of some one approaching, then (beheld a person) entering in. Now, he was clad in the same attire as Red-Stocking. After he had come within, he filled his pipe; now, the skin of a mink he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe. And thus thought the woman: "Perhaps a stranger the man may be." When he had finished smoking, she was addressed by him saying: "I have come to take you away."

Thus thought the woman: "Verily, without doubt he is a stranger." (Then she beheld the man) rise to his feet (and) come round the fire (over to where she was); when she was taken by the hand, she was then addressed by him saying: "Come, to where we live let us go!"

In vain she tried to refuse, but in spite of that she was pulled out of doors. In vain she tried clinging to the lodge-pole, but out of the ground she pulled it.<sup>2</sup> Not even that was a hindrance (to him). Next, as she went along, she tried in vain to cling to the shrubs. In truth, many of the shrubs she pulled up. And by and by, while she was borne along, she heard something. "Tcwe!"<sup>3</sup> was the sound the woman heard; as she looked, everything was red, and there stood a vast number of people hunchbacked. All had crow-feathers standing (upon their heads), and miserable bear-skins were bound about (their brows). And thither, where they were at work with mortar and pestle, was where she was taken. For a moment ceased they that were at work with mortar and pestle when by them she was observed. "Aha! yonder is Red-Stocking!"<sup>4</sup> Now, home is borne his sister-in-law!"

Ājikigitōnit ini'ᵘ pämiwīnigut: "Kiwābamāgina bwā'tāgawāt?  
 Miwagigu pāpō'kwawā'yag, miwagi'gu mini'k mā'kaṃagwā wi-  
 wiwāᵘ." Midac cigwa ānicimādcānit. Inābit kwaya'k ācānit owā-  
 bāndān ki'tcicāpuntawān. A'pī pāndigānit mōckināwaᵘ i'kwāwaᵘ.  
 5 Midac imāᵘ nāwaya'ī āji'a'sint a'ī'kwā. "Mī'o-māᵘ kayā kīn  
 kā'o'ntāpiyan."

Inābit, ā'pitci mōckināwaᵘ i'kwāwaᵘ. Ānic pācig ini'ᵘ wītcī-  
 'kwāwān ā'pidci ucāwānimigōn. Midac icināgusiwaᵘ i'kwāwaᵘ,  
 kāwīn kīgō wīnisisiwan, mīgu'ī'ᵘ ājimi'tackāntibānit. Ā'pidci  
 10 dāc a'a'ᵘ i'kwā kaḡānwāni'kwā. Ānitibi'kaḡdinig uḡigōn ini'ᵘ  
 cāwānimigut: "Kāḡā't saṃḡisi a'ī'nini kānāsi'kōk, mīgu i'ᵘ nōngum,  
 ānitibika'k tcimānōt ini'ᵘ kīnisisān!"

Kāḡā't ā'pidci kaḡwānisāḡāndam a'a'ᵘ i'kwā, midac i'ī'ᵘ ājiwi-  
 'kwātcī'tōd tcinibāsīḡ. Tcikaya'ī tciwābaninig ā'pidci paṃḡ nibā.  
 15 Kwāckusit ājināntōtcīnigāt uctigwāning, awāniban wīnisisān.  
 Kāḡā't kaḡwānisāḡāntam; intawā ājisāḡa'ḡnk, ki'tciwāsa icāt.  
 Ā'pidci ki'tciwāsa kā'taḡwicink āji'u'ki'kiwicink mawit. "Mīgu'ī'ᵘ  
 pīnic tcinibuyan intawā wīmawiyān."

Ninguting ājipapimusāt a'a'ᵘ Kīsis owābāmān i'kwāwān cingi-  
 20 cininit. "Āmbāsa, ninganāsi'kawā," ināntam, "asām ā'pidci  
 kaḡwātaḡi'tō." Kāḡā't ājināᵘcakit a'ᵘ Gīsis āji'u'ci'kābawit i'ī'mā  
 cingicininit ini'ᵘ i'kwāwān.

Māḡwāmawit a'ī'kwā awīya uḡi'kānimān nibawī'tāgut. Cigwa  
 uḡānōnigōn: "Taḡa kīckuwān!" uḡigōn awīya a'ī'kwā. Kāḡā't  
 25 āji'u'nickāt a'ī'kwā tā'taḡanābit ininiwān owābāmān.

Ājikigitut a'a'ᵘ Kīsis: "Ānīn āntiyan kīmawiyān?"

<sup>1</sup> A long bark lodge with a door at each end.

Then spoke he that was carrying her past: "Do you see them that are at work with mortar and pestle? They are the hunch-backs, and they all are (the men) whose wives I have taken away." And then on his way he continued. As she looked straight ahead whither he was bound, she beheld a large long-lodge.<sup>1</sup> When taken in, (she beheld) the place full of women. Accordingly there in the centre the woman was put. "Here shall you also have a place where to sit."

As she looked, ever so full of women was the place. Now, by one of her companions was she much liked. Now, this was the appearance of the women: no hair at all did they have, so therefore they were bald-headed. Now, extremely long was the hair of this woman. As the night was drawing on, she was told by her that was friendly to her: "Truly severe is the man who went to fetch you away, for in this same night he will remove your hair."

To be sure, much did the woman abhor the thought of it, and so she tried to keep from falling asleep. Along towards morning she fell asleep for a very little while. On waking up she then felt of her head, and gone was her hair. In truth, she was in a wretched state of mind; therefore then out of doors she went, a great distance away she went. When she was come an exceedingly long way off, she went down upon her knees weeping. "From now on till I am dead will I therefore continue crying."

By and by, when the Sun was passing along, he beheld a woman lying down. "Behold, I will go to where she is," he thought, "for she is in exceedingly sore distress." Verily, when down came the Sun, he stood nigh to where the woman lay.

While the woman was weeping, she was conscious of some one standing beside her. Presently (by some one) she was addressed. "Come, cease from your crying!" by some one the woman was told. In truth, when the woman, on rising from where she lay, cast an upward look, she beheld a man.

Then spoke the Sun, saying: "What ailed you that you should have been crying?"

"Aye<sup>1</sup>, wāntcimawiyānsa nīnisisān kīmāmigātāmaga'k!"

"Awānāc kā'tō'tawī'k?"

"Mī'a'ⁱ Ininiwinintibigāḡan, mī-i'ⁱ ācini'kāsut a'a'ⁱ mā'kand-wāt i'ⁱ i'kwāwa<sup>2</sup>."

5 "Taḡa, kīwātā! āntāyān icātā!"

"Kāwāsa," i'kitu a-i'kwā, "Intaḡatc owīnisisisiwān."

Ājikigitot a<sup>u</sup> Gīsis: "Kāwīn, ninga'u'ci'tōnan īni'ⁱ kīnisisān mī-i'ⁱ icimādcātā."

Kāḡā't ājimādcāwāt; kumāḡu a'pī tāḡwicinuwāt ānināntawā-  
10 bāntcigāwān kāḡō owābandānāwa mām-wāt c imā<sup>a</sup> ina-i'gu'kānig;  
kuniginīn, tāntāminicwāca. Mīdāc i<sup>u</sup> ājimayāwāntci'ā'nit; nībiwa  
kā'a'sānit ki'tcipiskitānāḡaning mī-i'mā<sup>a</sup> ājipāskibinānit. Nibi  
a'tāni. Mwāskinābīnik i'ⁱ tcibicki'tānāḡan, pimitā kayā āji-  
a'tōnit. Mīdāc i<sup>u</sup> ājikanōnigut: "A'a'ⁱ, mī-i'mā<sup>a</sup> icikōḡin."

15 Kāḡā't a'a<sup>a</sup> i'kwā mwāckamut wīnisisān ayāniwān.

"Ānīn āyā'kwābika'kibān īni'ⁱ kīnisisān?"

"Ā'pidcigu kagānwābēḡigatōbanīn," i'kito a<sup>u</sup> i'kwā.

"Mīnawā kōḡin."

Kāḡā't ācigōḡit a-i'kwā. Mwāckamut, mī nāsāb ācināḡwāti-  
20 nīgibān iyuctigwān. Kāḡā't minwāntām wa'a'ⁱ i'kwā. Ājikigitot  
a'a-i'kwā: "Mīsa' āmāntcigu kāwī-i'ciyān ninga-i'ciwābis."

Mīdāc a'a'ⁱ Kīsis ājikigitut: "Āmbāsa, kīwātā! Kāḡā't kāwīn  
picicig nintayāsi wāntciyān, i'kwā nintagāwā. Kāḡā't mādcici-  
wābisi, kāḡābāt c wība kīḡanisik. Nīn kāwīn wī'kā piśān nintayāsi,  
25 mīḡwā'pānā pimūsāyān. Kayā wīn a'a'ⁱ nimidimo-i'mic kāwīn  
wī'ka piśān ayāsi, kayā wīn mō'aḡ pīmūsā. Kīḡi'kānimina  
ayāwīyān?"

<sup>1</sup> Implying that the vessel was big.

<sup>2</sup> A way of saying that her hair was long, as it used to be.

"Oh, the reason why I cried was that my hair was taken away (from me)!"

"By whom were you treated thus?"

"It was by that Man-with-a-Skull-for-a-Head, for such is the name of him who carries off the women."

"Pray, let us go back! to where I dwell let us go!"

"(It is) impossible (for me)," said the woman, "for I am ashamed to be without my hair."

Then spoke the Sun, saying: "Nay, I will restore your hair for you, therefore let us depart from hence."

In truth, they then set out; when some distance on their way they were come, while he was on the lookout, they saw something in the depth of a forest of balsams; lo, (it was) balsam-drops. Thereupon he proceeded to gather them up; after gathering a heap of them into a large bark vessel, then there he broke them up. Some water was there. When the big bark vessel was full, then some grease he also put in. Thereupon she was addressed: "Now, then, into that do you dive."<sup>1</sup>

Verily, when the woman came to the surface, she had her hair.

"What used to be the length of your hair?"

"Very long was my hair at the time," said the woman.

"Again dive in."

Truly then in dived the woman. When she came up to the surface, the same as it used to be was the look of her head.<sup>2</sup> Truly pleased was the woman. Then spoke the woman, saying: "Therefore whatsoever you may say to me, the same will I do."

Accordingly then the Sun spoke, saying: "Come, let us go back! Verily not alone am I at the place from whence I came, for a wife do I have. Truly wicked is she, perhaps in a little while you will be slain by her.<sup>3</sup> I myself am never at rest, for I am ever travelling. And that old woman of mine is also never at rest, for she too is always travelling. Do you know who I am?"

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<sup>1</sup> Unless you have power to overcome hers.

Ājikigitut a<sup>a</sup>·u i'kwā: "Kāwīn kigikānimisinōn."

"Nin Kisis, kayā a<sup>a</sup>·u nimindimō·i·mic Kisis Tibi'katinig, mī·a·wā kāwābāmint tibi'katinig. Mī·i·u ānicimādcātā!"

Kägä't ājimādcāwāt, mīgu imā<sup>a</sup> wāntci·u·mbickāwāt. Tāgwi-  
5 cinuwāt āntānit owābandān āni·i·cipīndigānit; owābāmāwān i'kwā-  
wān nāmādapinit. "Misa' wa<sup>a</sup>·u nimindimō·i·mic," udigōn.

Kägä't cigwa ānitibi'katinig, ucī'tāwān ini<sup>u</sup> i'kwāwān wipimu-  
sānit. Ājimādcāt a<sup>a</sup>·i·'kwā, umī'kana upīma·ā·dōn. Ninguting  
papīma·a·tōd i<sup>i</sup>·u umī'kana mīwīni i<sup>u</sup> skigāmisigāwāt igi<sup>u</sup> i'kwā-  
10 wāg ō·o·mā<sup>a</sup> a'kīng ābī'tamānk, ā'pidci udcānamisi pācig a·i·  
'kwā; ā'pidci wīcīcīgi māgwā sīgābōwānāt i<sup>i</sup>·u a'ki'kwa. Mīdāc  
i<sup>u</sup> ācisāga·ā·nk. Ānic nātōbāgān pā'kic uda'kunān i<sup>i</sup>·u cīcīgīt.  
Ānigu'k ugaṇawābāmān ini<sup>u</sup> Gīsisōn, Tibi'kigīsōn.

Mīdāc i<sup>i</sup>·u ā'pidci unickī·i·gōn kaṇawābāmīgūt pā'kic i<sup>i</sup>·u  
15 cīcīgīnit, mī·i·wā ā'pidci wāndcinawā·i·gūt; kāgwānisagāntānk.  
Intawā āci·ō·tā' pināt ini<sup>u</sup> i'kwāwān; mīsa' ubimiwānāning ayānit  
kiginātōbāgān. Mīdāc i<sup>i</sup>·u ānicimādcāt. Cigwa taḡwicin āndāt.  
Ānipīndigāt a·i·nini kaya a·i·'kwā inābiwāg pipīndigānit. Ambā,  
kā·i·cinamawāt upimiwānānīng ānicinābān agwa'pisōwān!

20 Ā'pidci unickī·i·gōn a·i·nini. Kā'pīndigānit ugaṇōnān: "Kägä't  
kitinigā·ā·g ānicinābāg. Kāwīn kiminu'tcigāsī nisāt ānicinābā.  
Intawā mīgu i<sup>u</sup> a'pānā tcibimiwināt ānicinābā nōngum pānāt.  
Kāwīn wī'kā kawābināsī!"

<sup>1</sup> At the end of winter, when the sap begins to run.

<sup>2</sup> The word for "sun" is also used for "moon;" but, to avoid ambiguity, there is a descriptive term expressing "night," which is used with the word to denote "moon." When, however, the sun and moon are taken together or with other

Then spoke the woman, saying: "I do not know you."

"I (am the) Sun, and that old woman of mine is the Sun-by-Night, for she is the one seen at night. Therefore let us go forth on our way!"

Truly then they departed hence, from that very place where they ascended into the air. When they were come at where he lived, she saw where he went on in; she saw a woman seated (there). "That is my old woman," she was told.

Verily, it was then beginning to grow dark; ready was the woman making to set out upon her journey. When forth the woman went, along a road she followed. Once, while going along the road at a time when the women were making sugar<sup>1</sup> here on the earth where we are, very busy at work was a certain woman; she felt desire to make water while pouring syrup from one kettle into another. Accordingly then out of doors she went. Now, a sap-pail had she in her hand, while at the same time she was making water. Steadily she gazed up at the Sun, the Sun-by-Night.<sup>2</sup>

Thereupon was (the Sun-by-Night) much angered to be gazed at (by the woman) while at the same time she was making water, therefore on that account she was angered; she loathed the thought of it. Therefore then she picked the woman up; and so, putting her into her pack together with her sap-pail, she thereupon set forth upon her way. In a while she arrived at home. As she came entering in, the man and woman looked, (and saw) her as she came in. Behold, what were they to see in her pack but a person bound with cords!

Very much angered was the man. When she was come within, he spoke to her, saying: "In truth, you inflict harm upon the people. You are not doing right by putting people to death. Therefore from now on shall you always carry the person whom you now have fetched. Never let her go!"

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heavenly bodies, then the plural of the common term is used. "Suns" is about the nearest English equivalent.



Misa' wini'tam äjimādcāt a'a'i'nini. Kānimādcāt a'i'nini, cigwa ugañōnigōn ini'u utāngwāyan: "Ambāsa, nañtō'kumācicin!"

Kägä't mādcī'tā a-i'kwā. Pīcīnaḡiku payā'kāni'kwānāt ugi-wābāmān ugi'katānāngwān. "Pāckam," udiḡōn.

- 5 Kā'u'tā'pināt, skutānk udasān kimōtc; ā'pidci nībiwa unisān udi'kumini. Misa äjickwā'tāwāt cigwa taḡwicinōn unābāmiwān; mīgu mīnawā mādcānit ini'u i'kwāwān. Kānimādcānit ōgañōnān: "Mīgu a'pañā tciwīnisi'k. Ayāngwāmisin! kagu' kawīnisikusi nōngum taḡwicing. Mīḡac kägä't saḡagatinig kā'i-nā'pinānik.
- 10 'Taḡa, cōcōckwātciwātā!' kīga-i'k pāmā kī'a'nimādcāyān."

Kägä't mādcāwan ini'u uḡinīnīmiwān. Kānimādcānit, cigwa ogañōnigōn utāngwaiyan: "Nintāngwā, ambāsa, uḡaminutā! cōcōckwātciwātā!"

- Kägä't mādcāwag; owābandānāwa kātaci'tāwāt. "Mī'o-mā",
- 15 nintāngwā, taçi'tātā! 'Āu, kīni'tam cōckwātciwān!"

Āñic mī-i'u kīckānig i'i'u a'ki paḡamaḡmūnig i'i'wā cōcō'kwātcī-wā'kana.

"Āu, kīni'tam."

- Kägä't kāwunābit a-i'kwā, tci'ā'nigu'k ukāntciwābinigōn.
- 20 Äjikigitut a-i'kwā: "Intāckā'ku naḡmā'kwān mī-i'u pāwāta-māmbān māḡwā kī'a'binōtcīwiyañ."

Mī-i-witi kīckāḡ i'i'u a'ki tciwiki'tciwisāt a'a'u utābān.

- "Āñic, mī-i'u niḡag," ināñḡam a-i'kwā. Inābit, kībītāsāmusā-wān pīta'kunānit ini'u uḡābānā'kwān. Kägä't māma'kāḡāntam.
- 25 "Kāwāsa naḡngwāna nīñḡānisāsī," uḡinānīmigōn.

<sup>1</sup> "They saw the place" means "they came to the place." It is a common idiom.

Thereupon now it was the man's turn to go. When the man was gone, then (the woman) was addressed by her friend saying: "Come, look for lice (upon my head)!"

Of a truth, to her task set the woman. As soon as she laid her fingers upon her hair, she saw a lizard. "Crack it with your teeth," she was told.

Taking it up, into the fire she put it without being seen; ever so many of (that other woman's) lice she killed. And when they had finished, presently at home arrived their husband; whereupon again departed the woman. After she had gone away, he spoke to (the younger woman), saying: "Now, all the while will she desire to kill you. Be on your guard! do not let yourself be slain by her when this time she comes home. It is true that something severe will be done to you by her. 'Pray, let us go tobogganing!' you will be told after I am gone."

In truth, hence departed that man of theirs. After he was gone, then by her companion was she addressed, saying: "My friend, come, let us play! let us go tobogganing!"

To be sure, away they went; they saw<sup>1</sup> the place where they were to play. "In this place, my friend, let us play! Now, do you first coast down!"

For it was down the end of the world where that coasting-path led.

"Come on, you (go) first!"

In truth, after the woman took her seat, with great might was she shoved by the other. Then spoke the woman, saying: "It was of sturgeon-glue that I was wont to dream while I was a child."

It was at yonder place where the world ends that her sled was to come to a stop.

"Now, therefore, am I killing her," fancied the (old) woman. When she looked, (she saw) the other walking hitherward, with her toboggan in her hand. To be sure, she marvelled. "It is really impossible for me to kill her," was the thought entertained of (the younger woman) by the other.

Uganōnān: "Nintāngwā, kīnī'tam cōckwātcīwān."

"Misa', kāwīn!" udigōn, "intawā mī·i'·u icikīwātā."

Kägā't ājikīwāwāt; kā'tagwicinuwāt āntāwāt, cigwa tagwicinōn  
ini'·u unābāmiwā. Kā'tagwicininit, cigwa mīnawā uci'tāwān  
5 ini'kwāwān mādcānit. Kānimādcānit oganōnigon unāpāman:  
"Tā·ō·c kiptmādis. Mīdāc i'i'·u wābānk tciwāwābisuyāg, mīdāc  
kägā't sānagā'k."

Cigwa wābānini tagwicinōn ini'·u i'kwāwān. Mīnawā mādcāwān  
unābāman. Kānimādcānit cigwa mīnawā uganōnigōn ini'·u i'kwāwān:  
10 "Āmbāsa, awiwāwābisutā tci·u·tāminoyank!"

Kägā't ājimādcāwāt. Cigwa ānitagwicinōg wāwābisōning.  
" 'Ā, kīnī'tam tciwāwābisoyān!"

Ānīc ānawi ubwāmīgōn. "Misa untcita kīnī'tam," udigōn.  
Intawā ācōnābit imā<sup>a</sup> wāwābisūning; cigwa tci·ā·nigu'k uda-  
15 'paḡinīgōn. Mīnawā pādāpi'kāsāt tci·ā·nigu'k udapaḡinīgōn;  
kägā't wāsa inābi'kāsā. Ningutingigu a'paḡinīgut ācikutī'kwā-  
bi'kāsāt; ācipāngicink; babīmagōtcing kabāya·ī, ācipāngicink.  
Pāngicink, paḡāgu "Sā<sup>a</sup>!" inwāwāckāni ini'·u u'kaḡan; mīwānini<sup>u</sup>  
mini'k nāsāt i'i'·u ānicinābā<sup>a</sup> u'kaḡani. Ācitā'taḡanābit, paḡāgu  
20 kāwīn udābābānda<sup>a</sup>zīn; mīgu i<sup>u</sup> tcīsa'kāning ānābi'kānig i'i'·u  
āsin. Misa' ānuwī'kwutci·u·t, kāwāsa kaḡcki·ō·sī; mīsa i'i'·u wāban-  
dānk tcinibut. Intawā ājikigitut: "Intaḡkā, māḡwā kī·ā·binō-  
tcīwiyaḡ ningīcawānimīgōg īgi'·u ānimi'kig." Ājikigitut. "Nisa-  
yā<sup>a</sup>·i·tug! āmbāsa, wī'kwātcī·i·cig!" udinā<sup>a</sup> i'i'·u ānimi'kī<sup>a</sup>.

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<sup>1</sup> Meaning, "the swing was pushed off."

(The younger woman) spoke to her, saying: "My friend, you coast down this time!"

"Oh, no!" she was told, "for now we should return."

To be sure, then back they went; after they were come at home, then did their husband arrive. After he had come, then again the (old) woman made ready to set forth. After she had gone, then was the other addressed by her husband saying: "Still yet are you alive. It is on the morrow that you will have a swing, and that truly will be difficult."

When the morrow came, then did the (old) woman arrive. Again thence departed her husband. After he was gone, then again was (the maiden) addressed by the (old) woman: "Come, let us have a swing, that we may enjoy some fun!"

Truly then away they went. In a while they came to the swing. "Now, do you swing first!"

Well, it was no use for (the maiden) to refuse. "It is necessary that you do it first," she was told. Therefore then she took her seat in the swing; then with great force was she pushed off.<sup>1</sup> When again she came swinging back, with great might was she pushed; truly far out went (the swing). Now, once when she was pushed, she slipped off the swing; then down she fell; while going through space for a long period of time, she then alighted. When she fell, immediately "Sān!" went the sound of bones; for they happened to be the bones of all the people that (the old woman) had slain. When she looked up, absolutely nothing could she see, for like (the inside of) a conjuring-lodge<sup>2</sup> was the hollow space of the rock. And so in vain she tried to get out, but she was unable to do so; thereupon she saw that she would die. Therefore she spoke, saying: "Oh, when I was a child, I was blessed by the Thunderers." Then she spoke, saying: "O my elder brothers! come, try to get me out!" she said to the Thunderers.

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<sup>2</sup> The conjuring-lodge is cylindrical, and open at the top.

Nāgātcigu pitwā·i·tamu<sup>1</sup> i·i<sup>u</sup> ʔanimi'kī<sup>2</sup>, kāgā't cigwa udōtsigō<sup>2</sup> i·i<sup>u</sup> ʔanimi'kī<sup>2</sup>. Oḡanōnā<sup>2</sup>: "Nisayā<sup>2</sup>! kaski·i·ciyu'k, icpīming iciwicicik!"

Kāgā't ācikačkī·i·gut, ugītcaya·i· udāsigō<sup>2</sup>. Ājikiwāt ājipīn-  
5 digāt āndawāt. Kāgā't māma'kādāntam a<sup>2</sup>a<sup>u</sup> i'kwā tagwicininit  
ini<sup>u</sup> witci'kwāwān. Nāgātcigu tagwicinōn ini<sup>u</sup> unāpāman.  
Ā'pidcī minwāntāmōn wābāmigut.

Kāwābaninig mādca a<sup>2</sup>a<sup>u</sup> i'kwā; kānimādcānit, mī·i<sup>u</sup> cigwa  
gagwātcimigut: "Ānīn kā·i·cictciḡāyān?"

10 "Kā, ʔanimi'kīḡ ningikačkī·i·ḡōḡ." Mīdāc ājikaḡnōnāt unāpā-  
man: "Kīḡagwātcimin. Ā'pidcina kisāḡi·ā<sup>2</sup> a<sup>2</sup>a<sup>u</sup> kimindimō·i·  
mic?" Ājikaḡnōnigut ini<sup>u</sup> unāpāman: "Kāwīn nisāḡi·ā<sup>2</sup>·sī."

Mīnawā ājikīgitut a·i·'kwā: "Kaḡāḡātc ningānisā a<sup>2</sup>a<sup>u</sup> kimin-  
dimō·i·mic."

15 Cigwa tagwicinōn i'kwāwān. Wāyābaninig mādcawān unā-  
pāmiwā. Kānimādcānit, ājikaḡnōnāt ini<sup>u</sup> i'kwāwān: "Nintāngwā,  
āmbāsa, mānisātā!"

Kāgā't mādcawāḡ mānisāwāt; cigwa mādcī'tāwāḡ mānisāwāt.  
Undcita' ukāḡwātcānīmi·ā<sup>2</sup>·n. Kāgā't wība kiji'tā umbīwānāt;  
20 taiyōc tajimaḡnisāwān. Mādwāḡigītōwān: "Nintāngwā! pāmā kiki-  
cī'tayān ʔanimādcā'kaḡ."

Nāwāndic ʔanimādcā a<sup>2</sup>a<sup>u</sup> i'kwā. Ānigīgītō: "Nisayā<sup>2</sup>·tug! i'kwā  
kitacāmininim." ʔanimi'kīn kā·i·nāt.

25 Kāgā't pābigā tagwicinōn ʔanimi'kīn, mīsa kāgā't mādwāpāḡi-  
nimint icpīming; ānipīpāḡiwaḡ udāngwāyān pīnicigu picku'tā-

<sup>1</sup> Thunderers are generally referred to as "grandfathers."

In a little while came the sound of the voice of the Thunderers; of a truth, to where she was were coming the Thunderers. She spoke to them, saying: "O my elder brothers!<sup>1</sup> get me out, up do you bear me hence!"

Verily, when she was taken out, on the top of them was she put. When back she went, then she entered into where (she and the other two)<sup>2</sup> lived. Of a truth, did the (old) woman marvel (to see) her companion coming home. In a little while home came her husband. Very glad was he to see her.

When it came night, hence departed the (old) woman. After she had gone away, then (the younger woman) was asked: "What did you do?"

"Why, by the Thunderers was I helped." And then she spoke to her husband, saying: "I will ask you a question. Very sincerely do you love that old woman of yours?" Then was she addressed by her husband saying: "I do not love her."

Again then spoke the woman, saying: "Perhaps I will kill that old woman of yours."

In a while back home returned the (old) woman. On the morrow, then, hence departed their husband. After he had gone away, then she said to the (young) woman: "My friend, come, let us go gather fire-wood!"

Truly away they went to gather fire-wood; presently they were at work gathering the fire-wood. On purpose did (the maiden) try to finish before the other. Verily, in a little while she was ready to lift her burden upon her back; even yet continued the other at the place gathering fire-wood. (The maiden) heard her say: "O my friend! not till I have finished do you start off."

But in spite of that, on her way went the (young) woman. As she went, she said: "O my elder brothers! a woman do I give you to eat." To the Thunderers were the ones she spoke.

Verily, of a sudden came the Thunderers, whereat of a truth was heard the sound of the (old woman) being struck from on high;

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<sup>1</sup> The Sun and Moon.

gusiwan. Midac i<sup>u</sup> äjitaḡwicink ändät, kägä't ogusān ini<sup>u</sup> unā-pāman. Cigwa ḡḡwicinōn iniyonābāman. Kāwunabinit uḡa-nōnān: "Mīsā'pān kīnisāḡ a<sup>a</sup> kimintimō'i<sup>mic</sup>." Äjikaḡnonigut: "Mīḡu i<sup>u</sup> äciki'tciminwāntāmān nisat," udigōn.

5 Kägä't minwāntām a<sup>a</sup> i<sup>u</sup> kwä.

Midac i<sup>u</sup> kigitōnit unāpāman: "Kägä't nicīḡānimāmbān. Kägä't nībiwa unisā<sup>t</sup> ḡnicinābā, kāwīn tānicinābākāsinōn. Ambā-dac, ayāḡwāmisin kīnī'tan i<sup>i</sup>'<sup>u</sup> tcibāmi'a<sup>t</sup> a<sup>a</sup> ḡnicinābā! Kāwīn wī'kā ābiding kīḡa'ic<sup>kwä</sup> tāsī tcipima'a<sup>t</sup> tōwāt i<sup>i</sup>'<sup>u</sup> umī'kana a<sup>u</sup>  
10 kānisat. Kāḡu' wī'ka udā'pinā'kān a<sup>a</sup> ḡnicinābā. Kāḡu' ninguting wickwācā'kān i<sup>i</sup>'<sup>u</sup> mī'kana."

Cigwa umāda'a<sup>dōn</sup> a<sup>i</sup>'<sup>u</sup> kwä; papima'a<sup>t</sup> tōd kägä't wāwayība asāmān umīnigō i<sup>i</sup>'<sup>u</sup> ḡnicinābā<sup>t</sup>; kayā i<sup>i</sup>'<sup>u</sup> wīsiniwin umīnigō i<sup>i</sup>'<sup>u</sup> ḡnicinābā<sup>t</sup>; kayā maḡdōtoswan minā. Cigwa äjitaḡwicing ändāwāt.

15 Kägä't minwāntāmōn unāpāman. "Kāḡu' wī'ka udā'pinā'kān ḡnicinābā," udigōn, "kägä't kanawābickiwaḡ ḡnicinābāḡ." Mī-nawā mādcāwān unābāman; ḡḡwucininī mī ḡḡḡ wīn nāsāb ācipitāsunit asāmān, wīsiniwin, kayā maḡdōtiswan.

Midac i<sup>i</sup>'<sup>u</sup> a<sup>pī</sup> pitcīnaḡ nayā<sup>c</sup> äci'a<sup>biwāt</sup>. Kāḡḡḡḡḡ mō'ku-  
20 tāsuwan; mī'i<sup>mā</sup> āntācikutāsunit tcimi'tigunāḡan aya'tānik ānimi'kwisininik. Kigitōwan pā'kikwātāmīnit i<sup>i</sup>'<sup>u</sup> mī'tigunāḡan. "Ambāsa, kīnī'tāmawā māda'a<sup>tōyu</sup>'k i<sup>i</sup>'<sup>u</sup> nīmī'kana!"

Pimi'u<sup>ndcisāḡa</sup> a<sup>mō</sup> paskutci'a<sup>nimōsa</sup>. Kānōnimāwā<sup>t</sup>: "Kā-  
ḡu' wīn ḡnicinābā papāmānimā'kāḡun." Midac i<sup>i</sup>'<sup>u</sup> ānitibi'ka-  
25 tinig, ḡḡwicinō<sup>t</sup>; cigwa pīndigāwā<sup>t</sup>. Mīnawā ācipā'kigwātāmīnit i<sup>u</sup> mī'tigunāḡan mī'i<sup>mā</sup> ācipīndigānit. Ningutingiḡu mīnawā mādcāwāḡ ḡnimōsāḡ, mīsa pācik uḡinīsāwān ḡnicinābān. Mīsa' kḡnōnāwāḡ: "Kāḡu' mīnawā wī'kā tōtāḡḡakun!"

while on her way went her companion, she called aloud, till at last her voice went out of hearing in the distance. And so, when (the maiden) arrived at home, truly fearful was she of her husband. In a while home came her husband. After he was seated, she spoke to him, saying: "Therefore now I have slain that hateful old woman of yours." Then was she addressed by him saying: "Therefore greatly pleased am I that you have killed her," she was told.

Truly pleased was the woman.

And then spoke her husband, saying: "Of a truth, have I been hating her. Truly many people she slew, not would there have been any more people left. Now, come, see to it that you on your part give sustenance to the people! Never a single time shall you cease from following the path of her whom you slew. Never seize the people. Never fail to keep following the road."

Then off on the road started the woman; as she followed along the road, of a truth, now and then was she offered tobacco by the people; and she was given food by the people; and a sweat-lodge was she offered. Then in time she arrived at home.

Truly pleased was her husband. "Never seize hold of the people," she was told, "for truly are the people ever looking at us." Again then departed her husband; when he arrived, then, as before, he too fetched some tobacco, some food, and a sweat-lodge.

And then came a time when both of them rested from their work. All day long he was whittling; and over there where he whittled was a large wooden bowl which lay bottom up. He spoke, as he pried up the wooden bowl (with a stick). "Come, you this time go forth upon the road!"

Out from thence proceeded dogs without hair. They were addressed by him saying: "Pay no heed to the people." And when night was drawing on, home they returned; then within they entered. Again he pried up the wooden bowl (with a stick), and into the place there they entered. And another time away went the dogs, whereupon they killed a person. And then they were addressed: "Never do so again!"



Ningutingigu awiya pidwawitamōn. "Ānti nimindimōi·mic? Kāwīn manitōwisī kā·pināsi·kawāt ini<sup>u</sup> nimindimōi·mican." Ā·pidci pinickādisiwaṇ. Mīwaṇini<sup>u</sup> Ininiwiniṭibigāḡaṇaṇ. Cigwa pi·a·ntūtcinigāwaṇ wāntāwāt, unawaṭinān a<sup>a</sup>·i·kwā sāgisit ini-  
5 yōnābamaṇ, kigitut: "Iyā!"

Mīdāc a<sup>a</sup>·<sup>u</sup> inini ācipā·kikwāḡaṇk i<sup>i</sup>·<sup>u</sup> umi·tigunāḡaṇ. "Nin-tayā<sup>a</sup>·situg! kitācaminini a<sup>a</sup>·<sup>u</sup> inini."

Kāḡā·t sāgitcisāwa<sup>a</sup> nawaṭamimint ini<sup>u</sup> niniwaṇ maḡdwāḡigitō-  
wan: "Yō, kitaiyaḡ ninişikōḡ!" Mīsa wānibi·k, misā<sup>a</sup> kāwīn  
10 kāḡā·t nīsāsī.

Mīsa kiwā ca·i·ḡwadāc Kā·u·miskwācigaṇit ṭaḡwicinōn ini<sup>u</sup> wī·tāwisāṇ. Pāntigāt āntāwāt awānibaṇ ini<sup>u</sup> wiwaṇ; piḡusinini āndāwāt. A·kawā ājiki·tcimawit. Āckwāmaḡit aṇtwā·a·tcigā; kāḡā·t kī·a·nimi·kawāwaṇ mi·tigōnsaṇ aṇiba·kwā·kwa·kisinini-  
15 waṇ; aṇinaḡmā·tōnit wiwaṇ. Mīsaḡu i<sup>a</sup> āniḡu·k ājimādcinica-  
i·ḡāt. Ningutingiku kāḡō onōntān maḡdwāsininig. "Tcwa!" inwānig. Owābandān papackwānig; ā·pidci pācu wādi·ṭaṇk owābama<sup>a</sup> awiya pō·tāḡānit, āntāḡugwaṇaṇ pāta·kipinwā·u·tcin, ma·kwaiaṇicaṇ pāsi·kwābisunit. Wayābamigut paṇāḡu sā·kwā-  
20 wa<sup>a</sup>. Ājikaṇōnigut: "Ā<sup>a</sup> ē—e! Kā·u·miskwācigaṇit wī·tāwisāṇ ṭaḡwicinōn!" Ājikaṇōnigut ka·kina: "Mī ḡayā nīnawint, ānupi·i·nānamoyāḡaṇbaṇ pa·i·nānamoyaṇ; kayā nīnawint nim-indimōi·micinānig ningīma·kaḡmigōmin. Kāwīn kayā kīṇ kīḡa-pimātisisi."

25 Ānimāḡca a<sup>a</sup>·<sup>u</sup> inini, aṇi·i·cāt cāpundawāning; pācwābandaṇk, piśāḡa·a·mōn piḡwācāḡitiwaṇ kayā udā<sup>a</sup>·siyāniwaṇ; piḡigitōwaṇ: "Pāmā wāpiciḡiyaṇ kaḡiwaḡinā a<sup>a</sup>·<sup>u</sup> kimintimōi·mic."

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<sup>1</sup> Meaning, "he is not so powerful a manitou as I."

Now, once there came the voice of some one saying: "Where is my old woman? He is not a manitou that came to take away my old woman."<sup>1</sup> In a very ugly mood he came. It happened to be the Man-with-a-Skull-for-a-Head. When he came feeling his way into their lodge, the woman, in fear, grabbed her husband, saying: "Oh!"

Thereupon the man pried open the wooden bowl. "O my pets! I give you here a man to eat."

Truly out they sprang, biting hold of the man, who could be heard saying: "Oh, by your pets am I being killed!" There passed but a moment of time, but he was not truly killed.<sup>2</sup>

And now they say that in time home returned he that was cousin to Red-Stocking. When he entered into where they lived, gone was his wife; completely demolished was their home. First he then had a big cry. After he had finished crying, he looked about for the sign of tracks; of a truth, there went her tracks with the shrubs that had been pulled up and dragged along; he knew it was the tracks of his wife. So therefore with all speed he then started in pursuit. And by and by he heard the sound of something. "Tcwa!" was the sound that was made. He beheld an open space (in the forest); when very nigh to it he was come, he saw some one at work with mortar and pestle, wearing a crow-feather upon his head, a miserable old bear-skin roundabout (his brow). When he was seen, forthwith they gave a whoop. Then it was said of him: "Halloo! the cousin of Red-Stocking has come!" Then he was addressed by all saying: "It has been the same with us, against our will have we experienced what you are now passing through; we too have had our old women taken away from us. And you yourself shall not live."

On his way went the man, thither he went to the long-lodge; when within easy view of it he was come, out of doors came some one that was nude and with only a clout. He came, saying: "Not till you have thrown me down will you carry back your old woman."

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<sup>2</sup> A way of saying that the visitor barely escaped with his life, — that he lost no time getting away from there.

Ugañōnān: “‘Ā, kaḡwādcīwānitidā!”

Cigwa udōtā‘pināmini utāsīyānini, upina·i·bitōni. Mīgu i‘i‘u  
 ācīnīwāntōḡanāsāt, mīsagu i‘u kāwīn ugacki‘tōsīn tcimamādcīt.  
 Unawatīnigōn, ācipō‘kwāwīḡanābinigut. Kā‘pō‘kwāwikanābinigut  
 5 ānimādcāwān, āntānit icānit. Cigwa pisāḡa·ḡ·mōn ubita‘kunāmini  
 āntāḡwānānīn, kayā īnī‘u ma‘kwaiyānicān, kayā pō‘tāḡanā‘k,  
 kayā i‘i‘u mañtāminīwāc. Mīdāc i‘i‘u ācimādcīnigut, iciwinigut  
 iwiti āntācipō‘tāḡānit i‘i‘u pāpō‘kō‘wāya<sup>8</sup>; mī imā<sup>a</sup> āndacipāḡiti-  
 nigut. Wānī‘kān owābandān ācisīḡinānit i‘i‘u mañdāmina<sup>8</sup>. Āci-  
 10 ·ō·cīḡāpawī·i·gut mīnigut i‘u pō‘tāḡanā‘k. “‘A<sup>a</sup>‘u, nimicō,”  
 udigōn, “tagwaimāḡtābō‘kawicin!”

Kāḡā‘t māḡaḡanā. Ā‘pidci kīcīpātāḡwāpinā. Ā‘pidci mānātisi.  
 Mīsa‘ kāḡabāḡījik pō‘tāḡā.

Cigwa Kā·u·miskwācīḡānit iwiti ḡḡwicin āntāwāt. Ā‘tiwā!  
 15 kābīḡwisininik āntāwāt. Ājināntuwātciḡāt, panā kā‘pināsī‘kawā-  
 wintibānān īnī‘u udi‘kwāmiwān; a‘pānā āna·ḡ·tcīḡānit wī‘tāwisān.  
 Intawā kī<sup>a</sup>wā<sup>a</sup> ājikīḡitut: “Cī! maḡci·a·nīm nī‘tāwis! ‘Mītāc  
 i‘i‘u, kāḡu‘wī‘ka wīwusitā!’ kā·i·kitut a<sup>a</sup>‘u nī‘tāwis. Ā‘pidci ningī-  
 cīḡāntāḡawā i‘i‘u kīwīwit. Intawā kāwīn nintānō‘pinānāsī.”  
 20 Kāḡā‘t unānā·i·tōn āntāwāt; mīsa‘ imā<sup>a</sup> ā·i·ntāt, kayā i‘i‘u kāyābi  
 nōtci·ā·t i‘i‘u wāwāckāciwa<sup>8</sup>. Ningutingsa udōtsigōn īnī‘u i‘kwā-  
 wān, ā‘pidci mī‘kawātisiwān; mīsagu i‘u pīwānubī‘tāḡut ānuwī-  
 witigāmīgut, kāwāsa ināntā<sup>a</sup>zī. Mīsa‘ mō<sup>a</sup>ḡaḡ mañisāwān, kayā  
 kīsīsā‘kwānigut. Kāḡā‘t kīcīcawīsīwān. Mīsagu ānu·i·gut, “Ka-  
 25 wītigāmin!” ānu·i·gut.

He spoke to the person, saying: "All right, let us wrestle!"

Then the other drew his clout, he arranged it in order. Thereupon (the youth) dropped upon his knees, but he could not move. He was quickly seized, then his back was broken. After his back was broken, then the other went away, to where he lived he went. Presently out of doors he came, holding in his hand a crow-feather, and a wretched old bear-skin, and a pestle, and a sack of corn. Thereupon then (the youth) was led away, the place whither he was taken was where the hunchbacks were at work with mortar and pestle; it was there that he was set free. A hole (in the ground) he saw, where the other poured the corn. He was made to stand (by the hole), when he was then given the pestle. "Now, then, my grandfather," he was told, "pound some corn for me!"

In truth, he began pounding. Very long was his face made. Exceedingly homely was he. And throughout the whole of every day he was at work with mortar and pestle.

In time Red-Stocking came to the place where he (and his cousin) lived. Alas! now completely ruined was the place where they lived. When looking for tracks, forthwith (he saw) that their woman had been visited; that gone was his cousin on the trail of (his wife). Accordingly, they say, then he said: "Pshaw! a wretch (is) my cousin. 'Therefore now never let us be married!' was what that cousin of mine said. Very much did I dislike it when he married. Therefore I will not follow after him." Verily, he set in order the place where they lived; and then there he remained, and continued as before to hunt for deer. Now, once on a time he was visited by a certain woman, by one that was exceedingly beautiful; it was so that to where he was she came and sat down, hoping that she might marry him, but he was not willing. Accordingly all the while was she gathering fire-wood, and for him she cooked his meals. Truly good at work was she. And so to no purpose was he told, "Let us be married!" in vain (thus) was he told.

"Kāwīn wī'ka nintāwīdigāsī, intawā mādcān! tibiwāntciwānān icān."

Misāntawā kīgā't kimādcāt.

Mīsa' mīnawā nāci'kāwisit Kāmiskwāciganit. Ninguting ā'pidci  
 5 ugwinawānimān wī'tāwisān. "Ictā, ambāsa, wābank ningānāntu-  
 nāwā a'a'u nī'tāwis." Kāwābaninig kā'i-jimādcāt māda'ā'nāt  
 wī'tāwisān ānināmā'tōnit ini'u i'kwāwān, mī'tigōnsān āniba'kwa'kī-  
 bitōnit. Ningutingigu unōntān kīgō mādwāsininig "Tcu-ā'!"  
 inwānig. Mādābīt imā papackwānig owābāmān awīya pō'tāgānit.  
 10 Kuniginin, pāpō'kō'waya' kibitāganāwa' nānāgatawābāmāt. Āgā-  
 wa unisitawinawān ini'u wī'tawisān. Ukanōnigōn: "Nī'tāwis,  
 nōngum ā'ta kīganāntawis, mīnāsāb kā'i-cināgusiyān nōngum  
 ācinawiyān. Kīgā't mānitō wa'a'u inini."

Ugānōnān: "Cī, mātcī'ā'nīm! 'Mīdāc i'i'u kāgu' wīdigāsī'tā,'  
 15 wāndci'kitoyāmbān." Pā'kic unimiskamān. "Cī, mātcī'ā'nīm!  
 kāwīn nīn ningatōtāgūsī." Utānāsikān cāpuntawān. Ānīc mī'i'u  
 nāsāp ācictcigāt; kayā wīn utā'siyānit; mī'i'u mā'kuctigwān kayā  
 i'i'u cāngwā'ciwayānān ugackipitāgānit, kayā ini'u micku'pwā-  
 gānān udō'pwāgānit.

20 Cigwa sāga'ā'mōn pingwācāgit. Pīgānōnigut a'a'u Mickwāci-  
 gānit: "Pāmā wāpicimiyān kīganisāgisi'ā a'a'u kīnīm." Cigwa  
 ubina'i-pitōni i'u untā'siyānini.

Kāwīn kanagā ungutānū ici'ā'yāsī. Kayā wīn una'i-bitōn i'i'u  
 untā'siyān.

25 Pānāgu kāsā'kwāniguwāt i'i'u pāpō'kowāya'.

Mīnawa ācawaya'i ubina'i-pitōnini u'tā'siyānini.

Kayā wīn una'i-bitōn utā'siyān.

Mīsā'pī kīnawātinitiwāt, kīgātciwānitiwāt. Mīdāc kīgā't  
 sāsā'kwanintwā, mīsa' kāwīn apāgināsī awīya. Ningutingiku,

"Never would I be married, therefore do you go away! from whatsoever place you may have come do you go."

So thereupon, in truth, she went away.

And so once more alone was Red-Stocking. Once he became very much concerned about his cousin. "Well, now, to-morrow I shall go seek for my cousin." On the morrow, when he started on the trail after his cousin, he saw where the woman had passed along, where she had pulled up shrubs as she went along. And by and by he heard the sound of something. "Tcwä!" was the sound it made. When he came in view of an open space (in the woods), he saw some one at work with mortar and pestle. Lo, (it was) hunchbacks stopping a while in their work as he gazed at them. Hardly could he recognize his cousin. He was addressed by him saying: "My cousin, this time only will you be in your own form; for in the same way as I now look, so will you appear. Verily, a manitou is that man."

He spoke to him, saying: "Pshaw, wretch! 'Therefore let us not be married!' was what you said." At the same time he waved a disdainful sign at him with the fingers. "Pshaw, wretch! not shall I be done so by him." On his way he went to the long-lodge. Now, according as the other did, so did he; for he too wore a clout; there was a bear's head, and a mink-skin which he had for a tobacco-pouch, and a red (stone) pipe he had for a pipe.

Presently out came the other who was nude. He came saying to Red-Stocking: "Not till you have thrown me down will you take out your sister-in-law." Then he arranged his clout in order.

Not at all in an unusual manner did he feel. He too arranged his clout in order.

Forthwith then were they whooped at by the hunchbacks.

Again the one on the other side re-arranged his clout.

And he on his side arranged his clout.

Thereupon they grabbed each other, wrestling together. And then they were cheered on with whooping (by the hunchbacks),

“Tağa, ąmbä, ningawäpicimä,” inäntam a<sup>a</sup>’u Kā·u·miskwāciganit. Kägä’t äci·a·’pägināt. Kāya’pägināt äcipō’kwāwiganäpināt kayä uci·patängwäpinān. Äjimādcāt äntānit icāt. Pāndigāt i·i·u cāpun-tawān ā’pidci mōckināwa<sup>a</sup> i’kwāwa<sup>a</sup>. Kāwīn kənagä päcik uwī-  
 5 nisisini tci·a·yānik. Inābit äntəgwānanīn cəgwā’kwisininiwān; mīnawā ma’kwayānican ągōtcinōn. Kā·i·cipina·a·nk inābit owā-bāndānan pō’tāganā’kōn; äcimāmōt. Mīnawā inābit mąntāmini-wāc owābāndān, päjik omāmōn. Äcisāga·a·nk. Kā·u·disāt äcitāngic-kānk i’i·u a’ki, mīgu i·u äjipagunāwābickānk i’i·ya’ki. Kā·u·dā-  
 10 ‘pināt, a’kawā ubāsi’kwāpinān inī’u ma’kwayānican kayä i’i·u äntāgwānan pata’kipinā·ō·nān. Mīdāc i’i·u äci·a·tcita’kiwāpināt; mīdāc i’i·u kayä mąndāminiwāc äjipīntcwābināng, kayä i’i·u pō’tā-gānā’k. Äcikānōnāt: “Mī iwiti kātāna’kīyān tci·a·ni·a·’kiwānk. Pāpō’kwawā<sup>a</sup> kīga·i·gō. Kāwīn wī’kā wagita’kami’k kīga·a·yāsi.”

15 Mīdāc i’i·u äci·i·cāt pwā’tāganit. Ka’kina umīnuckawā<sup>a</sup>, nāyāp äcināgusini’pān udici·ā.

Kägä’t minwāntāmōn.

Äjikānōnāt: “Mī·i·u icinānā<sup>a</sup>si’kutātiyu’k ąmāntc äciwāwī-tigāntiwāgubānān.”

20 Äji·i·cāt a<sup>a</sup>’u inini i’kwāwā<sup>a</sup> ayānit, äjikānōnāt i’i·u ikwāwa<sup>a</sup>: “Sāga·a·mu’k!” udinā<sup>a</sup>.

Kägä’t i·gi·u i’kwāwāg äjisāga·a·mowāt. Äniwā’k, pä’tinīnuwa<sup>a</sup>! kayä i’i·u ininiwa<sup>a</sup>. Mīsa kägä’t nisitawinātiwāt äcinānā<sup>a</sup>si’ku-tātiwāt.

25 Mīsa’ pināwitcīt kī·a·gōtā.

but neither one could be thrown. So by and by, "Now, therefore, I am going to throw him down," thought Red-Stocking. Verily, down he threw him. After he had thrown him down, he then broke his back, and then made his face long. Then he departed, going to where the others lived. When he entered the long-lodge, very full was it of women. Not a single one had hair on (the head). On looking about, (he saw) crow-feathers stuck in between the poles and the wall; furthermore, wretched old bear-skins hung suspended (from the lodge-poles). After he had taken (the skins), he looked, and saw some pestles; then he took them. When he looked again, he saw sacks of corn; one he took. Then out of doors he went. When he got to where the other<sup>1</sup> was, he stamped upon the ground, whereupon he stamped a hole into the earth. After picking him up, he first bound him (about the head) with the miserable old bear-skin, and then a crow-feather he stuck upon (his crown). Thereupon he threw him into the hole head first; and he also flung in the old corn-sack, likewise the pestle. Then he spoke to him, saying: "In that place shall you dwell till the end of the world. Hunchback shall you be called. Never on top of the earth shall you be."

And then he went over to where the others were at work with mortar and pestle. All of them he straightened (at the back), the same as they used to look he made them.

To be sure, they were pleased.

Then he spoke to them, saying: "Therefore now return you each to the other in the way that you were married."

When went the man to where the women were, he then spoke to them, saying: "Go forth out of doors!" he said to them.

Verily, the women then went outside. Oh, they were many! so also were the men. And then, in truth, when they recognized each other, then back to each other they went.

And so now the buttocks of the ruffed grouse hang aloft.

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<sup>1</sup> Man-with-a-Skull-for-a-Head.



## 68. WĪNDIGŌ.

Ānic tāwaḡ aṇicinābāḡ unītcānisiwā ā'taḡu. Ānic pibōnini.  
 Kāgā't ināndaṃ 'a'a'u inini ku'tātcit nōtci·ā't āmi'kwaṇ. Kāgā-  
 'tsa nīsānāntaṃ awiya ugi'kānimān. Mīdaḡ ningutingiku a'i-  
 naṇo'kīt nōtci·ā't ini'u aṃi'kwaṇ, ningudingiku cigwa 'a'a'u i'kwā  
 5 pāmāgu awiya mādā'kunit wayā'kwāḡaṃiṃ sāga'i·ḡaṇiṃ āndā-  
 wāt. "Pabā'pinisiwāḡaṇ kinibūmin!" udinā<sup>8</sup> unītcānisa<sup>8</sup>. Kāgā't  
 minditōwaṇ; kāwīn kanagā ābi'ta āyā'kwā'kusinīt mi'tigō<sup>8</sup> aḡōsi-  
 siwaṇ. Mīdaḡ ini'u wīndigōn wādisiguwāt. Mīsa' bīdā'taḡā-  
 'kōwan, mīsa' nājibība'tō wa'a'u i'kwā. Kākī' tciḡunayāt pingwā-  
 10 cāḡit. Awiṇaḡickawāt pidātaḡā'kunit, nāyāḡigu oḡaṇōnān: "Nōs!  
 kitāḡwicinina?" udinān.

Mīdaḡ ā'kitunit: "Kāwīn ningi'kāndaḡzī tci'o·dānisiminān."

"Nōs! kitāḡwicinina?" udinān mīnawā.

Ājikawicimōpaḡisunit, ācitcāḡitiyā'kisunit kaṇawābāḡmigut.  
 15 Ānic uḡaṇōniḡōn: "Nindānis, mī-i'u ijikiwān, ningasāḡi·ā·ḡ nōci-  
 cā'yāḡ," udinān ini'u. Mīsa' kāgā't ājikiwāt. "O'o'u ici': 'Kimi-  
 cōmisiwā kitāḡwicin', ici nōcicā'yāḡ."

Cigwasa aṇipīndigā i'i·mā āntawat. "Nītcānisitug! maṇitō  
 nintāwānimā," udinān ini'u unītcāniṣaṇ. Mīsa' ācimāḡa'kitōt  
 20 'i'i'u āntāt. "Au, mī-i'u icipīndigān, nōs!" udinān.

## 68. WĪNDIGŌ.

Now, there were abiding some people with only their children. Now, it was winter. Truly in the mind of the man rose thoughts of fear while on the hunt for beaver. Truly cautious he became of some creature (whose presence) he felt. And so once, while he was busily engaged catching beaver, at that time there suddenly (appeared to) the woman some one that was travelling over the ice from the other end of the lake, (and coming to) where she (and her family) lived. "Alas! and now we are going to die!" she said to her children. Truly big was the creature; not even half so tall (as he) were the trees, (such) was how high he reached. It was by the Wīndigō that they were visited. And as he came hitherward over the ice, then to the lake ran the woman (to meet him). Removing all her clothes, she had nothing on. On her way to meet him as he came along on the ice, and while yet some distance away, she spoke to him, saying: "O my father! have you now returned home?" she said to him.

Thereupon said the other: "I don't know if you are a daughter of mine."

"O my father! have you now come home?" she said to him again.

When he dropped down and lay (on the ice), when he lay resting on his hands and knees, then by him was she observed. Now, she was addressed by him saying: "My daughter, therefore go you home, lest I perhaps scare my little grandchildren," he said to her. Thereupon truly back home she went. "This do you say to them: 'Your grandfather has come home,' say you to my little grandchildren."

So she went (and) entered the place where she (and her family) lived. "O my children! a manitou do I take him to be," she said to her children. And then she enlarged the size of her home. "All right, now come on in, my father!" she said to him.

Cigwasa gägä't pīndigä-ō-tāwān ini'u ōšan. Ānīc mīsa' udō-  
tcīmāni unitcānisa'. Kägä't kicāwādisiwan; mīsaḡu a'paṇā  
ta'kunānit 'i'i'u unitcānisa'.

- Kägä't minwāntam 'a'a,u i'kwā. Cigwa oḡānōnigōn ōšan:  
5 "Nindānis, āmbā, ṭaḡa, awinagiska" na-ā-ngic! Cigwa indigu  
pīdādaḡā'ku. Mīsa' gägä't o'ō'u ici', kagu' wīn mīnawā inā'kān  
'i'i'u kāḡi-i-naṭwā igi'u kinītcānisāḡ 'i'i'u kā-i-naṭwā 'Maṇitō  
nindāwānimā ' kī-i-'kitoyān. Mīdaḡ ici' 'a'a,u na-ā-ngic: 'Nōs  
kīṭaḡwicin ', ici', māḡicā ningasāḡi-ā'', udinān ini'u udānisān.

- 10 Mīdaḡ gägä't aninaḡickawāt ini'u unābāmaṇ ānāt: "Maṇitō  
nindāwānimā," udinān. Mīsa' kīwītcīwāt ini'u unābāmaṇ. Cayi-  
gwa kīpīndigāwāḡ, cigwa oḡānōnigōn: "Nindānis, ānīn wīnā  
kī-i-'kitoyān, 'Maṇitō nindāwānimā,' kī-i-'kitoyān?"

- Ānīc kā-i-nāt? Kāwīn oḡānōnāsīn. Mīsa' cigwa udānawi-  
15 'a-ḡamān, kāwīn wīsinisiwān. "Mīḡū i'u nindānis!" udinān.  
"Kāwīn nīn ā'pidci wawība niwīsinisi," udinān ini'u udānisān.  
Kägä't mīsa' kāwī'kā wīsinisiwān wāwīṭigāmāwāt. Mīsa ā'kitunit:  
"Kagu' wīn, na-ā-ngic, naṇisānāndaḡān," udinān.

Mīsa' kägä't a-i-naṇo'kīt ānōtci-ā't āmi'kwān.

- 20 Mīdaḡ kā-i-nāt ninguding wānāḡucininig: "Kāwīnā ingutci  
āmi'kwāḡ, indānis, wī'kā tciwābāmāt na-ā-ngic?" udinān. "Kā-  
gä't o-o-mā pācu' tāwāḡ āmi'kwāḡ, nīcwāwān," udinān.

"Ānīn ājināwa'k?" i'kitōwān. Tānisāwāḡ indaḡu nōtci-i'ndwa?"  
i'kitōwān.

- 25 "Mīnaḡā," udinān 'a'a,u inini.

"Mīsa' kägä't sāḡa-i-ḡānsing tāwāḡ, a'kumaskīgowank ā'tā  
'i'i'u wīc, mīnawā wā'kwāḡam pāḡik ā'tā."

Then truly in came crawling that father of hers. So thereupon he kissed her children. Truly gentle was he, and it was then all the while that he had those children of hers in his hands.

To be sure, pleased was the woman. Presently she was addressed by her father saying: "My daughter, come, I say, go meet (my) son-in-law! It seems that now he is coming along on the ice. Therefore truly this do you say to him, and do not repeat to him what you said to your children, when you told them that 'A manitou do I take him to be.' But this say you to (my) son-in-law: 'My father has come home,' (thus) say you to him, lest perhaps I should frighten him," he said to his daughter.

Thereupon, truly going to meet her husband, she said to him: "A manitou do I consider him to be," she said to him. Accordingly then she went along with her husband. When they entered, then was she addressed: "My daughter, pray, why did you say [when you said], 'A manitou do I consider him to be'?"

What was she to say to him? She did not speak to him. Thereupon she then offered to feed him, but he would not eat. "Never mind, my daughter!" he said to her. "Very seldom do I ever eat," he said to his daughter. True it was that never did he eat while he was living with them. And now he said: "Don't you, son-in-law, don't entertain any fear (of me)," he said to him.

Thereupon he set to work to get a beaver.

And this to her he said one evening: "Are there beavers anywhere, my daughter, which (my) son-in-law has never seen?" he said to her. "Verily, near here dwell some beavers, in two places," he said to her.

"How is it possible (to get at them)?" said the other. "Could they really be killed if some one should hunt for them?" said the other.

"To be sure," to her said the man.

"It is a fact that in a small lake there are some, at the edge of a swamp is one (beaver-) dwelling, and still another by itself at the far end of the lake."

"Ō<sup>u</sup>, kāwīn wīn ningī'i-dā<sup>u</sup>zīn. Ingutci wicing tcī'i-naṭtnāg nindaḱigagwāt<sup>u</sup>wā. Kägä't mī'i-mā sāga'i-gānsing wābandamān ināṭtnāg. Taḱa'pī wābaṅg ijā'kaṅk!" udinān.

Mīsa' kägä't weyābaṅninig mādcāwag. Cigwa udōdi'tānāwa  
5 kāgagipōṇaminit udōnini. "Kägätsa pā'ta'i-nowag," udigōn.  
"Aya'ā<sup>u</sup>nsag ayātugānig," udigōn. Cigwa uḱaninā<sup>u</sup>zi'kaṁini  
sāgiskusinirik. Ānīc uzāwābi'k wāsa'ka<sup>u</sup>·ninit; ājipa'ki'tā·a·  
minit, paṇāgu gāsigitcisānit. " 'A 'āu', na·ā·ngī! kiwajickumag!"

Umawinanā<sup>u</sup> 'a<sup>u</sup>·a<sup>u</sup> inini. Mīsa' mīnawā pājik utāninā<sup>u</sup>zi'kaṁini  
10 ānigāgimā'tōnit mīnawā upa'kitā·a·minit. " 'A 'a<sup>u</sup>, na·ā·ngī!  
kiwācickumag!"

Unānīwana'wā.

"Mīsa' cigwa' tcinōtci·a·ngwā īgi<sup>u</sup> aṁi'kwag." Tca·i·gwa  
pabātacikutata·i·gāwān. "Mīsa'omā," i'kitōwān. Ācitwā·i·gānit,  
15 ājipata'kinānit cingwā'kwān. "Mī·o·mā wāndācāwāt," i'kitōwān.  
"Āmbāsinō, kaṇawāndan o·ō·mā pata'kisut cingwā'k! Pīpāgimi-  
cin." Mīdāc cigwa' ta'kaṁadciwāwān īi<sup>u</sup> wādcī<sup>u</sup>. "Cā°, cā°, cā°!"  
pā·i·nwāwān iwiti wātcīwing. Cigwa gägä't aṁāntc paṇāgu ki'tci-  
nībiwa skābīni utwā·i·gaṇini. Cayīgwa pitaḱgicinōn.

20 Ājipīpāgimāt. "A!" udinān. Cayīgwa mīgu' iwiti pā·u·ndci-  
tcīga'kwāpagisunit. Cigwasa' ubicībitōnī. "Āgaḱcumāguta āni-  
ginogwān!" i'kitowān. Cigwa tcā'kibīni'kānowān udōntci·a·gwā-  
wābīnānī. "Ā'a<sup>u</sup>, na·ā·ngī, nānīwanu'wi!" udānu·i·gōn.

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<sup>1</sup> The beavers the man killed were small compared to those the Windigō killed; hence the term "muskrats."

"Oh, I did not have (such as that in mind). If somewhere were a hill like a (beaver's) dwelling was what I asked about. Truly at yonder small lake did I see a hill like that. Now, to-morrow let us go thither!" he said to him.

Thereupon truly on the morrow they departed. When they got to the place, then (with surprise) did (the man) hold his hand over his mouth. "Truly many are they," he was told. "Young (beavers) they must be," he was told. Presently the (Windigō) went to where (the dwelling) was projecting out above the ice. Now, a cane of copper did he have in his hand; when he struck (the dwelling), straightway out they rushed. "Come on, son-in-law! (here) are your muskrats!"<sup>1</sup>

At them rushed the man. And then up to another (dwelling) went the Wīndigō without making any noise, and he also struck that. "Come on, son-in-law! (here) are your muskrats!"

He slew them with a club.

"Therefore, now will we seek for those beavers." In a while he was wandering about, tapping on the ice (to see where the beavers were). "Here is the place," he said. When he had made a hole in the ice, he stuck a (white-) pine down into it. "Here is where they have a hole," he said. "Pray, watch this place where the pine stands! You must call to me." Thereupon then over the mountain he went. "Shu, shu, shu!" came the sound of his voice from over the mountain. Thereupon truly to an unknown depth did the mass of water sink below the hole in the ice. Presently here came (the Wīndigō) back.

Then (the man) yelled to him. "Hey!" he said to him. In a while, coming from yonder way, (the Wīndigō) flung himself forward at full length. Presently he rolled up his sleeves. "Let us see how big (the beaver) is!" he said. Then, putting his hand down into the hole, he drew (a beaver) out of the water. "Now, then, son-in-law, kill him with the club!" (the son-in-law) was told, but to no purpose.

Udānupa'ki'tā°wān a°awinini, kāwīn kṇaṇḡā unisāsīn. Mīḡaḡ ubā'pi'i'gōn cayigwa ājipa'kitā°wānit 'i'i'°u usa'ka'°u'nini. "Na'ā°ngic, awānicī wīna'ā'°u," udigōn īni'°u ujiniṣaṇ. "Nackāsa pitcīnaḡ kīgawābāmā 'a'a'°u ki'tci āmi'k," udigōn. Cigwasa kḡā'°t 5 mīnawā ta'kwāmāḡciwāwān 'i'i'°u wāḡci'°u. Ānic cigwa mīnawā ujiniṣaṇ babātata'katā'i'gāwān iwiti wāḡciwing. Mīsa' kā'i'gut mīnawā tciwīntamawāt amānisut. Mīsa' gḡā'°t mīnawā pābā-i'°nwānit: "Ca°, ca°, ca°, ca°! Ujimiwiyu'k, ujimiwiyu'k, āmi'kwu-tuḡ!"

- 10 Mīsa' gḡā'°t cigwa mīnawā āji'ā'mānisut 'a'a'°u īnini upīpāḡimān: "Mīnawā cayigwa!" uḡinān.

Mīḡū mīnawā āndōḡtaminī; pā'°u'ndcidcīga'kwāpāḡisunit. Mīsa' mīnawā āndōḡḡaminānit, mīsa' ā'kitunit mīnawā: "A 'ā'°u, na'ā°ngī! nānīwāna'°u!" udigōn.

- 15 Mīsa' kḡā'°t ānupa'ki'tā°o'wāt 'a'a'°u īnini, ānic kāwīn unisāsīn. Ubā'pi'i'gōn ujiniṣaṇ.

- Mīḡaḡ kā'i'nāt: "Mīsa' kḡā wā'a'°u ki'tci āmi'k," uḡī'°inān īni'°u unīḡwāṇaṇ. "Mī nāḡwāna āndaciwāt?" i'kitōwān īni'°u ujiniṣaṇ. "Pā'ta'°i'nowāḡ ināḡwāṇaḡu. Nindānumayāḡinān iniku- 20 'kwāḡ 'i'i'°u wīc," i'kitōwān ujiniṣaṇ. "Kḡāḡtsa kitābi mī'i'°u mī'kawāt wā iḡi'°u āmi'kwāḡ. Mīsa gḡā'°t ḡā'kina kīniṣāḡwā 'i'i'°u āndaciwāḡwān," udigōn īni'°u ujiniṣaṇ. Kḡāḡtsa mīnwāntāmōn īni'°u ujiniṣaṇ. "Mīsa' cigwa tcigīwāyāḡ," udigōn īni'°u ujiniṣaṇ.

- Mīsa' kḡā'°t kīwāwāt. Cigwa ki'tcipimiwānāwān īni'°u ujiniṣaṇ; 25 kḡā'°t mīnwāntāmōn. "Kḡāḡtsaḡu nīḡawīsin," i'kitōwān. Ānic mīsa' nāyāḡ āndāwāt pācwābāḡdamowāt ānaci'tāmōn ujiniṣaṇ.

With a club did the man try to slay it, but he was unable to kill it. Thereupon he was told, (and) laughed at by (the Windigō) when striking at (the beaver) with his cane. "Son-in-law, a young (beaver) that is," he was told by his father-in-law. "Keep watch, and presently you will see the great beaver," he was told. Then truly again went he up over the mountain. So presently again was his father-in-law tapping here and there upon yonder mountain (to find where the beaver was). And now (the man) had been told by (the Windigō) to tell him when he heard (something coming). And so, sure enough, here and there came the sound of his voice: "Shu, shu, shu, shu! Away, away, O ye beavers!"

Thereupon truly, when again the man heard the sound (of something coming), he called to (his father-in-law): "Here they are again!" he said to him.

Accordingly the Windigō did as before; coming from the other way, he flung himself forward at full length. And then, again reaching his arm into the water, he then said, as before: "Come on, son-in-law! kill it with a club!" he was told.

Thereupon truly did the man hit it, but in vain, for he could not kill it. He was made fun of by his father-in-law.

And this was what (the Windigō) said to him: "It is now almost time for the great beaver," he said to his son-in-law. "Is that how many they were?" said his father-in-law. "They were, in fact, rather numerous. I have noticed, however, that the size of the (beaver-dwelling) has changed," said his father-in-law. "Truly do you please me for having found the beavers. Therefore, in truth, have I killed all that might have been there," he was told by his father-in-law. To be sure, pleased was his father-in-law. "Therefore now is it time for us to go back home," he was told by his father-in-law.

Thereupon truly back home they went. Now, a great pack was his father-in-law carrying; truly pleased was he. "To be sure, I shall have food to eat," he said. So accordingly, when they were getting within easy reach of home, then did his father-in-law stop.



"Intawā mī·o·mā kayā nīn ningatānāndcigā kīcisā'kwāyān," udinān ini'<sup>u</sup> uningwanān. "Māgicā nīngaminā'pitāmawāg nōcicā<sup>a</sup>yağ. Pāmā ickwāwīsinīyān mīnawā nīngapikīwā." Mīsa gāgā't kā'i·ci·ci·gānit, pi'kwāpisigānit; kīcisā'kwānit wīsinīnit. Cigwasa tagwicinōn 5 kā'i·ckwāwīsinīnit. Mīsa' kāgā't sāgi·ā·nit unīdcānisiwā<sup>a</sup>. Mīgu iwiti āntaci'kānit. Mīdāc ninguting ānānīmi·ā·nit āna·ḡ·mīnit; mīsa āna·a·mawāt unāgā'kinintcīng paḡitināt nībawīnit ōcicā<sup>a</sup>ya<sup>a</sup>; mīdāc ācināgamut āna·ḡ·mawāt:—

"Pegiskānitīsī, pegiskānitīsī, pegiskānitīsī, pegiskānitīsī!"

- 10 Mīsa' āci·ci·ci·gāt. Gāgā't kīcāwātisiwān. Mīdāc wī'kā mīnawā cigwa mīnawa pa'kadāwān. Mīsa' ā'kidunit: "Kunigā'kā, nīndānis, mī'kawāsin āmi'kwan na·ā·ngic?"

Ugi'kāndān 'a·a'<sup>u</sup> inini. Mīdāc ānāt: "Nīngi'kāndān 'i·i'<sup>u</sup> i·i·witi icināgwa'k tibickō, ānicādāc wāsa'. Pāmā ningawīnibāmin."

- 15 Kāmōtcigisīnit. "Mīsa'nā mīnawā tcigīwīsinīyān," udigōn ini'<sup>u</sup> ujinisān. Kāgā't mīnwāntāmōn. Ācimādcāwāt. Cigwasa udō·di'tānāwa. "Mīsa' ōmā kī·i·tāmān." Owābandān ubigāmānig sāga·i·gān.

- Mīdāc ā'kitunit: "Mī iwiti wāndācāwāgwān, kāgā't kī'tci·  
20 ā·mī'kwāḡ," i'kitōwān ujinisān. Mīsa' cigwa mīnawā pātca·  
'katā·i·gāwān usa'ka·o·nini. "Mī nāngwāna kāgā't i·i·witi wāndā·  
cāwāt," i'kitōwān. Kāgā't mī iwiti ācitwā·i·gānit. "Kāwīn  
ā'pidci pā'ta·i·nisiwāḡ, nīcōgāwāḡ ā'ta," i'kitōwān ini'<sup>u</sup> ucinisān.

"I think that here in this place I will eat after I have finished cooking," he said to his son-in-law. "Perhaps I might cause my little grandchildren to catch the smell of what I am eating. When later I have finished eating, then will I continue hitherward on my way home." Thereupon truly that was what he did, he made a fire (the smoke of which could be seen rising); when he had finished cooking, then he ate. In a while he came home, when he had finished eating. It was true that he was fond of their children. Accordingly there (about him) was where they played. And then at times he made them dance while he sang. And this was the way he sang for them as he placed his little grandchildren standing up in the palms of his hands; and this was the way he sang as he sang for them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

And that was the way he did. Really kind he was. And so it was some time afterwards that again he became hungry. So this he said: "(I) should like to know, my daughter, if (my) son-in-law ever found a beaver."

About (a place where beavers were) did the man know. And this he said to him: "I know of a place over there that looks like (a place for beavers), but it is a long way off. By and by he and I will go spend the night there."

Then pleased was (the father-in-law). "Therefore now shall I again have food to eat," he was told by his father-in-law. Really pleased was (the old man) over it. Then they departed. In time they arrived at the place. "This is the place I spoke of" (he said to his father-in-law). He saw where the lake narrowed.

And this said the other: "It is yonder where they probably are. Truly (of) great (size are the) beavers," said his father-in-law. Thereupon then again went he roundabout, tapping with his cane. "Without doubt at yonder place is where they surely are," he said. Truly yonder was where he made a hole (in the ice). "They are not many, there are but two," said his father-in-law. So

Ānic cigwa mīnawā ki'twā'i-gāwān i'i-mā ubigāmānig 'i'i' sāga-i-gān. Pājigigu ini' u cingwā'kwān ugīpata'kināni imā sāga-i-gānīng.

Cigwa mīnawā aminisu; mīgū iwiti mīnawā pā'u'ndcipisunit. Kāgā't mīnawā āndōbiginānit cigwa mīnawā ami'kōbigināni.

5 " 'A'au', na-ā-ngī! nīwāna'w!" udigōn.

Ānic kāgā't udānupa'ki'tā'o-wān, kāwīn onisāsīn. Obā'pi'i-gōn pa'kitā'o-wānit bā'kā asa'ka'o-nini, mīsa' kīnisānit. "Kāyābi, na-ā-ngī! pācigutug," udigōn. Mīsa' kāgā't mīnawā papānāndu-naci'igānit.

10 Kāgā't mīnawā ogī'ā-manisu. Mīnawā ubipāgimān ujinisān, mīgu mīnawā pā'u'ndcīcīga'kwāpāgisunit. Mīsa' mīnawā āgwā-piginānit ini' u āmi'kwān. " 'Ā'au', na-ā-ngī, nīwānuw!" udigōn.

Kāgā't udānawinīwana'wān; kāwīnidāc ugacki'tōsin tcinīwā-na'wāt.

15 Mīsa' mīnawā ācinīwana'wānit.

"Mīsa' cigwa!" udinān, "ānīn dācinā'i' u? Āmbā āndukābāci-siwānk!" udinān ini' u ucīnisān.

"Kāmāwīn kitānibāsīmin," udigōn; "undcitasayā'tāgu wāni-bāwānān, kitānibāmin." Owābandān cigwa pāngicimunit kīcisōn.

20 "Na-ā-ngī, kīwātā!" udigōn. Mīsa' kāgā't ājicācāgwasunit 'i'i' u kayā wīn udami'kuma', ājicowani'kānānit 'i'i' u udami'kumini. "Mīsa', āmbāsīnō, na-ā-ngī! kīgapimiwinin." Aji'o-dā'pinigut ājipīna'u'gut i'i-mā umintckāwānining. Cigwa mādwāmādcāwān. Mīsa intigu nīcing mādwāta'ku'kī ānāndānk, 'au, ācikitcibinigut  
25 i'i-mā umintckāwānining; inābit a inini, mīnāngwāna udackwān-

presently he made another hole (in the ice) over there at the narrows of the lake. And a pine he stuck into the lake there.

Presently again (the man) heard (something coming); whereupon from yonder direction came the other, falling headlong towards the hole. To be sure, again did (the old man) reach his arm into the water, when again he felt hold of a beaver there. "Come on, son-in-law! kill him with a club!" (the man) was told.

Now, truly he struck (the beaver) in vain, for he could not kill it. He was laughed at by (the Windigō), who struck it gently with his cane, whereupon (the old man) killed it. "Wait a while, son-in-law! there may still be another," (the man) was told. Whereupon truly roundabout went he to chase up (another).

To be sure, again did (the man) hear the sound of (something coming). Again he called out to his father-in-law, whereupon again he came from the other way (and) flung himself headlong (towards the hole). And then he drew another beaver out of the water. "Come on, son-in-law! kill it with the club!" (the man) was told.

In truth, he tried killing it with a club, but without result; he was not able to kill it with a club.

And so again did (the Windigō) club it to death.

"There, now!" (the man) said to him, "why (shouldn't we) now (stop)? Come, let us look for a place to camp!" he said to his father-in-law.

"I doubt if we could sleep," he was told; "unless, perchance, you intend to have some sleep, then we might sleep." He saw that the sun was now going down. "Son-in-law, let us go back home!" he was told. Thereupon, truly, hanging the beavers (of his son-in-law) to his belt, he put his own into his pack. "Now, then, come on, son-in-law! I will carry you." When taken up, he was put into the mitten (of his father-in-law). Presently he heard the sound of (his father-in-law) moving off. And then it seemed that he made but two steps, so (the man) thought, when, lo, he was pulled out of the (old man's) mitten; when the man

tāmiwāng. Kāwīn kanagā paŋgī pi'kīnaŋ udinānda<sup>2</sup>zīn paŋgi-  
cimōbaŋnīn kīcisōn, mīdāc igu kāyābi ājināng. Mīdāc āgut ujiniŋaŋ:  
“Na·ā·ngī, ānimādcīc intawā kiwācackumaŋ. Iwiti ingutci nigī-  
pināgaŋāg igi'ᵘ nindami'kumaŋ. Māgicā, nindāmināpitāmawāg  
5 nōcisā<sup>3</sup>yaŋ. Pāmā kī·i·ckwāwīsinīyān ningapikīwā.”

Mīsa' kāgā't cigwa pigīwānit. Mīsa' i·i·mā āndacī'kānit. 'i'i'ᵘ  
ōcicā<sup>3</sup>ya<sup>3</sup>. Mīza'n mī'ku' nānīmī·ā·t i·i·mā 'i'i'ᵘ ōcicā<sup>3</sup>ya<sup>3</sup>, āna-  
·ā·mawāt i·i·mā unāgā'kinindcing nībawinit 'i'i'ᵘ ōcicā<sup>3</sup>ya<sup>3</sup>. O·ō-  
widāc utina·ā·mawā<sup>3</sup>:—

10 “Pigickanidisī, pigickanidisī, pigickanidisī, pigickanidisī.”

Mīsa' paŋā utcīmāt i'ᵘ ucicāya<sup>3</sup>. Kāgā't ocawānimā<sup>3</sup> 'i'i'ᵘ  
ōcicāya<sup>3</sup>. Mīsaŋu paŋā pīmāntawānigut.

Cigwa' ninguting a'pī āniyābāwānik udigōn: “Ānīc, mīsa'  
cigwa' tcimādcāyān,” udigōn ini'ᵘ ōsaŋ. “Ānīc mīsaŋu i'ᵘ mini'k  
15 kā'piwītcī·a·yāwinaŋguk, nindānis.” Mīdāc kā·i·nāt: “Āmbāsinō,  
kāgu' wī'kā ugāmwāsiwāwa<sup>3</sup> 'i'i'ᵘ ami'kwunīckwa<sup>3</sup>!” udinān ini'ᵘ  
udānisān. “Kāgā't mīgu i kā·i·ciwābak kā·i·ninān, nindānis;  
'i'i'ᵘ wī'kā tci·ā·mwāsigwā igi'ᵘ nōcicā<sup>3</sup>yaŋ. Kīcpin āmwāwāt,  
pō'tc ningaki'kānimāg. Ningapitāgwīcin kīcpin āmwāwāt nōci-  
20 cā<sup>3</sup>yaŋ tci·ā·nī·a·'kīwāng,” ugī·i·nān ini'ᵘ udānisān.

Kāgātsa' udinān ini'ᵘ ōsaŋ: “Mī·i·'ᵘ kātaciwābak,” udinān.

“Mīgu i'ᵘ āmaŋtc a'pī tci·ā·nī·a·'kīwāng pō'tcīgu ningatāgwīcin  
kīcpin awiya āmwāt. Mīsa' mini'k āninān, nindānis.” Cigwa'  
weyābaŋinig kāgā't ānimādcāwān. “O·ō' kīga·i·'kit, o·ō·witi  
25 āgāmiki'tcīgami mī·i·witi wā·i·cāyān; i'kwādac 'a<sup>3</sup>a'ᵘ kā·u·disāg,”

looked, there, in fact, was their entry-way. And there was no difference at all, he fancied, in the going-down of the sun, for it seemed to him the same as it was (before they started). And then he was told by his grandfather: "Son-in-law, [you had] better take along your muskrats. Yonder somewhere I left those beavers of mine. Perhaps I might make my little grandchildren catch the smell of what I have been eating. After a while, when I have finished eating, I will then come back."

Thereupon truly in a while back home (the old man) came. And so roundabout him played those little grandchildren of his. And now all the while was he making his little grandchildren dance there, he sang to his little grandchildren as they stood there in the palm of his hand. And this was the way he sang to them:—

"Rotten navel, rotten navel, rotten navel, rotten navel!"

Whereupon would he immediately kiss his little grandchildren. Really kind was he to his little grandchildren. And so continually was he made use of by them to crawl upon.

Now, once when the weather began to grow warm, (the woman) was told: "Well, it is now time for me to depart," she was told by her father; "for this is as long as I have come to stop with you (and the rest), my daughter." And this was what he said to her: "Pray, don't you ever let them eat the musk-glands of the beaver!" he said to his daughter. "Truly shall it be according as I tell you, my daughter; that never shall you let my little grandchildren eat the glands. If they eat them, then I shall certainly know. I shall come back if my little grandchildren eat them in after-time," he said to his daughter.

Of a truth, she said to her father: "That is the way it shall be," she said to him.

"Therefore at any time until the end of the world am I bound to return if anybody eats (the glands). That is all I have to say to you, my daughter." When the morrow came, then truly on his way he went. "This shall you say, that off this way, toward the farther shore of the great sea, is where I am bound; and a

udinān. "Mīdāc kǎ·i·'kitoyān, wīnī·'tām tanōndāgusi," udinān, "nīnīdāc skwātc nīnganōndāgus. Awāgwānidac kǎgiciwāgwān mī·a·'u kǎniciwāt."

Cigwasa' pasigwīwān ōsān; kǎgǎ·'t kici·'kāwān a·'pānǎ kǎpickwā-  
 5 bāmāt īnī·'u ōsān. Cigwasa' mādwāmāḍābīwān 'i·'i·'u kī·'tciki·'tci-  
 gāmī, mīsa·' nōndawāt madwāyātagāsīnit, mīsa·' cigwa·' pāmīcagā-  
 siwān āndutānk. Cigwasa·' kǎgǎ·'t awīya·' onōndawān nōndāgusīnit.  
 Kǎgǎ·'t mīnawā mādwānōndāgusiwān pācig. Mīdāc īnī·'u ōsān  
 ābī·'tagu kǎ·'pī·'tuwānit kǎgǎ·'t iciwāwān īnī·'u ōsān. Ānīc ugī·'i·'gōn:  
 10 "Kīcpin, nīndānis, mā·'cī·'i·'gōwān, ānīc mī·'i·'u mīnawā tcibitag-  
 wicinān," udigōn īnī·'u ōsān. Mīdāc kǎgǎ·'t ānāndānk 'a·'a·'u i·'kwā:  
 "Mī nāngwana i·'u tcicāgōtci·'ā·'g nīn āwācimā kiciwayān," ugī·'i·'gōn.  
 Ānīc īnī·'u ōsān cigwasa·' kǎgǎ·'t madwāmīgāsowān īnī·'u ōsān. Kāwīn  
 kǎnagā wīnāsīwan madwākāgakanōnitinit; nīyugunīdāc ugītābī-  
 15 'tawāwā', mīdāc a·'pī·'kāmādwāciniciwānit.

Cigwasa·' kīgītu 'a·'a·'u i·'kwā kǎ·'i·'gut īnī·'u ōsān. "Āmbāsīnō,  
 kǎgu·' wī·'kǎ mīnawā tabījāsī o·'o·'mā minīsing! Ānīn kājanīcinā-  
 bǎ·'kǎgubānān i·'i·'u āyāwāt?" i·'kitu. "Āmbāsīnō mī·'i·'witi kǎtā-  
 na·'kīyāg kayā kīnawā!" ugī·'i·'nān. Ānīc mī·'i·'u kǎ·'i·'jiki·'kino-  
 20 'a·'māgut īnī·'u ōsān tci·'i·'kitut. Mīdāc kǎgǎ·'t kǎ·'i·'kitut. Kǎgǎ·'t  
 mīdāc kǎ·'i·'ciwābatīnik; wīn kī·'i·'cietci·'gāt i·'i·'witi wāntcitāna·'kīnit.  
 Ānīc kāwīn tāgī·'ā·'nicinābǎ·'kāsīnōn kīcpin o·'o·'mā tana·'kiwā·'pān  
 īgī·'u tīnōwāg. Mīdāc kǎgǎ·'t wāndci·'i·'ciwābak 'i·'i·'u wī·'kǎ wānt-  
 ci·'ā·'yāsīk; ānīc kāwīnītug tāgī·'ā·'yāsī īngutci 'a·'a·'u ānicinābǎ  
 25 o·'o·'mā ayāwā·'pān īgī·'u tīnōwāg. Mīsa·' mīnī·'k kǎ·'i·'kitut.

Pinwāwītci·'t kī·'ā·'gōtā.

woman do I go to visit," he said to her. "And this shall you say, (that) the sound of her will be the first to be heard," he said to her, "and that the voice of me will be the last to be heard. Whichever makes the louder sound will be the one who is slaying (the other)."

Then up rose her father; truly with speed went her father, whom she saw disappear out of sight. In time she heard the sound of him coming out upon the great sea, whereupon she heard the sound of him walking in the water, and then at last of him arriving at (yonder) shore. As she listened, presently, sure enough, she heard the sound of some one's voice. In truth, she heard the sound of another's voice. And then the sound that her father made was really half as loud again as the sound of the other. Now, she had been told: "If, my daughter, I am overcome, then again will I return," she was told by her father. And that, in truth, was what the woman was thinking about: "It will be the sign that I have overcome her if I yell with a louder voice," she had been told. So it was her father that she truly then heard fighting. Not even was his name mentioned when the sound of him and the other were heard talking with each other; for four days was she able to hear the sound of them, and that was when she heard the sound of him killing (the other).

In a while did the woman speak of what she had been told by her father: "Pray, never permit him to return again to this island! How can there be any more people than there are?" she said. "Would that you (and the rest of yours) would live over there (where you are)!" she said (of her father). Now, that was what she had been taught by her father to say. And that, truly, was what she said. Sure enough, that was what came to pass; what she did was the cause of (the Windigō and others) living over there. Now, there would be no people if here lived people of that kind. And that, truly, was how it came about that they are never here; for there probably would never be people anywhere if people of such sort were here. That was as much as she told about.

The buttocks of the ruffed grouse now hang aloft.



69. HELL DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER  
(Cingibis Maṭciki'kwāwis kayä Kābibōnu'kä kayä).

I.

I'kwāwag pimusāwag, maḍciki'kwāwis; mīsa' pimusāwāt, ningutingiku sāga'i'gaṇ äcimāḍāpīwāt cingibisaṇ kibābā'ai'yaḡamōwāṇ. Mīsa' ājipibāḡimāt maṭciki'kwāwis o'owidac udinān: "Cingibis! pīnāta'u'cinān!" udinān.

5 Mīsa' kāwīn kaṇagä māṭaḡamusīwāṇ.

Minawā'ku tānakāṇōnān, kāwīn kaṇagä ubisiki'tākusiwān. Wī'kāsa' udābwā'tāḡowān kanōnāwāt. Äcipōsīḡuwāt i'i'mā utci-mānining, mīsa' kābimiskāwād. Kāwīn kaṇagä i'i'witi äntāwāt wī'i'cāsi a'a'u cingibis; ningutci'ku' icimādcī'u'. Mīsa' i'i'mā  
10 ningutci pāpātaciwāwīwit. Äñic mīḡu'ku' kāniwābāninigin pōsiwāt; kāwīn piśān aiyāsīwag. Mīsaḡu' a'paṇā ningutci pāpai-i'yāt a' cingibis, mīḍac kā'i'ci'ai'yāt.

Ninguting pimāca'o'wāt sāga'i'gaṇing oḡiwābamāwān pimācāḡāmānit ma'kwāṇ. Udinān 'a'a'u maṭciki'kwāwis: "Naskā-  
15 ḡinīna! ma'kwa kāpimācāḡāmāt!" udinān īni'u unābāmāṇ.

Cigwasa' inābiwāṇ, "Ō<sup>u</sup>," i'kitōwāṇ, "nintai wīna'a'u."  
"Ṭaḡaskumāḡuta, kaṇōc!" udinān.

Cigwasa' ḡāḡā't ukāṇōnānini, o'ō'dac udinān: "Kwātc, kwātc, kwātc, kwātc, ma'kōnsim, nintai'!" i'kitōwāṇ īni'u unāpāmiwān.  
20 Äñic cigwa nōndāḡōn ājiku'pība'tōt a' ma'kwa. Unawatcipi-nānini umi'tigwābīni äci-i'na-ä'ñit; kwaya'k äci-i'na-ä'ñit kwaya'k

## 69. HELL-DIVER, THE FOOLISH MAIDEN, AND WINTER-MAKER

## I.

Women were walking along, (one was) the Foolish Maiden;<sup>1</sup> and so, while walking along, they came in course of time out upon a lake, where (they saw) a Diver moving about over the water. Accordingly to him called the Foolish Maiden, and this she said to him: "O Diver! come across the water and get us!" she said to him.

But no move at all would he make towards them.

Another time she spoke to him, but no answer at all did they get from him. After speaking to him for a long while, they were given heed. When they were let into his canoe, they then paddled away. Not even to where he (and others) dwelt did Diver wish to go; off in another direction over the water he started. Accordingly off over there he wandered with (the women) for his wives. Now, as often as the morning came, they would embark in their canoe; they spent no time leisurely (anywhere). And so roundabout in (various) places continued Diver, and such was the way he passed the time.

Once, while paddling along the edge of the lake, they saw a bear coming along the shore. To (Diver) said the Foolish Maiden: "Oh, look! yonder is a bear coming along the shore!" she said to her husband.

When he looked, "Oh," he said, "that is my pet."

"Oh, do please speak to it!" she said to him.

In a while he truly spoke to the bear, and this he said to it: "Here, here, here, here, my little cub, my pet!" (so) said their husband. Now, as soon as he was heard, then up from the lake ran the bear. Quickly seizing his bow (and arrow), (Diver) then shot; straight he let fly the arrow in the very direction where (he had

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<sup>1</sup> For there were two, and both were the Foolish Maidens.

imā kānījiku' pība' tōnit. Ājikabāwāt, mīsa' kumā a' pī ānicingi-  
cinōn, kinisānigwān. Ācinōsibitābānāwāt, "Kāgätigunā kīga-  
ma'ku'kāmin," i'kitōwag. Mīsa' cigwa i' i' mā aḡwāwānā'ku-  
'kāwāt.

- 5 Cayigwa cingibis ugīmi' kwāndān kā i' cictcigāt pabā a'yāt 'a'a',  
mīsa' ācipata' kisitācink. Mīsa' kigicāp, "Kāgātsa nīngagīgizitā,"  
udinān ini' u wīwān sāsi' kisinit. "Taḡa, wī'kwata ā n!" udinān;  
mī i' u wīn cāpunigāṇaṇ kīcāgunāṇ i' i' mā usitāṅ.

Mīdācīsaṇ ā' kitut 'a'a': "Nīngīgagwānisāḡāndāṇaṇ ini' u cingi-  
10 bisiwizitāsaṇ," udinān.

Mīsa', "Taḡa kīn," udinān ini' u ucīmāmāwānit,<sup>1</sup> "wī'kwata ā n."

Mīsa' cigwa ḡāḡa't ugītcigwātāmāwān usātāning ini' u cāpuni-  
ḡaṇaṇ.

- "Nyā, taḡa nā kayā nīn ānint mīcicin!" udinān ini' u ucīmāyaṇ.  
15 "Nyā, naskābina! 'A mānu, mīcicin!" udinān ini' u ucīmāyaṇ.

Mīdāc kāḡa't kā i' cimīnāt ini' u umisāyaṇ cāpunigāṇaṇ.

Kāgātsa udinān 'a'a' mātchiki' kwāwis: "Kunigā mīḡu a',"  
ugī i' nān; "o'ō wisa' ācipācigūwānān!"

- "Kāwīn," i'kitōwān, "ayāwag," udinān. "Aiyāwag ninta-  
20 wāmāḡ. Kāḡa't uwīnicipiwag igiwā kidāṅgwāwīwāḡ," udinā<sup>†</sup>  
'i' i' u wīwa<sup>†</sup>. "Mīsa' tcī i' cāyaṇḡ wābāṅḡ," udinā<sup>†</sup> 'i' i' u wīwa<sup>†</sup>.

Naskādāc cigwa mādcāwag. Nīngutingiku ānipapimiskāwāt  
ugīwābamāwān ādi' kwān. Ānīc uḡaṇōnāwān: "Naskāḡinīn!  
awāti ādi' k kāpimācāḡāmāt!"

- 25 "Nintai wīna a a." "  
"Kagaskumāḡuta pīpāḡi' m!" udigō<sup>†</sup> 'i' i' u wīwa<sup>†</sup>.  
Mīsa' ḡāḡa't pīpāḡit 'a'a' cingibis.

<sup>1</sup> Probably a false form.—T. M.

seen the bear) go running up from the shore. Then they went ashore, and then some distance on (they found the bear) lying (on the ground), no doubt slain by (Diver). Then, drawing (the bear) down by the water, "Verily, now we shall have some bear-meat to eat," they said. So then in a while they had a rack put up (on which to dry the meat).

Now, Diver thought of something he would do while (thus) continuing aimlessly about, whereupon he snagged his foot. Accordingly in the morning, "Truly lame shall I now be," he said to his wife that was older. "I say, do try to get it out!" he said to her; for some needles had he stuck into his foot.

And so then said she: "I so much loathe the hateful foot of a Diver," she said to him.

Whereupon, "Then you," he said to the younger sister, "you try to take it out."

Whereupon then did she pull the needles from his foot.

"Oh, do please give me some of them!" (the elder) said to her younger sister. "Oh, now, please! Don't refuse, but give them to me!" she said to her younger sister.

Whereupon truly then she gave the needles to her elder sister.

Verily, to him said the Foolish Maiden: "Wonder if it be true," she said to him, "that you are thus alone (without relatives)!"

"No," he said, "there are (some relatives)," he said to her. "There are some sisters of mine. Truly handsome are those sisters-in-law of yours," he said to his wives. "Therefore will we start (to where they are) to-morrow," he said to his wives.

So then soon were they off. And once, while paddling along, they saw a caribou. So they spoke to it, saying: "Oh, look! yonder is a caribou coming along the shore!"

"That is my pet."

"Oh, please do call to it!" he was told by his wives.

Whereupon truly did Diver call aloud.

Kägä'tsa umisawinawāwān īgi'u i'kwāwag. "Ambādācsa'," i'kitōwag īgi'u i'kwāwag, "amwag!"

"Ō<sup>un</sup>, mindai wina'a'u."

"Tağackumā kañōc!" udināwan.

- 5 Cigwasa kägä't upibāgimān 'a'a'u cingibis: "Kwātc, kwātc, kwātc, kwātc!" udinān 'a'a'u cingibis. "Adi'kwasim, nintai!"

Ānic ōnōndawān adi'k; ucimō, a'panā kwāpikwāskunit.

- Misa' a'panā umāmpināni umi'tigwābini, misa' ina'āwān; kwaya'k kă'i'ciku'pīpa'tōnit icinātagāmā'ō'wag. Misa' aninā-  
10 biwāt kicingicinōn adi'kwān. Misa' minawā wiyāsi'kāwāt. Misa' minawā āictcigāwāt, kīpāswāwāt ini'u adi'kwān.

Ānipōsiwag. "Misa' nōngum tci'u'di'tōngwā īgi'u kitāngwā'i-wāg," udinā' i'i'u wīwa'.

- Cigwasa' udābābandānāwa 'i'i'u ōdāna. Cayigwa mađwāpibā-  
15 giwān: "Ā 'ē'e'! cingibis pīti'kwāwā!"

"'E'! misa īgiwāti kă'i'nintwā kāpimiskāwāt!"

"Kāgu pinawin 'i'i'u inā'kāgun. 'Wiwāmīgisağō'kāsū kuca'ku'ku!' mī ini'k."

"Ā 'ē'e'! Wāmīgisağō pīti'kwāwā!"

- 20 "Kiwābāmīgōmināsan," udinā' i'i'u wīwa'. Pinā'zibība'i'tiwa' i'kwāwa', "Mina īgi'u kitawāmāg?"

"Sā! matcī'ki'kwāwicag winigi'u. Sasāgā'i'kwāwag kuca kă'i-nagwā."

- Ānawidac zazāgā'i'kwāwa' i'i'u unāzibība'i'tnit. "Kāgātsa'  
25 zazāgā'i'kwātugānag īgi'u kitawāmāg," udināwān ini'u unābāmi-wān.

Pinicsa' kägā kăpi'kwā'ā'mowāt 'i'i'u ōdāna. Cigwa minawā

Truly eager were the women to have it. "So anxious," said the women, "are we to eat it!"

"Why, that is my pet."

"Do please speak to it!" they said to him.

Presently, indeed, to it called Diver: "Come, come, come!" to it said Diver. "My little caribou, my pet!"

Now, him the caribou heard; it fled, away it went leaping.

Whereupon he quickly grabbed his bow (and arrow), and then sent an arrow at it; straight towards where (the caribou) ran up from the water was the way they paddled. And then, looking about as they went, (they found) the caribou lying (there). Whereupon again they had meat to eat. And so they did as before, they dried the (meat of the) caribou upon a rack over a fire.

Getting into their canoe, off they went. "This is the day that we arrive at (the place of) your sisters-in-law," he said to his wives.

In time they came in sight of the town. Already then they heard the voice of some one calling aloud: "Halloo! Diver is coming home with some wives!"

"Hey! it is they about whom it was reported as travelling by canoe!"

"Don't speak of him in such a way! 'He wishes to pass himself off as the one Arrayed-in-Wampum,' is what you really should say of him."

"Halloo! Arrayed-in-Wampum is coming home with wives!"

"We are already seen," he said to his wives. As some women came racing down to the water, "Are those your sisters?" (he was asked.)

"Pshaw! foolish maidens of no account (are) they. Of handsome women now was what I told you."

Yet, for all that, pretty were they that were racing down to the water. "Truly pretty must be those sisters of yours," they said to their husband.

It continued thus till they were almost passing the town. Presently some more women came rushing down to the water. "Are

ānint 'i'i'u i'kwāwa<sup>8</sup> pināzibība-i-tiwa<sup>8</sup>. "Minācigi'u kā-i-naṭwā? Kāgāt zāgā-i'kwāwa 'i'i'u bānāzibība-i-tīnit."

"Sā! mādcī'ki'kwāwicag winigi'u!" udinā<sup>8</sup> 'i'i'u wīwa<sup>8</sup>. "Zāgā-i'kwāwag kuca igi'u kā-i-naḡwā," udinā<sup>8</sup>.

- 5 Wī'kāgu ā'pidci i-i-witi ickwāyawi-i pināzibība-i-tiwa<sup>8</sup> i'kwāwa<sup>8</sup>, wābasimōwān nānābicāpisunit; cigwa'ku pikwakwāngu-u-tiwa<sup>8</sup> igu'ku kābāskinatcimāgisānig ini'u wābasimōwān nānābicāpisunit. "Mīsa' igi'u nintawāmāg!" udinā 'i'i'u wīwa<sup>8</sup>.

"Sā!" udinān matciki'kwāwis.

- 10 Ānic, mīsa cigwa ācikabāwāt imā āndānit ickwāyōtāna. Mīsa' ācipīndigāwāt āndāwāt. Cigwa ānitibi'katinik, piwintamawimān unāpāmiwān winimi-i-ntiwint. Cigwasa udigowān: "Kāgō win wī'kā awinābi'kāgun i-i-mā nīmi-i-ting," udinā 'i'i'u wīwa<sup>8</sup>. "Āmbāsinō, nō'kō, kṇawānim i'kwāwag," udinān ō'kumisān.

- 15 Mīsa' kāgā't cigwa kabātibi'k undāntiwaṇ unāpāmiwān, kayā 'i'i'u utāngwā-i-wā<sup>8</sup>. Ānic uḡanawānimigowān ini'u mindimōyāyan. Kāgātsa ānawi umītāwāndam wī-i-cāt matciki'kwāwis. Cigwasa mīnawā tibi'kātini; cigwa mīnawā piwintamawimān ini'u unāpāmiwān. Uḡi'kānimān ayānit 'a'a'u matciki'kwāwis Wāmīgisāḡōn;
- 20 cigwasa' kīmādcāwān unāpāmiwān, "Āmbāsinō tawinibā 'a'a'u mindimōyā," ināndam mādciki'kwāwis. Mīsa' kāgā't ācinibānit ini'u mindimōyāyan. Ācipīndigatōwāt misān, mīsa' ācikaski-ṇ'ḡisitōwāt i-i-mā kā-u'ndciwāniskāwāt. Indigudac awiya kācinigininit ācināḡwātinik imā kā-u'ndciwāniskāwāt. Mīsa' kā-i-cic-
- 25 tcigāwāt, kā-i-cimādcāwāt. Cigwasa' ta'pābiwag owābāmāwān unābāmiwān iskwāntānk ācicimunit. Cigwasa owābāmāwān Wāmīgisāḡōn wāntcitāḡu āndaswāni'kwānit nāba-ō-sowān ini'u mīgisān, āndaswāni'kwāt nāba-ō-sowān ini'u mīgisān. Mīdāc

they the ones you spoke of? Truly pretty are the women that have come racing down to the water."

"Pshaw! foolish maidens of no account (are) they," he said to his wives. "About pretty women now are they that I have told you," he said to them.

Later on, from the far end of the place came some women racing one with another down to the water, swan-mute they had for ear-rings; then, as they came pushing one another, the swan-mute that they had for ear-rings broke off into pieces when striking together. "Now, those (are) my sisters!" he said to his wives.

"Oh, pshaw!" to him said the Foolish Maiden.

So, then it was that they landed there where he lived at the end of the town. Accordingly then went they into their home. When night was drawing on, some one came and invited their husband to a dance. Then they were told by him: "Never go look on at the place where the dance is held," he said to his wives. "I beg of you, my grandmother, do you keep watch over the women!" he said to his grandmother.

Thereupon then, in truth, all night long was their husband gone, likewise their sisters-in-law. Now, they were watched by the old woman. To be sure, in spite of that, anxious to go was the Foolish Maiden. Now, another night came; then, as before, some one came and invited their husband. The Foolish Maiden knew where Arrayed-in-Wampum was; and when their husband went away, "Would that to sleep the old woman might go!" willed the Foolish Maiden. Whereupon, in truth, to sleep went the old woman. Then inside they fetched some fire-wood, whereupon they rolled it up in blankets there where they had their bed. And it was as if somebody were lying there, such was the look of the place where they rose up from bed. And such was what they did, after which they departed thence. In a while they peeped in (and) saw their husband dancing by the doorway. Presently they saw Arrayed-in-Wampum with a wampum bead dangling from every single hair (on his head), from every single hair was hanging a



kā·i·cipābī'tōwāt 'i'i' tci·i·ckwānīmi·i·ntiwint i'gi' i'kwāwag,  
 ānīc kā·i·cinānāt ini' Wāmīgisagōn 'a'a' mādci'ki'kwāwis  
 tci·i·skwānīmi·i·ntiwint. Mīsa' gāgā't. Ānīc mī a' wāgimāwit.

Cigwasa ickwānīmi·i·tīm. Ānīc ācipīndigāwāt i'gi' i'kwāwag.  
 5 Ācitābībināwāt ini' Wāmīgisagōn mīsa' ā·i'·tawaya·i' udōnt-  
 cikikintcigwānāwān. Mīsa' cigwa kīma'kamint cingibis wīwa'.

Ānīc cigwa ānikiwā cingibis; kawicimo, ugawicimunatāwān ini'  
 wīwān wācīmā·i·māwinit. Pānimāku, "Nimpī'kwānāng nīndcīsi-  
 binīk," ināntām ini' wīwān sāsi'kisinit. "Pā'kā! a'kawā kicīmā  
 10 niwī'pāmā. Pānimā'pī gīgawī'pāmin kīn."

Mī nangwāna ānīgōnsa' ta'kwāmīgūt, mī nangwāna 'i'i' tīnōwa'  
 kāta'kwāmīgūt. Tcigwasa' gi'kāndānk; payā'kināng mīsa'n ugī-  
 wī'pāndānān! Anāgwā'kipāgiso, mī gāyāpi mīsa'n āt'a ā'tānīg.  
 Mīsa' kīwāni·ā't 'i'i' wīwa'. Ugānōnān ō'kumisa'n: "Tibīgic  
 15 ācāwāgwān kānawānta·i·nābānīg!" udinān ō'kumisa'n. Mīsa'  
 ājiniskādisit. "Kāgu' tawī·i·nābīsīwag' kitinīnābān." Mīdāc  
 cigwa nāntawābāmāt tibi'kāttnīk. Ānīc kāwīn kīwātci ijāsi cingibis  
 āntawābāmāt 'i'i' wīwa'. Kāgā't owābāmān Wāmīgisagōn ayānit,  
 mīdāc imā āyītōwaga·i' ugī'kintcigwānāni wīwa' nībānit. "Mīcā-  
 20 nīm!" i'kito, ānīc nīskātisi cingibis. "Mīcānīm!" udinānīmān.  
 Mīsa' ājikīwāt 'a'a' cingibis. Pīwābī'k ugīcābī'kisān. Mīsa'  
 āciictīgāt. Tābī'kādnīk tābā'pic, cigwasa uwīgīcābī'kisān mī·i'  
 pīwābī'k. Mīsa' cigwa wī·ā·nīmādcāt mīnawā āndawābāmāt ini'  
 Wāmīgisagōn. Cigwasa pīndīgā imā āndānit. Ānīc nībāwa';  
 25 ājiwābāmāt tawanungwāmīnit, ānīc mīsa' ājipōtcikunāwāwāt,

wampum bead. Accordingly then did the women wait till the dance was over, for thus had the Foolish Maiden willed Arrayed-in-Wampum to end the dance. It was true. Now he was the one that was chief.

In a while the dance was all over. So inside then went the women. Seizing hold of Arrayed-in-Wampum, they then each on a side put their arms around him. Whereupon then was Diver robbed of his wives.

Now, already on his way back home was Diver; he lay down to sleep, he went to lie with his wife that was the younger sister. And after a while, "At my back is she pinching me," he thought of his wife that was the elder. "Wait a while! first with your little sister do I wish to sleep. After a while will I then sleep with you."

It happened to be by the little ants that he was bitten, it happened to be by such creatures that he was bitten. Then he discovered (something); on uncovering it, he was sleeping with some fire-wood! He turned over on one side, and then on the other, and every time nothing but fire-wood was there. And so he had lost his wives. He spoke to his grandmother, saying: "Wonder where went they whom you were going to watch!" he said to his grandmother. And then he grew angry. "'Do not let them go and look on,' was what I said to you at the time." Accordingly then went he to seek for them when night came on. Now, unable was Diver to refrain from going thither to seek for his wives. Sure enough, he saw Arrayed-in-Wampum (at the place) where he was, and there on each side lay his wives sleeping with their arms about him. "Wretch!" he said, for angry was Diver. "Wretch!" was the thought he had of him. And then back home went Diver. A piece of metal he put into the fire to heat. And this was what he did. By the time it was night, he wanted to have the metal heated. It was time that he was on his way again to seek for Arrayed-in-Wampum. In a while he entered into where the other dwelt. Now, they were asleep; when (Diver) saw him asleep with his mouth open, why, thereupon he shoved the metal down his mouth,

a'paṇāku kāsāswāwāsunit. Mīsa' cigwa kinisāt. Ānīc mī ini'<sup>u</sup>  
wāgimāwinit 'i'i'<sup>u</sup> ōdāna idāc cigwa kānisāt.

Cigwasa kuskusiwaḡ, mīsa' ki'kānimāwāt cigwa kinibunit.

Ānīc mīdāc kā'i'cictcigāt 'a'a'<sup>u</sup> cingibis, kī'ṭa' nipōsāt. Ānīc  
5 kā'i'cinisat ṭadi'kwān, mīdāc ācimāmōt miskwābōwinit, mīsa'  
ācipindōmat ā'i'towaya'i' wācā'pīt.

Ānīc cigwa mi'kawimā kinibut 'a'a'<sup>u</sup> wāmīgisāḡō, mīsa' kāwīn  
mi'kawāsī ānti kā'u'ndcināḡwān. Mīsa' ṭanicā ṇaḡwṇaḡu kinibu  
ināntamōḡ īḡi'<sup>u</sup> ṭanicinābāḡ; inānimāwān cingibis tcigīnisāt. Cig-  
10 wasa' i'kitōwāḡ īḡi'<sup>u</sup> ṭanicinābāḡ: "Āmbāsānō, awīṇantamawī'k,"  
udinā' 'i'i'<sup>u</sup>. "Ānīc 'ōōwini'k mīsa' kinibut 'a'a'<sup>u</sup> kīciwāmīgisāḡō,  
ini'k."

Mīsa' kāwīn ṭabīsī. Ānīc ṭanwā'tinini 'i'i'<sup>u</sup> sāḡa'i'ḡaṇ, mīḡu i'<sup>u</sup>  
babai'a'yaḡamut i'i'mā micawāḡām. Kāḡā't ṭandu'taḡ i'i'mā  
15 wāntakāmiwānit 'i'i'<sup>u</sup> ṭanicinābā'.

"Naskā! awāti kābaiyaḡamut cingibis!" i'kitōwāḡ īḡi'<sup>u</sup> ṭanici-  
nābāḡ. "Ā'ā", pībāḡami'k!" inā 'a'a'<sup>u</sup> cingibis. "'ōōwini'k,  
'Kīciwāmīgisāḡō kinibu', ini'k."

Mīsa ḡāḡā't cigwa' āḡipīpāḡimint "A!" inā. Mīsa' kāwīn  
20 kṇaḡā māḡaḡamusī.

"Kīn ḡā'i'ṇinān, cingibis!" Mīsa' kāwīn kṇaḡā māḡaḡamusī.

"Kāwīn kuca' tātāpwānda'zī 'i'i'<sup>u</sup> ānu'i'nāḡ. Wīwāmīgisāḡō-  
'kāsu kuca ku'ku," udināwān īḡi'<sup>u</sup> ṭanicinābāḡ. Mīsa' ācipīpāḡimā-  
wāt: "A!" Mīsa kinibut kīciwāmīgisāḡu!"

25 Tayā! kāḡuskupāḡisunit.

Cigwa mīnawā ukṇānāwān, ānīc mīḡu' mīnawā i'<sup>u</sup> ānāwāt.

and immediately the other began to burn with a sizzling sound. Whereupon he slew (Arrayed-in-Wampum). Now, that one was chief of the town, but him he now had slain.

In time (the women) awoke from sleep, whereupon they discovered that now was he dead.

Now, this was what Diver did, he went off (somewhere) in his canoe. So, when he had killed a caribou, he thereupon drew off its blood (into vessels), and then he put them into the bosom of his garment, down at the side, under each arm.

Now, in time it was learned that Arrayed-in-Wampum was dead, but it was not found what had caused his death. And so without cause he had died, fancied the people; they suspected that Diver slew him. In a while said the people: "Well, go tell him to come," they said to some. "Now, this do you say to him, that now dead is your friend Arrayed-in-Wampum, thus do you say to him."

But then he was not at home. Now calm was the lake, and so roundabout here and there over the water far out upon the lake was he moving. To be sure, he caught the sound of (what was going on) at the place where the people land from their canoes.

"Oh, look! out yonder on the water is Diver moving about!" said the people. "Come on, call to him!" they said of Diver. This say you to him, 'Your friend Arrayed-in-Wampum is dead,' say you to him."

Thereupon truly was he then called to: "Hey!" they said to him. But then not a move on the water did he make.

"You are the one I am speaking to, Diver!" But then not a move on the water did he make.

"Why, he would put no confidence in what you are trying to say to him. To play the part of Arrayed-in-Wampum is all he wants to do," of him said the people. Whereupon truly they called out to him: "Hey! Now dead is your friend Arrayed-in-Wampum!"

Ah! (then they saw) him start with sudden surprise.

Another time they spoke to him, for the same as before they said to him.

Ācinawātinānk cingibis 'i'i'ⁱ ubigwa'k; ā·ō·mbīnigwīnit, ācici-  
gwāna·u·tisut. Mīsa' āciwī'kubitōt 'i'i'ⁱ ubigwa'k, mīsa' pānāgu  
kāniskwīwāninik. Ānic mīnawā ācawaya·i; cigwa ina·u·tisū;  
pānāgu mīnawā niskwābō kāsigitciwāninik.

- 5 Mīsa'pī ā'kitowāt: "Ānīn kīnawā ācimāk? Naskādāc! ācini-  
sitisut!" Ānic pānāku cingibis kāwāsīpasāwāsāt inānimāwāt.  
Kāgā't gīnisitisu ugī·i·nānimāwān. Mīsa' āgwuntcininit. Ānic  
undcipāgitināmu cingibis cāgikōcākamut, āckam tābābāmāt.

Ānic mawiwāg īgi'ⁱ i'kwāwāg. Mīsa' cigwa ī'kitowāt wīna·i·  
10 nāwāt. Mīsa' kā·i·cina·i·nāwāt. Cigwa cingibis kigicāp icā,  
ā'pidci kigicāp. Cigwasa owābandān piwāsāyābāninig, mīsa'  
cigwa kīwunāntānk wā·i·citcigāt. Mīsa' ājināgamut aⁱ cingibis;  
nīmi·i·disu, ugicibācamu'tān 'i'i'ⁱ tcībāgamig:—

- "Ānīn wīn wāndcitōtamugwān Wāmīgisaḡō ma'kantwāti'kwāwa?  
15 Nin ku ninišā Wāmīgisaḡō.  
Ānīn wīn wāndcitōtamugwān ma'kantwāt 'i'i'ⁱ i'kwāwa?"

ina·ḡ·m.

Cigwasa' udāmanisu'tāgu 'i'i'ⁱ ānicinābā\*, mīsa' cigwa 'i'i'ⁱ  
mawinānint. Ānic mādcība·i·wā cingibis, mīsa' ācipa'kubība-  
20 ·i·wāt. Ānic mīsa' cigwa kiki'kānimint wīn kīnisāt, ānic mīsa'  
cigwa papāgāsut. Pō' tcigu wīnišā ānīn wa'pī kīwābāmin. Ānic  
mīsa' kāgā't udānuwābāmīgō 'i'i'ⁱ anicinābā\*, mīsa' kāwīn wasā-  
sigā·i·gusīn.

Then Diver seized his arrow; throwing his elbow up from the side, he then poked himself in the ribs. And then he pulled on the arrow, whereupon out flowed the blood. So then the same on the other side; presently he aimed (the arrow) at himself; and out again the blood came flowing.

It was then they said: "Why are you fooling with him? Just look! he has killed himself!" That immediately Diver had drawn his wings in at the sides, was the thought they had of him. Verily, he had killed himself, was the thought they had of him. And so on the water was he now afloat. So that he might breathe, Diver stuck his bill out of the water, so that he might (also) get a better look at them.

Now, weeping were the women. It was then they said that they were going to bury (Arrayed-in-Wampum). And so then they buried him. Then in the morning thither went Diver, very early in the morning. Presently he saw the light of day appearing, whereupon he then tried to think of what to do. And then sang Diver; he danced to his own song, he danced roundabout the grave:—

"Why should Arrayed-in-Wampum do such a thing as rob (me of my) wives?

It was I that slew Arrayed-in-Wampum.

Why should he do such a thing as rob (me of my) wives?"

was the song he sang.—

Presently the sound of his voice began to be heard by the people, whereupon they then moved after him. Now, in flight started Diver, whereupon into the water he fled. So thereupon was it then known that he slew Arrayed-in-Wampum, so accordingly then did he keep himself in hiding roundabout in places here and there. But they were determined to kill him, wherever they should chance to see him. Now, it was true, (that,) though he was seen by the people, yet he could not be reached at close range.

## II.

Cigwasa' kägä taḡwäginini, mīsa kāwīn upōnānīmīgusīn 'i'i'ⁿ  
 5 aṇicinābāʔ. Mīsa' ināntaṃ: "Aṃaṇtcigic kă'i'cictcigāwānān  
 tcipōnānīmīwāt iḡi'ⁿ aṇicinābāḡ!" ināntaṃ. Mīsa' cigwa kägä't  
 nantawābandaṅk wā'tajīpipōnicit. Cigwasa' kägä't umi'kān  
 15 kī'tcimackīḡwāḡamāṅ. "Mīmāwīn 'i'i'mā kă'u'ndciwābāṇiciyām-  
 bān," ināntaṃ. Cayīḡwasa owābandān kägä't unicicinimik i'i'mā  
 wā'tajībībōnicit. Owābāmāʔ maḡābīnīt atcicā'kwaʔ mawīwaʔ.  
 Ājikāṇōnāt: "Ānīn āntiyāk?" udināʔ.

"Kă, aṇicā nīmawīmānān nīntcānisinān. Wābāṅk wīmādcā-  
 10 yāṅ."

"Ānīc kīcpin ināntamāk, nīntākanawānimā," udināʔ. "Kāwīn  
 nīngutinō ta'i'cayāsī pīnīc tcitāḡwicināk." Ānīc mīsa' ā'kitunit.

Mōsă'u'ḡwanāwāwāṇ īnī'ⁿ unīdcānisiwān, mīḡac wā'u'ndcināḡa-  
 nāwāt īnī'ⁿ unītcānisiwān. Mīnawā pācīk naḡatāṃawā, īnīcībāṇ  
 15 unītcānisini. Mīsa' nī'aj 'i'i'ⁿ nībīnisă ayāwāt. Cigwa ucigă i'i'mā  
 nīckīḡwāḡamāṅ. Ānīc cigwa pipōnini, pā'ta'i'nowāṇ kī'ḡō'yāṇ  
 i'i'mā sāḡa'i'ḡaṇīṅ. "Kāwīn kāṇaḡă nīntāpa'kadāsī," kī'i'nān-  
 taṃ. Ānīc mīsa' kägä't. Cigwa omī'kāḡōn īnī'ⁿ Kābībōnu'kān.  
 Ānīc mīsa' kägä't umi'kīntcī'i'ḡōn. Cayīḡwa māṃīntaḡă kayă  
 20 kīpaḡatīnini 'i'i'ⁿ sāḡa'i'ḡaṇ.

Ānīc, cigwa cigwa'ku owābāmān cīḡībīsāṇ pīnāsībīnīt. Ānīc  
 ānīḡu'k opōdānān tcīḡī'kaṭcīnīt, nāwī'kwāṃ taṭcīsīḡwā'i'ḡāwāṇ;  
 ānīc ānīḡu'k opōdānān. Cigwa kī'twa'i'ḡāwāṇ. Ānīc mīsa' cigwa  
 ācīpa'kubīnīt ācīmawīnaṭāṅk Kābībōnu'kă 'i'i'ⁿ twāwīḡaṇ. Ānīc  
 25 wāwīp kaskāṭfīnini. "Ānīc, mīmāwīn nīsāwāḡān, ānīntīḡac kă'u'nd-  
 cīmōskaṃut?" udinānīmīgōn. Cigwa inābīt, aṇōtc kwāya'k

## II.

In time it was nearly autumn, but he was not left alone by the people. So this he thought: "Wonder what I can do so that the people may leave me alone!" he thought. Thereupon he then truly began looking for a place where to spend the winter. In time, to be sure, he found a great swampy lake. "Possibly in this place I shall be able to live through the winter," he thought. And presently he saw that it was a very nice place there for him to pass the winter. He saw coming out upon the place some cranes (that) were crying. Then he spoke to them, saying: "What is the matter with you?" he said to them.

"Oh, simply for one of our children are we weeping. To-morrow we wish to go away."

"Now, if it be your desire, I would take care of it," he said to them. "Nothing will happen to him, even till the time you come back." Now that was what he said.

Afflicted with worms in the throat was that child of theirs, and that was why they were going to leave their child behind. Another was left with (Diver), a Mallard's child. And so he was with two of the birds of summer. In a while he had a home built there in the swampy lake. Now, in a while the winter came on, plenty was the fish there in the lake. "Not at all shall I want for food," he thought. Now thus it truly (was). In time he was discovered by Winter-Maker. Now, thereupon was he truly pestered by him. Already now was the lake also frozen very thick.

Well, in time he beheld Diver continually coming down to the water. Now, hard he blew, that (Diver) might be frozen, for a long way out on the ice was he chopping a hole; now hard he blew. Finally (Diver) had a hole made. So it was at the time that he went down into the water that Winter-Maker rushed for the hole. Now, quickly (the hole) froze up. "Well, without doubt I must now have him killed, for where will he be able to come out?" was the thought he had of (Diver). When he was looking about, in quite another direction did he see Diver coming on the ice. Truly,



wändä'tagwä'kunit ini'u cingibisan. Kägä't nībiwa kīgō'ya'n ubimiwināni, kāwāgātcitābīnit. Misa' ājipīndigānit āndānit.

"Misa' ānin kā'i'cictigāyān 'i'i'u tcigawātcit?" ināntam 'a'a'u Kābibōnu'kā.

- 5 Misa' āndācbibōnicit 'a'a'u cingibis, kägä't kāwīn pa'kadāsī i'i'mā pibōnicit. Kägä't mino'a'yā, ānīc kīgō'ya'n unisān. Cigwa'ku mīnawā ugītamwān. Cigwa'ku mīnawā āninā'zibī. A'kawā āndāt, ugi'tcipagitnisātān. Ānīc mīsa' ācictigāt tāsing wāmādcātcin.

- Cigwa owābāmān 'a'a'u Kābibōnu'kā 'i'i'u mīnawā twa'igānit  
 10 i'i'mā nāwi'kwām. Ānīc cigwa mīnawā ubōdānān 'a'a'u Kābibōnu'kā. Misa' ānāt: "Āmbāsinō tawikaskadīnini wāwīp!" udinānīmān wāntcipa'kubīnit. Ānīc, mīsa kägä't kācidinā kīkaskatīninig. "Mīmādac i'i'u nisāwāgān," kī'i'nāndām. Mīdāc cigwa inābit, māsātcigu mīnawā owābāmān undcitābīnit kīgō'ya'; kāwāgātcibisunit 'i'i'u kīgō'ya'.  
 15 Ānīc mīsa' pwānawī'tōt 'i'i'u ānawī pa'katā'ā't. Misa' kīwānit; udānupiminicawān kayā i'i'mā āndānit; ānawī pīndigā, kāwīnidāc ugackī'tōsīn 'i'i'u tcipīndigawāt, ānīc umīwā'kisugōn tcibāgitnisāwān. Ānīc ogusān kayā, mīdāc wāndcīkaskitōsik tcipīndigawāt. Ānīc mīsa' anitacī'kawāt pōdātama-  
 20 wāt āntānit, mīgu' ācimātwāyā'kwātininik ini'u udābajīni; kayā ini'u udatcitcā'kō'simini mīwānisa gāgä't ini'u kayā'ki'ā't, udcitcā'kō'san ubōdānān ini'u.

- "Mīgu' i'u cayīgwa," 'ināntam 'a'a'u cingibis kā'kī'i'gut ini'u Kābibōnu'kān. O'ō'widāc kī'i'kitut: "Āmbāsinō, nōndāgusin!"  
 25 ugī'i'nān ini'u ānīcibānsān. Ickwāndānk ugīkackīgicimān tcīwābāmāsinig ini'u Kābibōnu'kān.

Cigwasa' kägä't nōndāgusiwān: "Gwānk," inwānān.

many fish was he lugging; bending over, he tugged away on a drag (full of fish). And then he entered into where he lived.

"Therefore now what shall I do so that he may freeze to death?" thought Winter-Maker.

And so there, where Diver was spending the winter, he surely did not lack for food while in winter camp. Truly well did he get along, for some fish did he kill. Ever, too, was he eating them up. Ever, too, was he going to the water. Before leaving home, a great heap of wood he flung on the fire. Now, such was what he always did before going away.

Presently Winter-Maker beheld him again making a hole far out upon the ice. So then again upon him blew Winter-Maker. And this he said of him: "Would that it freeze up at once!" was the thought he had of him at the time that (Diver) went down into the water. Well, it was true that at once it was frozen up. "Surely, now must I have killed him," he fancied. And so, when looking about, from another direction again he saw him dragging some fish; bending over, he tugged away on a drag (full) of fish. So therefore was he unable, despite his efforts, to reduce him to hunger. And then (he saw) Diver returning home; and he chased him as far as he lived, but to no purpose; he tried to go in, but he was unable to enter in where (Diver) was, for he suffered from the heat made by (Diver), who fed the fire with wood. Now, he also feared (Diver), and that was why he was unable to go into where he was. So thereupon he continued blowing at (Diver's) home, whereat cracking with the cold could be heard the sound of the lodge-poles; and he also made (Diver's) little crane feel as if now he would surely freeze to death, upon the little crane he blew.

"Now is the time," thought Diver when he was hard pressed by Winter-Maker. And this he said: "Come, let your voice be heard!" he said to the young Mallard. By the doorway he laid him, wrapped (in a covering), so that he might not be seen by Winter-Maker.

In a while, to be sure, he made his voice heard: "Gwänk!" was the sound he made.

Ānic, mīsa' ājitābasi-ā-t 'a'a' Kābibōnu'kā. "Mīsa' cigwa wāgutugwānigic kā-i-nwāk?" kī-i-nāndam 'a'a' Kābibōnu'kā. Mīsa' ājikusāt ini' cingibisaṇ. "Kāgā't tisa wāgunān 'i'i' āyāgwān 'a'a' cingibis?" kī-i-nāntam 'a'a' Kābibōnu'kā. Mīsaḡu tasing  
 5 wayābāniningin pimināsibīnit ānumawinānāt, pōdānāt mī-i-mā umā-zitining; mīsa' kāwīn kigātcisiwān igu'ku' kāṇanigikwātininik ini' unā-zitini. Mīsa' nāwi'kwān twa-i-gānit.

"Māgicā mīdāc 'i'i' tcinisag," udinānimān. A'pānā pā'kubīnit kā'twā-i-gānitcin. Wāwip opōdātāmawāt i-i-mā kā-u'ndcipa-  
 10 'kubīnit, kāgāt wāwip ānawi kaskatīnini. "Mīsa' māwīn idāc tcinisābāwāt, kāmāwīn udāmi'kā-zin imā kā-u'ndcimōskamut," kī-i-nāndam. Mīsa' nāntawābāmāt.

Kāgā't kābāya-i ināntiwaṇ. Mīnangwana! iwiti awā'kwāḡam undcisāgāwā-tābiwān kī-gō-ya'. Ānic udānumāwinātān i-i-witi  
 15 kā-u'ndcigitci-tānit. "Mīsa' māwīn idāc tcinisag," kī-i-nāntam. Miziwā kī-i-nābi, kāwīn ningutci owābanda-zin tcicāgigamīwāninig. "Mīsa' wāwāni idāc tci-a'kāmawag," kī-i-nāntam. Mīsa' kāgā't cigwa weyābāninig mīnawā owābāmān pinā-zibīnit; ānic kāyābi nāwi'kwān twā-i-gānit; a'pānā mīnawā pā'kubīnit. Ānic mīnawā  
 20 omawinātān Kābibōnu'kā, obōtātān twā-i-gān. "Mīsa' wāwip takaskādīnini!" ināndam. "Cigwa mīmāwīn idāc tcigwīnawi-u'ndcimōckamut," ināndam. Nāntawābāmāt ini', ningutingiku inābit sāgāwātābiwān ini' cingibisaṇ. Kāgā't nānībiwa unisānini ini' kī-gō-yaṇ.

25 "Ā!" ināndam. "Kāwāsā nāngwāna nintāgawatimāsī," udi-nānimān.

Ānic mī cigwa ābi'tawi pibōninig; kāgā't mī cigwa ānugā'ki-ā-t. "Āmbāsa', mīsa' cigwa a'pi tcimāwādisag 'a'a' cingibis," inān-  
 dām. Cigwa mīnawā owābāmān pinā-zibīnit. Ānic mīdāc miziwā  
 30 kackīwātinig kī-i-nāndānk Kābibōnu'kā. Cigwasa mīnawā twā-

So thereupon away from him dodged Winter-Maker. "Now, then, what in the world was that sound?" thought Winter-Maker. Thereupon he became afraid of Diver. "Verily, now what may that be which Diver has?" thought Winter-Maker. And so every day that (he saw Diver) come down to the water, in vain did he attack him, blowing at him below the buttocks; but never at any time did he grow cold, (but) hoar-frost gathered there under his buttocks. And so far out on the ice was he making a hole.

"Perhaps this time I shall kill him," was the thought he had of him. (But he saw Diver) go into the water where he had made the hole. Quickly blew he at the place where (Diver) went down into the water, truly at once did the place really freeze up. "Therefore now will he surely die in the water, surely not will he find a place where to come out," he thought. And then he watched for him.

Truly a long while was (Diver) gone. Lo, and behold! from yonder end of the lake he saw him come forth dragging some fish. So in vain ran he for the place where (Diver) came out. "Therefore now no doubt I shall kill him," he thought. Everywhere about he looked, but no place did he see where the ice was open. "Therefore carefully will I watch for him," he thought. Thereupon truly, when the day came again, he saw (Diver) coming down to the water; now, as before, far out on the ice he made a hole; down again went he into the water. So again at it rushed Winter-Maker, he blew at the hole. "Therefore quickly may it freeze!" he willed. "This time perhaps he will not know where to get out," he thought. While looking for him, he suddenly looked, (and saw) Diver come into view round a point of land, pulling upon a drag. Truly many fish he killed every time (that he went down).

"Alas!" he thought. "By no means is it possible for me to freeze him," was the thought he had of him.

Now, it was halfway into the winter; truly yet was he vainly pestering (Diver). "Behold, now is the time for me to go visit Diver," he thought. Then again he saw him coming down to the water. Now, therefore, everywhere was it frozen, thought Winter-

'i:gāwān i:i mā nāwi'kwam. Ānic mīgu' ānutōtawāt: pōdānāt  
 i:i mā unā'sitini. Owābāmān ānawi papīwā'kunāsitiyānit. "Kā-  
 gā'tsa māma'kātc māskawā'kwadizininik ini'u unā'sitīn," udinā-  
 nimān. Cayigwa mīnawā ki'twā'i:gāwān, a'pānā mīnawā pā'ku-  
 5 binit. "Micān'i'm!" udinānimān. "Kāwīn mīnawā kitāmi'kqāzīn  
 i:i mā kā'u'ndcimōckāmoyān," udinānimān ini'u cingibisān. Cig-  
 wasa ubōtātān i:i mā kā'u'ndcipa'kubinit. Ānic mīsa' mīnawā  
 a'i'nābit a'kawābāmāt ningutci tci'u'ndcisāgāwānit; cigwasa kāgā't  
 owābāmān sāgāwānit. Kāgātsa māma'kādānimān. A'pānā mī-  
 10 nawā kiwātābiwān ki'gō'ya'. Mīsa' pīnic ickwayābi'tapibōnini  
 taci'kawāt. "Āmbāsinō, ningamāwātisā 'a'a'u cingibis," ināntām  
 Kābibōnu'kā. Mīsa kāgāt. "Āmbāsinō ki'tcikiwātin!" ināntām.

Cigwasa ki'kāndānk cingibis pimwādisigut. Cigwasa uci'tā  
 cingibis āndāt, nībiwa misā'n uda'tōnān i:i mā āndāt. Kāgātsa  
 15 ki'tci'i:ciwābātīni. Mīgu' ānupāgitnisāt wāntciki'kqādcinit ini'u  
 udatcītcākō'simān. Cigwasa pīdwāwācinōn, cigwa pīndigāwān.  
 Mīgu' ānupāgitnisāt ānōtci'ā-tawānig. Mīgu ācimamātwāyā-  
 'kwatāninig ini'u udapa'jīn. "Wāgunān kā'i'nwāk?" udigōn.

"Mīmāwīn igi'u umaka'kīg kāmātwāyā'kucinowāt," udinān.

20 Kaskwāwatābiwān, kunagā gāgā't ināntāmōn.

Ānic sāsāga'ā'nk cingibis māngānibit, māngānibātānk 'i'i'u  
 āntāt. Āckām ki'tcipōdawā, āckāmigu tabāšābiwān māwādisigut.  
 Kāga'pī'i'ku ānigicō'tāni 'i'i'u āndā't. Cigwa udinān ini'u ininici-  
 bān: "Nōndāgusin, pā'kāku," udinān.

Maker. Presently (he saw Diver) again making a hole far out yonder on the ice. So this he did to him, but to no purpose: he blew with the wind, taking him under the buttocks. He beheld (Diver), however, growing small in the upper joints of his legs. "Truly strange it is that the under part of his buttocks does not freeze," was the thought he had of him. Then again (he saw Diver) make a hole through the ice, down again went he into the water. "Wretch!" was the thought he had of him. "Not again can you find the place where before you got out," was the thought he had of Diver. Then he blew upon the place where (Diver) went down into the water. So thereupon was he again looking about, watching to see at what place (Diver) would come forth; presently, in truth, he saw him walking into view round a point of land. Truly did he marvel concerning him. Straight for home (he saw Diver) go, dragging some fishes. And so it was as far as the end of half the winter that he bothered with (Diver). "Behold, I will go visit Diver," thought Winter-Maker. Thereupon truly, "Let there be a great wind from the north!" he willed.

In a little while did Diver know that he was receiving a visit. Presently Diver set his home in order, much fire-wood did he gather into where he dwelt. To be sure, severe was the storm. And then he fed the fire, because his little crane was growing cold. In a while the sound of (Winter-Maker) was heard coming, presently in he came. Therefore then he threw on the wood, but to no purpose, for the fire began going out. Then did the lodge-poles begin to crack with the cold. "What was the sound (I heard)?" Diver asked.

"Why, that is the sound of the frogs bumping against the poles," he said to him.

In silence sat the other, wondering if it be true.

Now, all the while did Diver keep going out of doors to shovel away the snow, to push away the snow from his home. A larger fire than ever he built, and ever smaller grew his visitor. And at last warm became his home. In a while he said to the Mallard: "Make yourself heard, but with a low voice," he said to him.

Misa gägä't utcānamiziwan ini'u udādcitcā'kōnsimañ, mīgu i'u wāntcimamātwānintciwādcinit. Kägä't miwānigu ini'u udcitcā-'kōnsim panātcī-ā't 'a'a'u Kābibōnu'kā. Misa' cigwa ācinōndā-gusit wa'a'u ininicip mīsa' kägāku pasingutcisāwan. "Wāgunāni-i'u, 5 nī'tāwis! kā-i-nwāk?" udigōn.

"Kā!" udinān; "nindackwāntāmabānc 'i'i'u kā-i-nwāk," udinān.

"Mīnawā nōndāgusin," udinān ini'u ininicipān.

Kägä't mīnawā nōndāgusiwan ini'u ininicipān. "Kwānk!" inwāwan.

10 Sāgitcikwāskuniwan uwī'tāwisān.

Ānic ugīgicāgamisān nibi; mīdāc kāmīna-ā't mīdāc kīningiswāt ini'u Kābibōnu'kān. Misa' pānā kīmādcība'tōnit ini'u wī'tāwisān.

Misa' cigwa ābowānig, kāwīn kāyābi tibickō ācikisinānigubān. Ānic mīsa cigwa ināntānk cingibis: "Mīmāwīn tciwābānicimāgwā 15 īgi'u kānāgatāmāgowān," ināntām 'a'a'u cingibis. Ānicnā unisā' kī'gō'ya'; mīsa'gō a'pānā āciictigāt 'i'i'u 'a'a'u cingibis, mīsa' kī'gō'ya' kānisāt. Ānic mīsa' ānutōtāgut ini'u Kābibōnu'kān. Māsātciku'ku udōntcitābānān ini'u kī'gō'yan. Cigwa mīnawā ānukaskatfning i-i-mā wāntcitābānāt ini'u kī'gō'yan. Cigwa 20 mīnawā udinānīmīgōn wīmāwādisugut ini'u Kābibōnu'kān. Misa' mīnawā udāmānisūtawān 'i'i'u inānīmīgut. Kägä't nawātc iciwā-bātinī. Mīdāc kā-i-nāndānk mīnawā kī-u-ci'tāt. Misa' mīnawā nībiwa mī'sān ugī-a-'tōnān. Misa' kī'kīci'tāt, cigwa mīnawā upīndigāgōn. Ānic udigōn: "Nī'tāwis! kīpimawādisin," udigōn.

25 Ānic mīsa' mīnawā mīgu i'u ācimamātwānintciwādcit 'a'a'u udcitcā'kōns. Kägä't ānumisi 'a'a'u adcidcā'kōns. Mīguku'ku ānupāgidfnisātcin āni-u-ndci-ā-tawānik. Ānic tcigwa nībiwa

Therefore really cold was his little crane becoming, whereupon the sound of its hands cracking with cold could be heard. Verily, upon (Diver's) little crane was Winter-Maker inflicting discomfort. And so when the cry of the Mallard was heard, then did (Winter-Maker) nearly leap to his feet. "What, O my cousin! was that sound?" (Diver) was asked.

"Oh, nothing!" he said to him; "it was the poles of my doorway that made the sound," he said to him.

"Again make your voice heard," he said to the Mallard.

Truly, again was the voice (of the Mallard) heard. "Kwänk!" was the sound it made.

Then out of doors leaped his cousin.

Now (Diver) heated the water; and when he gave him to drink, then did Winter-Maker waste away. So then off on the run started his cousin.

Thereupon it then began to thaw, it was not so cold as it had been before. So then it was that Diver thought: "No doubt but that now I can carry them that were left with me through the winter," thought Diver. Naturally, of course, he killed some fishes; and this all the while was what Diver did, it was fishes that he killed. So in vain were things done to him by Winter-Maker. From quite another direction he came, dragging the fish. Then again was frozen the place from whence he dragged the fish, but to no purpose. Then again was he thought of by Winter-Maker, who planned to visit him. And so again he knew that he was in the thoughts of (Winter-Maker). Truly worse grew the weather. Therefore he thought that he would again be prepared. So then again much fire-wood he gathered. And when he was ready, then into where he was came (Winter-Maker). Now, he was told: "O my cousin! I have come to visit you," he was told.

So thereupon again did the hands of the little crane crack with the cold. To be sure a hard time did the little crane have. Continuously then did (Diver) feed the fire, which kept going down.



omina·ā·n kicāgamitāg, kāwīn dāc ugacki·ā·sīn. Cayigwa ānu-  
jinawībinā<sup>2</sup> 'i'i<sup>u</sup> udōckacma<sup>2</sup>.

“Wāgunān, nī'tāwis! kā·i·nwāk?” i'kitōwān. Mīnawā cigwasa  
paḡamānimāṭni. “Ē<sup>1</sup>, nī'tāwis! ningi'tcimāci·a·yā!” udigōn.

- 5 Cigwasa mīnawā umādwā'kinā udōckacima<sup>2</sup>; mādwācimāt, pasin-  
gutcisāwān wī'tāwisān, mīsa' ācisāgitcinicawāt mādwācimāt udōc-  
kacima<sup>2</sup>. “Mīsa'!” udinān. Askikābawit pikiwāt, ki'tcinōṭṭnini,  
cāwāninōṭṭnini. “Ācimādcīsa' ningi·i·jī'kāk wa'a<sup>u</sup> nī'tāwis! Ām-  
bāsa, nīn nī'tām ningamawatisa.” Ājōci'tāt mādwācimāt odōc-  
10 kanjima<sup>2</sup>, 'i'i<sup>u</sup> kinīwigānjī. Wāntcitāḡu ningisōwān ini<sup>u</sup> kōṇān.  
Mīsa' ācipindikawāt wī'tāwisān. “Ē-e-e<sup>1</sup>, nī'tāwis ningamāwā-  
tisā!” udinān. Ānic mīsa' pāmāwādisāt ini<sup>u</sup> wī'tāwisān.

- Āckāmigu tabācinōn. Kāwīn kanāḡā unickāsiwān. Ānic  
udigōn: “Kāḡātsa, nī'tāwis! nīmā<sup>a</sup>ci·a·yā.” Ānic mīsa' pi'kwā-  
15 gicininit wī'tāwisān. “Kāḡā'tsa, nī'tāwis!” udinān, “kāḡātsa  
kiki'tcinibātcī'ka<sup>u</sup>.” Unickāba'tōwān wī'tāwisān, pasingutcisā.  
Kintciba·i·wā cingibis. Gāḡā'tsa kisināni piminicu·u·gōn wī'tā-  
wisān. Piminicimāt ugā'kī·i·gōn wī'tāwisān; kiwādṭnini, kisināni,  
piminicimut. Mindcimigu pācwābandān 'i'i<sup>u</sup> āndāt mī cigwa  
20 pimaskawā'kwatcisitāpatcit. Agāwāḡu pīndigāba·i·wā i·i·mā ān-  
dāt. Kāḡā'tsa ki'tcikiwādṭnini. Mīsa wīni'tām kā'kī·i·gut ini<sup>u</sup>  
wī'tāwisān, mīsa' wīn nī'tām kīgaskiwākipāḡisut wī·i<sup>u</sup> u'kunās.  
Kāḡā't tci·i·ciwābāṭni. Kāḡā'pī·i·gu pīndigāwān.

So then much warm water he gave (Winter-Maker) to drink, but he could not overpower him. Presently he tried shaking his claw-rattle.<sup>1</sup>

"What, O my cousin! was that sound?" the other said. Again then came the wind. "Alas, O my cousin! very badly am I feeling!" (Diver) was told.

Then again (Diver) set his claw-rattle in position (in the ground); when he shook it, up sprang his cousin, whereupon he chased him forth out of doors, shaking his (rattle of) claws (at him). "There, now!" he said to him. On turning about to go back home, there arose a great wind, from the south it blew. "How I am tormented by that cousin of mine! Behold, I in turn will make him a visit." When he was ready, he then shook his (rattle of) claws, the claws of the bird-eagle. And fast melted the snow. Thereupon then he entered into where his cousin was. "Well, well, to my cousin have I come!" he said to him. So thus he had come on a visit to his cousin.

And lower (did the snow) continue to get. Not even could (Winter-Maker) rise. So (Diver) was told: "Really, O my cousin! I am feeling badly." So thereupon over hitherward turned his cousin, facing him. "Truly, O my cousin!" he said to him, "truly, you are putting me in great distress." When his cousin leaped up from where he lay, he sprang to his feet. Away fled Diver. Truly cold was it when he was hard pursued by his cousin. When fleeing from him, he was hard pressed by his cousin; it was from the north wind, from the cold, he was fleeing. And just as he was coming in easy view of his home, his feet were beginning to freeze. It was all he could do to flee into where he lived. Truly very cold was the north wind. Therefore in turn was (Diver) hard pressed by his cousin, it was now his turn to wrap himself warm in his blanket. Truly dreadful was the time. And finally inside came (Winter-Maker).

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<sup>1</sup> A rattle with claws hung upon a stick. It is used in conjuring.

Ānīc cigwa mīnawā unickāba'tō cingibis. "Tā'i·cimādcīsawī'n kigiji'ka!" udinān. Umādwāwāpinā<sup>8</sup> udōckacīma<sup>8</sup>. "Nōndāgusin," udinān īni'<sup>u</sup> ininicibān.

Cayīgwa kīgā't nōndāgusiwan: "Kwānk, kwānk!"

- 5 Pasingutcisāwan wī'tāwisan, mīgū imā skwāntānk pima'a·'pāngicininit; sāgitōtāba'tōwan īni'<sup>u</sup> wī'tāwisan. Mōjag ānipa'kitācinōn. Āckāmi'ku āgāci'·i·wan wī'tāwisan. Ānīc ubiminicawān wīni'tām; panāku tāta'kāmāga'·i kānōndāgusinīc cīcība<sup>8</sup>, ininicība<sup>8</sup>. Kīgā'tsa mī gagwānisagiba'·i·wāwan. Kāga'pī'·i·gu kāwīn pīdcini'kāsiwan;  
10 udanikwūngwa'wān u'ku īni'<sup>u</sup> wī'tāwisan. Mīsa'āntōtawāt. Agāwāgu upīndigāba'·i·gōn; agāwāgu māgwāgicinōn ājicingicinīnib, pināwitci . . .

## 70. PAINTED-TURTLE AND BEAR

(Miskwātāsi Ma'kwa gayā).

- Ānīc miskwātāsi sāgi'kwākumu. Ā'pidci mica'kwātini, kayā kicā'tāni. Pabāsāgi'kwāgamut owābandān asīn sāgibīnig; mīdāc  
15 iimā<sup>a</sup> āci'·ā·gwā'tād ābāsāndā'kāt. Ā'pidci minwāntām kicā'tānig. Kāga'pī ājinibāt. Kānibāt ājipa'kubīsānik iyu'kāt; mīnawā unī'k ājipa'kubīsānik; mīsa i<sup>a</sup> ka'kina ācipa'kubīsāt māgwā nibā'pān. Nāyāb ācimōckamut, sībing āji'·i·cāt. Kīgā't umīnwābandān pīmidcīgā'kwānig. "Ambāgic kacki'·o·yān tci'·i·cā-  
20 yān iwiti!" Mīsa' āji'·ā·gwā'tāt icāt iwiti tcīgā'kwānig. Cigwa udōdī'tān mī'kāna. Ājiwābandang unisitawīnān tinu mī'kāna; mīnangwana īni'<sup>u</sup> ma'kwān umī'kanāni. Ājibima'a·dōt; pācu tāgwicink owābandān mō<sup>u</sup> a'tānig. Āci'·ō·cīgāt; kā'kīcīgāt obāsān.

So then again up leaped Diver. "Like the very mischief are you tormenting me!" he said to him. He shook his claws at him. "Let your voice be heard," he said to the Mallard.

Then truly did he make himself heard: "Kwänk, kwänk!"

Up leaped his cousin, and over there at the door he fell sprawling; hastily did his cousin go crawling out of doors. Always was he falling as he went. And smaller did his cousin continually grow. So he, in turn, pursued after him; and everywhere roundabout was heard the cry of ducks, of mallards. Truly then did Winter-Maker flee for his life. And at last he was barely moving; all the while (Diver) kept pushing his cousin headlong. Such was what he did to him. Hardly was (Winter-Maker) able to get into his home, pursued (by Diver); and when the sign of his form could hardly be seen as he lay beneath his blanket, then the buttocks of the ruffed grouse . . .

#### 70. PAINTED-TURTLE AND BEAR.

Now, the Painted (red-chested) Turtle was sticking her head out of the water. It was a very clear day, and it was also hot. While roundabout she swam with her head above the water, she beheld a rock projecting above the surface; then she came forth from the water to bask in the sun. Highly pleased was she that the weather was warm. Finally she then went to sleep. After she had fallen asleep, then into the water dropped one of her legs; next one of her arms then fell into the water; and then the whole (of herself) dropped into the water while she was yet asleep. When back up to the surface she came, to a river she went. Truly pleased was she with (the sight of) the forest along the edge (of the water). "Would that I could go over there!" Accordingly then out of the water she went to go over to where the forest came down (to the water). Presently she came to a path. On looking at it, she perceived what sort of a path it was; it happened to be the path of a bear. Then she followed along in the path; when a little way she was come, she saw where there was some dung. Then she put

Änic picicigigu mīnā'n. Ä'pidci kã'päsink, wīgwäsink äji'a-'töt;  
 änikwäcink äjinā'i-nank. Ningutingigu awiya pītawäcīnon pīta-  
 'päbiwān. Kuniginīn, ma'kwān! Uganōnān: "Pīdigān," udinān.

Kägä't pīdigāwān.

- 5 Kã'pīdigānit udōdã'pinān i'ī'u umōwini. Äci'a'camāt i'kido:  
 "Taga nāgä nīn unō'u pāsīmīnānān."

Kägä't mīnwāntāmōn açamāt. Kã'kitāminīt uganōnigōn: "Änti  
 kã'u'ntinamān īni'u mīnān?"

- "Iwāti nō'pīmīng kī'a'nipi'kwābigātināg, mīnawā ābīding iwiti  
 10 kī'a'nipi'kwābigātināg." Uganōnigōn miskwātāsi: "Icinu'a'ma-  
 wīcinigu." Kägä't äjisāga'a'mowāt icino'a'mawāt. "Mī iwiti  
 kã'u'ntināmān īni'u mīnān."

Mādcāwān; kī'tcipābigä tagwīcinōn. Äja mādwābībāgiwān iwiti  
 pī'kwābi'kānig: "Mīna omā!" mādwā'i-gōn.

- 15 "Kāwīn, keyābi ābīding ānibi'kwābi'käg mī iwiti kã'u'ntināmān  
 īni'u mīnān."

Äja mīnawā mādwābīpāgiwān: "Mīna omā?"

A<sup>a</sup> miskwādāsi ubībāgīmān: "Ma'kwā! kimō<sup>a</sup> kīgīmīdcīn!"

- A<sup>a</sup> ma'kwa ānigu'k nōndāgusi: "Ag, ag, ag!" Ä'pidci kägä't  
 20 niskādīsī. A<sup>a</sup> ma'kwa tci'ā'nigu'k äjīmādcībā'töt nō'pinānāt  
 miskwātāsiwān. Kayā wīn miskwātāsi ānigu'k äjīmādcāt miskwā-  
 tāsi äji'i-cāt imā<sup>a</sup> sībīnk. Cigwa ä'pidci udānupācwābandān  
 māmīntagä gīnīn äci'ā'ciki'twāwābā'kutcing; kabāya i<sup>a</sup> dāc

up a dwelling; after she had finished the dwelling, she dried (the dung). Now, it was entirely of blueberries. When they were thoroughly dried, into some birch-bark she put them; under where she lay her head she hid (the bark of berries). And once she heard the sound of some one approaching, whom she saw come up and peep in. Behold, it was a Bear! She spoke to him, saying: "Come in!" she said to him.

To be sure, in came (the Bear).

After he had entered, she took up his dung. Then, feeding him, she said: "Now, here are some dried blueberries."

Of a truth, he was pleased when she fed him. After he had eaten them up, she was addressed by him saying: "Where did you get the berries?"

"Over there inland, among the rocks up along the hills, and yonder among the rocks up another hill." By him was Painted-Turtle addressed, saying: "Just you point out the place to me." In truth, when out of doors they went, she showed him the place: "It was over there that I got the blueberries."

Then off he started; very soon did he arrive there. Already then could be heard the sound of his voice calling up there among the high rocks: "Is this the place?" was heard the sound of his voice when she was called upon.

"No, in another place, among the lofty rocks, was where I got the blueberries."

Already again could be heard the sound of his voice calling aloud: "Is this the place?"

Painted-Turtle called aloud to him: "O Bear! your dung you have eaten!"

Bear with a loud voice was heard saying, "Ach, ach, ach!" In much anger truly was he. Bear then with all speed started in pursuit after Painted-Turtle. And Painted-Turtle too started at full speed for the river. Presently very nigh to it was she drawing, when it so happened that over upon her back she tumbled; and for a long while she was helpless. After a long while she sprang up

u'pwānawi'o'. Wī'kā uniskāba'tō. Inābit, āca pācu ma'kwān  
owābāmān. Āni'i'cipa'kubikwāckunit, āci'antugānipiginigut.  
Misa' ācitābibinigut, ācipisibinigut, misiwā āji'a'pāginigut. Misa'  
5 ājikigititut ma'kwa: "Tāga, kāgā gayā wīn wāwiyac nimbwātōta-  
wāsi."

Ājimādcāt a<sup>u</sup> ma'kwa.

Intawā a<sup>u</sup> miskwātāsi tā'tagōtā, ka'kina mi'ka'u'tisō. Āji-  
papāsāgi'kwāgamut.

Cayigwa nāyāp ācimātāpīt a<sup>u</sup> ma'kwa iwā sāga'i'gān papāmā-  
10 cāgāmāt. A<sup>u</sup> miskwātāsi owābāmān papāmācāgāmānit ināntām  
miskwātāsi: "Wī'kāgā, taba'kubī!" udinānimān ini'ū ma'kwān.

Minis ayāni imā<sup>a</sup> micawagām. Ā'pidci nōndāgusiwāg imā  
umīmīg papācagāmāt a'a'ū ma'kwa. Ināndām: "Undcitamāwīn  
mīnān ayāniwitugānān imā<sup>a</sup> kī'a'yāwāt īgi'ū umīmīg." Kāgā't  
15 ācipa'kubīt āji'i'cāt imā<sup>a</sup> mīnising.

Owābāmān a<sup>u</sup> miskwātāsi ini'ū ma'kwān ācawa'o'nit. Kāgā't  
ināntām miskwātāsi nawātc tcimintitūt. Pābā'pic kāmīndidut  
a'a'ū miskwātāsi, mī'i'ū cigwa mawināwāt ini'ū ma'kwān. Kāgā't  
owābāmān pīmādaḡānit. Ācinawatāmāt, ājikōgiwa'ō'nāt. Kā-  
20 'kōgiwa'ō'nāt ācipō'kwāwigānābināt.

Mīdaḡ i'i'ū ā'kitut ānicinābā: "Mī'i'wā kā'u'ndciwāgisit a<sup>u</sup>  
ma'kwa, mī'i'ū kā'i'pināgubānān ini'ū miskwātāsiwān."

Mīsa' i'ū pināwītāt . . .

71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN  
(Cigāg, Mīgōs, Maḡkīgimin, kayā Ma'kicinīc).

Mīdaḡ i'i'ū a'īntāwāg cigāg, kayā maḡkīgimin, mīnawā mīgōs,  
25 kayā wīn ma'kicinīc; mīsa' i'ū ājiniwīwāt wīpibōnicīwāt. Cigwadāc  
wī'pīpōnini, mīsa' i'ū cigwa nāntawāntcīgāt a'a'ū cigāg.

from where she lay. When she looked, already then but a little way she saw Bear. As she went leaping into the stream, attempt was made by him to get hold of her under the water. And so, when she was caught, she was torn to pieces, everywhere was a piece of her thrown. Accordingly then spoke Bear, saying: "Now, back on her have I played a trick."

Then away went Bear.

Nevertheless the (parts of) Painted-Turtle came together, every piece of her was found. Then roundabout she swam with her head out of the water.

In a while back out upon the lake came Bear, wandering about upon the shore. Painted-Turtle saw him roaming about upon the shore. Thought Painted-Turtle: "Oh, let him go into the water!" was the thought she had of Bear.

There was an island far out in the lake. Very loud over there was the sound of the pigeons while Bear was roaming about on the shore. He thought: "It seems quite likely that there may be some blueberries over there where the pigeons are." Verily, then into the water he went, on his way over to the island.

Painted-Turtle saw Bear crossing the water. Of a truth, did Painted-Turtle will that she might be bigger. When Painted-Turtle grew bigger, then it was that she made an attack on Bear. In truth, she saw him swimming hitherward. When she quickly bit him, then down into the water she took him. After she had taken him down into the water, she then broke his back.

Therefore thus say the people: "Such is the reason why the bear has a hump (upon the back), for that was the way Painted-Turtle once bent him."

And so the buttocks of the ruffed grouse . . .

#### 71. SKUNK, AWL, AND CRANBERRY, AND THE OLD MOCCASIN.

And now there lived a Skunk, and a Cranberry, and an Awl, and an old miserable Moccasin; and thus four was the number of them that planned to go into camp for the winter. And in a while the winter came, whereupon then began Skunk to hunt for game.



Kägä't ninguting məmītāwāntəm mackīgimin ā'kusit; ā'pidci wipäckitcickā. Ninguting äcipäckitcickāt, mīsā'pan.

Ningutingidac kistci·ā·bawāni; a<sup>u</sup> cigāg äjimādcāt kiyusāt. Ninguting otō'kawi·ā·n ini'<sup>u</sup> piciwān, mīsā' äji·u·cimet äntāt.  
 5 Ningutingidac cigwa taḡwicinōn ini'<sup>u</sup> pici'wān mīsā' wīwīwimigut; misa' kāga'pi kīwīwimigut. Mīdac ini'<sup>u</sup> äntawāntcigānit, kägä't kāwīn kägō uni' tōsin; ā'pidci kō'pātisi. Cigwa pa'kadāwag. Änic mī·a·<sup>u</sup> cigāg ānicā odayān i'i'<sup>u</sup> gāmīdciwāt. Kāga'pi kāwīn wī'kā ningutāno wī·i·nāno' kīsī a'a'<sup>u</sup> pici'<sup>u</sup>.

10 Ninguting unāgucininig āwasut owāwābandānān upwāman. Kīgito: "Ämantcigic ā'pugisiwānān! Ämantcsa pa'kwācamān i'i'<sup>u</sup> nimpwām!" Kägä't äcipa'kwācank iyupwāman, unā'sitīwagōn. Mīdac i'i'<sup>u</sup> kāpa'kwācank, ickutānk uda'tōn. Äjikicitānig; kē'kī-citānig, utaḡwāsītōn. Äcimīdcit, kīgito: "Kägä't niminu'pugus."

15 Cigāg oḡānōnān: "Nackānā açāmicin!" Mīsā' kāwīn utacā-migusīn.

Misanā kīwīsinit pici'<sup>u</sup>. "Kägä't niminu'pugus." Ninguting mīnawā, ānic, mī ā'pidci cigwa pa'kadāwāt. Ninguting mīnawā äji·ā·wāsut, "Ämantcigic i'i'<sup>u</sup> nināḡic ā'pugwatugwān! Taḡa  
 20 ningapagutcīnitis." Kägä't äcipagutcīnitisut äcimāmōt ābi'ta i'i'<sup>u</sup> unāḡic. Kāmāmōt, ickutānk uta'pagitōn. Äji·a·'ka'kacābwāt, "Tciā, tciā' tciā, tciā," inwāwātāni i'i'<sup>u</sup> unāḡic. Äji·ā·ḡwāsītōt, mīsā' mīnawā äcimīdcit. Kā'kidāng, ā'pidci minu'pugwāt in-āndām.

In truth, disturbed in mind was Cranberry once, because of being sick; on the very point of bursting open at the belly was she.<sup>1</sup> By and by, when she burst open at the belly, then she was gone.

Now, once there was a great thaw; Skunk then set out to hunt for game. Once she came upon the trail of a Lynx, whereupon she fled to where she lived. And once when Lynx came, accordingly then was she desired for a wife by him; and so at last she was taken to wife by him. And now it was he that hunted for game, but nothing did he kill; for utterly worthless was he. In time they were in want of food. So it was due to Skunk that they had food to eat. Finally never a thing did Lynx care to do.

When one evening he was warming himself, he was looking (with admiration) at his hips. He spoke, saying: "Wonder how I should taste! Suppose that I slice (a portion) off my hip!" Of a truth, he then sliced off (a piece) from his hip, from the back of his thigh. And then, after he had sliced off a portion, into the fire he placed it. Then it was cooked; after it was cooked, he took it off the fire. Then, eating it, he spoke, saying: "Of a truth, I am good to eat."

Skunk spoke to him, saying: "Come, now, and give me some to eat!" But she was not fed.

And so then Lynx ate. "Of a truth, I am good to eat." One other time, well, it was when they were very much in want of food. Another time, when he was warming himself, "Wonder how my entrails would taste! Now, I will open myself at the belly." In truth, when he opened himself at the belly, he then removed a part of his entrails. After removing them, into the fire he put them. When he roasted them on hot coals, "Tci<sup>a</sup>, tci<sup>a</sup>, tci<sup>a</sup>, tci<sup>a</sup>!" was the sound his entrails made. When he took them off the fire, he then ate again. After eating them up, very good was their taste, he fancied.

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<sup>1</sup> All four are represented as old women.

Misa' i'i'u midac i'i'u cigāg nicki'igut. "Kägä't māma'kātc  
 ącamisiwānk. Intawā wābānk mādcan, asām kāwin kidācamisi-  
 min."

A'pī wayābaninig kägä't kisināni; mīgu i'u mīnōtc ācimādcāt  
 5 pici'u kigicāp. Wayāntci'kā ki'kātci. Ningutingiku matāpīckusi-  
 wā sībīns; ānimādpīckusiwāt ā'pidci ki'kātci. Nāwaya'i' agāwa  
 ugacki'tōn i'i'mā<sup>a</sup> nā'ąckusi i'u icāt. Kīwātinnuk, āji'i'nābit,  
 ā'tawā! mī-i'-'u mackawā'kwātcit, paṇāgu niskīngwānit; mīgu i'u  
 ānā-'kwātcit.

10 Misa' piciwicīgaṇ cigāg pimādcā pipima'a'nāt. Ā'tawā! nin-  
 guting āni'i'nābit unāpāmaṇ kicingīcinōn ki'kawātcinit. Misa  
 imā<sup>a</sup> ājimawit; kā'tāmawit intawā ājikiwāt. Midac imā<sup>a</sup> āntāwāt  
 tibātcimut: "Mī gi'kawātcit a'a'u pici'u."

Ā'pidci mānāntam a'a'u ma'kicinic, kayā a'a'u migōs.

15 "Ānic kātiyaṇk?"

"Mānū<sup>a</sup>! ō'o'mā<sup>a</sup> ayātā." Misa cigwa mādcī'tāt cigāg nānta-  
 wāntcigāt, mīsa' i'i'u kāwin kāyābi pa'kātāsiwaḡ. Ningutingiku  
 wābōsōn udōtisiguwān ājikāgwātcimiguwāt: "Kāna umā<sup>a</sup> nin-  
 tā'a'yāsi?"

20 "Wā-i'baṇaṇā, omā<sup>a</sup> wītaṇcipibōniciyaṇ."

Ā'pidci kägä't ni'tānāntāwāntcigāwāṇ. Kägä't ā'pidci anō-  
 tcigu kīgō ubītōni wīsinīwīn. Ningutingidac ki'o'sānit pītcinīcimō-  
 wāṇ. "Ningī'o'kawi-ā'g īgi'u pigic kanitiskāsiwaḡ."

Midac i'i'u cigāg ājigaṇōnāt: "Awānānaḡ idac i'i'u ācini'kā-  
 25 nātawā pigickanitiskāsi?"

Thereupon was Skunk made angry: "Truly strange it is that you do not feed us. Therefore to-morrow you leave, for too often do you fail to feed us."

When the morrow came, truly cold it was; but nevertheless away went Lynx in the morning. From the very beginning he was cold. And by and by he came out upon a meadow (where there was) a brook; while coming out upon the meadow, very cold he became. Hardly was he able to get as far as the middle of the meadow. When towards the north he then looked, poor fellow! he was then freezing, and all the while he made an ugly face; whereupon that was the way he was frozen.<sup>1</sup>

And now behind Lynx came Skunk following in his tracks. Alas! by and by, while going along she was looking about, there lay her husband, who had frozen to death. Thereupon then she wept; after she had had a surfeit of crying, then back home she went. And then at the place where they lived she told the news: "Therefore now has Lynx frozen to death."

Very sad was the miserable old Moccasin, so too the Awl.

"What are we going to do?"

"Never you mind! here let us remain." Accordingly then to work set Skunk hunting for game, and then no longer did they lack for food. Now, once by a Hare they were visited, when by him they were asked: "May I not continue here?"

"(You are) welcome, in this place you may pass the winter."

A thoroughly fine hunter of game he truly was. In truth, just about every sort of thing in the way of food he fetched home. And once, while out on the hunt, he came home in speedy flight. "I got on trail of those Putrid-Navels."

Thereupon Skunk spoke to him, saying: "And who may they be whom you call by the name of Putrid-Navels?"

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<sup>1</sup> It is not brought out clearly here, but this is one account of the origin of the squinting look of the lynx.

"Kā, nāngwāna piciwāg, mīwagigi ācini'kāsowāt. Kīcpln u'kawī'i-wāt mīwagigi kāniciwāt; ningapitānigōg."

Ningutingiku mawinanāwāg; sāgicikwāskwāni wābōs. Āji-mādcī'ā-nk wābōs:—

- 5 "Pōskā pigiskanidiskāsiwāg mawinanināngwā,  
Pōskā pigishanidiskāsiwāg mawinanināngwā,  
Pōskā pigiskanidiskāsiwāg mawinanināngwā,  
Nāmā nindānagānāg."

- Mīdāc i'i'ū nōmāg pimipa'i-wā a'a'ū wābōs, kāga'pī tābibinā.  
10 Ā'tawā! mīsa i'ū ginisint wābōs kayā kī'ā-munt. Mīsā'panā āji-mādcāwāt igī'ū piciwāg.

Mīsa nāyāp cigwā mādcīpa'katāwāt. Kāgā't kagwātagi'tō cigāg.

- Ningutingidāc, "Ānīn kīn kātōtawāmbān mawinaningōyānk?"  
15 inā mīgōs.

Ājikigitut: "Pīsānigu nintāpata'kakībāgis i'i-mā<sup>a</sup> apacīng."

"Kīnidāc?" inā ma'kicinīc.

"Ickwātānk nintā'i-cā."

Mīnawā kānōnā cigāg: "Kīnitāc, cigāg?"

- 20 "Kā, pīsānigu kīwīmba'ā-gunānīnāng mī'i-mā<sup>a</sup> kā'i-cāyāmbān."

- Ningutingiku kāgā't mawinanāwāg. A<sup>u</sup> migōs pata'kā'ku-pāgisu imā<sup>a</sup> apacīng; kayā a'a'ū ma'kicimic ickwātānk a'pāgisu; kayā a'a'ū cigāg wīmpa'ā-gunāning pīndigā. Cigwā ājipīndigāsā-wāt, mīsa' kāwīn kāgō owābadāzīnāwa. Ānawīnābiwāt, mīsa' imā  
25 pīnāwītci't kīgōtānig.

## 72. CHIRPER

(Kīckwa'ā).

Kwīckwa'ā. ō'kumīsaŋ ogā<sup>a</sup>wa<sup>a</sup>jiguc mīsa i'ū ājini'kāsut ātisō-  
'kān. Cigwasa tagwāginini. "Āmbāsa, nō'kumis! nōdcikī<sup>a</sup>gō<sup>a</sup>i-  
wātā, māgica kīgapa'katāmin."

<sup>1</sup> In providing food for the company.

<sup>2</sup> Hole made by the snow being dug out for use, as in melting it for water.

"Why, it is the Lynxes, for such is what they are called. If they come upon my trail, then it is they that will slay me; by them shall I be followed into where I am."

By and by they were attacked; outside then leaped Hare. Then began Hare to sing:—

"Even, even, even by the Putrid Navels are we attacked,  
Even, even, even by the Putrid Navels are we attacked,  
Even, even, even by the Putrid Navels are we attacked,  
With my speed will I leave them behind."

And then for a while was Hare chased about, at last he was caught. Alas! and then was Hare killed and eaten. And then away went the Lynxes.

And so, as before, they now began to be in want of food. Verily, a strenuous time Skunk had.<sup>1</sup>

Now, once on a time, "What would you do if we were attacked?" they said to the Awl.

Then she said: "I would simply stick into yonder lodge-pole."

"And you?" they said to the old miserable Moccasin.

"Thither by the doorway would I go."

Next day they spoke to Skunk, saying: "And you, Skunk?"

"Oh, simply into where there is a hole in the snow,<sup>2</sup> (that) is where I would go."

And by and by, sure enough, they were attacked. The Awl flung herself (and) stuck into the lodge-pole; and the old miserable Moccasin threw herself beside the doorway; and Skunk entered into where there was a hole in the snow. When in the others rushed, then nothing they saw. Yet as they looked about, but to no purpose, yonder was the buttocks of the ruffed grouse hanging aloft.

## 72. CHIRPER.

Chirper's<sup>3</sup> grandmother was old Squaw-Duck, for such is the name of the story. It was now growing autumn. He spoke to his grandmother, saying: "Come, my grandmother! let us try to get some fish, lest perhaps we become in need of food."

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<sup>3</sup> A name for the robin.

Kägä't cigwa mädci'tāwag paḡitawānōtawāwāt adi'kamāgwān.  
 Kägä'tigu nībā'tibik onōdci'āwān; ābiding tibi'katinig ningū-  
 twā'k unisāwān adi'kamāgwān. Mīsa i<sup>u</sup> āji'ā'gōnāwāt ādcitāgō-  
 nāwāt. A'pidac mādāsugunagatinik mī'i<sup>u</sup> cigwa ki'tcinībiwa  
 5 āgōnāwāt. Kägä't minwāntāmōg. Kwīckwa'ā' ājikānōnāt ō'kumi-  
 sān: "Nō'kō, mīsa i<sup>u</sup> tcitābisāwāt kāyā'pītcipibōnk tci'ā'mōngwā."

Wāgunānīwinān ājiki'tci'ā'bawānik, mīsa i<sup>u</sup> ājinigiskānit i'i<sup>u</sup>  
 ogī'gō'ī'miwā<sup>1</sup>; mīgū i<sup>u</sup> ānipānādisinit. Kägä't mindcinawāsinā-  
 wān; kägä't mindcinā'j mawiwāg. Ā'pitcigu sāgisiwāg tcinōntayā-  
 10 bāniciwāt, kāwīn kīgō pa'kān udāyāsīnāwā kāmīdciwād. Ningū-  
 tingigu owābāmāwa<sup>1</sup> ugī'gō'ī'miwā<sup>1</sup> wawīngā mīgu i<sup>u</sup> kā'ī'jipīsi-  
 'kānit.

Ānīc ki'tcigāmīng i'ī'mā tāwag. Ningutinigu kwīckwa'ā' kigi-  
 cāp ājimādcāt. Ānīc awānini. Mī'tāwagāni dāc imā. Ājimādcāt,  
 15 mī'tāwagāng idac ānipapimusā. Cigwadac awīya ājinōndawāt  
 nāgamunit:—

"Tcītu'ā'wa, Tcītu'ā'wa! pīpīsaḡānāwāgā kitānamāgumāgā.  
 Tcītu'ā'wa, Ugāwā'jiguc, Ugāwā'jiguc!"

Ā'pidcisa nickādisi Kwīckwa'ā'. Indawā ājikiwāt ō'kumīsān  
 20 āndāwāt. Ānipīndigā. Anicādāc omaiyāgānimigōn īniyō'kumīsān  
 kuckwāwādisit. Kāwīn kāyā ānu'a'cāmīgūt ō'kumīsān wīsinīsī  
 kabāgīcik; mīgu i<sup>u</sup> pīnic kītibi'katinig tcibwāwīsinīt. Cigwadac  
 wābānini kigicāp ānu'a'cāmāt ōcisān, kāwīndac wīsinīsīwān. Mīgu  
 i<sup>u</sup> a'pī tcibwāgīgītōnit. Kānicisāga'ā'mīnit kägä't ōgīmāma'kā-  
 25 dāndām a<sup>u</sup> mindimōyā. "Wāgutugwānigic wāndcīkīgītōsik a  
 nōjis?" ināndām.

<sup>1</sup> Name applied in derision of the robin.

In truth, then began they to setting out nets for whitefish. And verily, in the silence of the night they sought for (the whitefish); in a single night one hundred whitefishes they slew. Therefore then they hung them up, they hung them up with the heads down. And in the course of ten days a great many did they have hanging up. Truly pleased were they. Chirper then spoke to his grandmother, saying: "My grandmother, therefore now will there be enough for us to eat as long as the winter lasts."

What should take place but a great thaw, whereupon were their fishes rendered soft; and so then they began to spoil. To be sure, they were disheartened concerning their fish; verily, they both wept. And they were very much alarmed lest they might not live through the winter, for they had nothing else to eat. Then by and by they beheld their fishes go completely to decay.

Now, by the sea over there were they abiding. So one morning Chirper went away. Now, it was foggy. And the beach was sandy over there. When he departed, along the sandy beach he went walking. And presently he heard the sound of some one singing:—

"O Snipe,<sup>1</sup> O Snipe! all to decay have gone your catfishes.<sup>2</sup>  
O Snipe, O old Squaw-Duck, O old Squaw-Duck!"

Exceedingly angry was Chirper. Accordingly back he went to where he and his grandmother lived. He went right on in. And purely on account of his silence he drew the attention of his grandmother. And he would not eat throughout the whole day, despite the attempt of his grandmother to feed him; and it was not till the night came on that he would eat. And in time came the morning of the next day, when she tried in vain to feed her grandson, but he would not eat. And during all this while he would not speak. When afterwards he went out of doors, truly did the old woman marvel. "Why in the world is it that my grandson does not speak?" she thought.

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<sup>2</sup> Used in derision of sturgeons.



Cigwadac mīnawā ājimādciyāwāngusāt. Mīsa kāyābi awānini  
'i'i' u ki' tcigāmi. Mīnawā onōndāwān mādwānāḡamunit awīya,  
mīsa nāsāb mādwā'i' na' ḡ mīnit:—

- 5                    "Tcitu'ā'wa, Tcitu'ā'wa! pipisanānowāḡā kitānamāmāḡā.  
Tcitu'ā'wa Ugā'wa'jiguc, Ugā'wa'jiguc!"

Intawā ājikiwāt. Mīdāc kāḡā't ājinickādisit kwīckwa'ā'.  
Cigwasa ānijipindigāt āndāwāt, owābāmān ō'kumisān nāmāḡabinīt.  
Mī gucagu i' ājiki' tcimawit kwīckwa'ā', kayā wīn mindimōyā  
ājimawit. Wī'kā kā'i' jikickuwāwāt. Ājigānōnigut iniyō'kumisān:  
10 "Nōjis! wāgunāni i' wāndcimawiyān?"

"Nō'kō, awiya ginīn ningīnōntawā mādwānāḡamut:—

'Tcitu'ā'wa, Tcitu'ā'wa, pipisanānowāḡā kitānamāḡumāḡā.  
Tcitu'ā'wa, Ugā'wa'jiguc, Ugā'wa'jiguc.'

Mīsa i' mādwānāḡamut."

- 15    Ānīc ningī'ki' kānimāḡ ānicinābāḡ āntāwāt, ḡḡāmiki' tcigāming  
ōdānawī'i' tiwāḡ. Mīdāc 'a'a' u wāḡimāwit, a' a' kiwā'zī, ōdānisān  
ā'pidci ki' kādānimōwān. Nōjis, ā'pidcigu kāwīn wī'kā awīya  
usāsīgā'i' gusīn 'a'a' u uckinīḡi' kwā; nībiwa awīya udānuwipācwā-  
bāmīgōn. Kāwīnina kitāḡacki' tōsīn wāwīyac tcitōtawātibān 'a'a' u  
20 uckinīḡi' kwā?" Cigwasa ugānōnigōn ōcisān: "Kāwīn, nō'kō, nin-  
tākacki' tōsīn."

- "Nōjis, nīn kāḡō ningā'i' cictigā." Cigwa kwāki' tāwān, mācki-  
mudā's ājimi' kunāmīnit; ā'pidci agā'sāni kaskipitcigā's. "Mīsa  
ō kāmādcitōyān, wāwīyacigu tōta' u 'a'a' u nānāpāḡā'somināḡ  
25 i' i' wisa kīpānādisiwāt kīgī'ḡō'i' mīnānīg. Āmbāsānō, nōjic, icān  
iwiti ḡḡāmiki' tcigāming āyāwāt īḡi' u ānicinābāḡ. Mīdāc ō'ō  
kāmādcitōyān. Wīmī'kān tibi i' āndācināḡamogwān 'a'a' u  
i' kwā."

So another time off he went walking along the sandy beach. There was yet a fog over the sea. And he heard the sound of some one singing, it was the same voice singing as before:—

“O Snipe, O Snipe! all to decay have gone your catfishes.  
O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

Whereupon back home he then went. And then truly angry was Chirper. Presently, when he entered into where he (and his grandmother) lived, he saw her seated there. Then it was that bitterly Chirper wept, and his grandmother also wept. It was a long while before they ceased crying. Then he was addressed by his grandmother saying: “O my grandson! for what reason are you crying?”

“O my grandmother! behold, I have heard the voice of some one singing:—

‘O Snipe, O Snipe! all to decay have gone your catfishes.  
O Snipe, O old Squaw-Duck, O old Squaw-Duck!’

Such was the song the creature sang.”

“Why, I know of a place where some people dwell, on the farther shore of the sea do they live together in a town. And now he that is chief, an old man, (has) a daughter who is possessed of overweening pride in herself. My grandson, in no wise was the maiden ever approached; by many a one has it been tried to be intimate with her, but to no purpose. Could you not play some trick on the maiden?” Presently she was addressed by her grandson saying: “No, my grandmother, I could not do it.”

“My grandson, I myself will do something.” Then, turning about in her seat, a small pouch she drew forth from the place; it was a small pouch. “This is what you shall take with you, and a trick do you play on her who twitted us because of our misfortune when our fishes were ruined. Therefore, my grandson, do you go yonder to the farther shore of the sea, where the people are. And this is what you shall take along. Be sure to find out the place where the woman sang.”

Cigwasa kägä't äjimädcät ä'pidci kigicäp. Misa i<sup>u</sup> näsäp äjiki-  
 tci'a-wāninik. Minawā onōndawān mədwānagamunit, mīsa 'i'i<sup>u</sup>  
 äciwawānabit a'kawā'tōd tcibā'kawaninik. Cigwa gägä't bā'ka-  
 wānini. Kāwīn gānagā pima'kamigāsiniini äjipāsiga'u't. Misa  
 5 äjimädcät kwaya'k iwiti kā'tānwāwitāminit. Ningutingiku papi-  
 misāt owābandān pima'kamigānik, mī cigwa äjigi'kāndānk aiyā-  
 'kusit. Mindcimigu päcwābandānk, "Ä'pitci kanabātē ninganō-  
 tāgāmäsä," ināndām. Ä'pitcigu päcwābandānk mī cigwa äji-  
 pängicing nibi'kāng. Kägä't sägisi tcinisābāwāt. Kāyā'tā'a'kucing  
 10 aiyāguntcing äjipapāsiningwikanā'u'disut, āniwā'kigu wāsa ijā.  
 Minawā äjinōmagācimunut mīgu i<sup>u</sup> kāga'pī kīmicāgāt. Ä'pitcisa  
 minwa'tāwāngāni i'i'mā äjimicāgāt. Intawā äji'ā'ba'a'nk umacki-  
 'kīm, intawā usi'tāng äci'a'-'tōd umacki'kīm; mīdāc i<sup>u</sup> äjimādcīyā-  
 wāngusāt. Ningutingiku kägä't odō'kawi'ā'n ānicinābān; mīdāc  
 15 imā pa'i'ci'kawānit äciwāni'kāt āciningwa'u'disut; āniwā'k pängi  
 i'i<sup>u</sup> u'kōc usāgisi'tōn.

Ugitā'ki udānawi'tōwa\* 'i'i<sup>u</sup> ānicinābā\*. Misa cigwa äcikigitut  
 kwickwa'ä' ānitibi'katinig: "Ämbāsānō, kigicäp tawi'ā'nwā'tin  
 kayāgu tciwīki'tcikāskawānk!" Cigwasa pītābānini. Kägä't ān-  
 20 wā'tinini kayā awānini. Ningutingiku inābit kīpīdāsāmusāwān  
 uckinigi'kwān. Cayigwa māmwātē pināsāpita'ku'kiwān 'i'i<sup>u</sup>  
 pa'a'i'cānigwān. Cigwa imā ä'kubīgātinig na'i'tāg imā sāgi'kō-

Then, of a truth, he departed hence very early in the morning. And then, as before, there was a heavy fog. Again he heard the sound of some one singing, whereupon down he sat to wait for the fog to lift. In time it surely cleared.<sup>1</sup> Not a sign of the other coastline was in sight when up he flew. And so he started straight for the place where the sound of the voice was heard. In course of time, while flying along, he beheld the fringe of the coast, whereupon he began to feel that he was growing tired. About the time that he was drawing close to (the shore), "I very much fear lest I shall give out before I get there," he thought. And when very nigh he drew, then it was that down into the water he fell. Truly afraid was he that he would drown. After he had lain resting (and) floating upon the water, he then flapped his wings, and some distance away he went. And when he had taken another short rest, he then at last made the shore. Very pleasing was the sandy beach at the place where he came ashore. It was then that he untied his (pouch of) medicine, and then upon his foot he placed it; thereupon away he went along the beach. And by and by he came upon the track of a person; and so in that one's footprint he dug a hole, where he covered himself over; just only a small part of his beak he left sticking out.

Upon a hill were the people dwelling in a town. Thereupon then said Chirper, as night was drawing on: "Behold, in the morning let there be a calm, so that there may also be a heavy fog!" In time came the dawn. Sure enough, there was a calm and a fog. And by and by, while looking about, (he saw) a maiden come walking along. At the time that she came, she was carefully stepping into the tracks which she had made at a former time when coming along there. Now, yonder by the edge of the water, at the very place where he lay with his beak sticking out, she stood

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<sup>1</sup> Translated by T. M.

cäcing ā'pidci ubācita·u·gōn. Āci·o·cigābawinit inābiwān kwaya'k  
āndawāt, cigwa mādcī·ā·mōn:—

“Tcitu·ā·wa, Tcitu·ā·wa! pipisanānowāgā kitānamāgumāgā.  
Tcitu·ā·wa, Ugā·wa·jiguc, Ugā·wa·jiguc!”

5 Cigwa ānicimādcāt āndawāt. Cigwasa minawā udābābandān  
pima'kāmīgānik, mīsa kāyābi ācinōntagāmāsāt; mīsa nāyāp āni-  
cāgu pisinigwa·i·gāt; āgāwāgu ugācki'tōn mīcagāt. Cigwa ānikī-  
wā; ānipīndigāt, ō'kumisān nāmāḍābiwān. “Niyā! kitagwicin  
nāngwāna, nōjis! Kigīwābamāna 'a·a' uckinīgi'kwā.”

10 “Kāgā't, nō'kō, ningīwābāmā. Mī o kā'tōtawāg, ningīgāckipinā.”

“Nyā, nōjis! mī gwaya'k kā'tōtawāt. Usām kimi'kisumigunān.  
Ā'pitcidāc ki'kādānimu; ka'kina awiya utānuwīpācwābamigōn  
a·i·kwā. Midāsugunagatinig mī·a·pī kādayānit unīdcānisān,  
taḡwīwisā·siwiwān.”

15 Mīsa i'i' cigwa pisān āji·a·yāt a·i·kwā. Midāc i' ājictbigāt:  
pa'kān wīgīwāmā·sing ayā ā'pī'tciki'kātānimut. Ka'kina uskinī-  
gītcig ininiwāg udānunāsi'kāgō, ānic kāwīn awiya ominwānimāsīn.  
Ningutingigu tibi'katinig, “Indigu awiya māmādcīt imā nimisā-  
tāng,” ināndām. Kāga'pīgu wāwayība ugi'kānimān awiya māmā-  
20 dcīnit. Ningutingiku wīndāmawān īni' umāmāyan: “Nimāmā!  
awiya kuca māmādcī imā nimisāḍāng.”

“Nyā, nīndānis! ā'pidci kināgus. Kāgā't kṇabātc ābinōtcī  
kitaiyāwā. Kīcāgu tibātcimun awāgwān wānīdcānisigwān.”

“Nyā! nīmāmā, mīgu i' ājiki'kānimāsiwāg awāgwān wānīdcā-  
25 nisigwān. Intawā, nīmāmā! ningamādcā. Ā'pidci nīntagātāndām

(so that she was) directly over him. As she stood over him, looking straight in the direction where (he and his grandmother) lived, she then began singing:—

“O Snipe, O Snipe! all to decay have gone your catfishes.  
O Snipe, O old Squaw-Duck, O old Squaw-Duck!”

In a while he then started back on his homeward way. In time he came in sight of the coast-line, whereupon, as before, he gave out before he got there; and, as before, all he could do was merely to flap his wings in the water; hardly was he able to make the shore. Soon he was on his way home; when he entered, there sat his grandmother. “Ah, me! you have really come home again, my grandson! Did you see the maiden?”

“To be sure, my grandmother, I have seen her. This is what I did to her, I drew my finger along her vulva.”

“Ah, my grandson! it was exactly right what you did to her. Too unpleasantly have we been twitted by her. And so very proud she is of herself; by every one has the woman been sought after for an intimate purpose, but without result. When ten days are up, then shall she have a child, it shall be a boy.”

And now at the time the woman lived in a quiet kind of way. Thereupon this was what she did: in another little wigwam she remained, because of so much pride in herself. By all the men that were young was suit made to her, but to no purpose, for she did not care for any of them. Now, one night, “It seems as though something were moving in my belly,” she thought. And finally at more frequent intervals she learned that something was astir. So by and by she imparted the news to her mother, saying: “O my mother! something is really moving in my belly.”

“Ah, my daughter! quite apparent do you look. Of a truth, perhaps you are with child. Be ready to tell (before it is born) whose child it is.”

“Ah, me! my mother, it is the truth that I know not whose child it can be. Therefore, O my mother! I will go away. Exceedingly ashamed am I to be with child. A very well-behaved young

abinōtcī aiyāwag. Ā'pidci wāwāni nintōckinigināban. Nimāmā!  
intawā ningawābinā a' abinōtcī."

"Nyā, kāgu, kāgo, nindānis, ijictigä'kän! Pōtcigu 'a'a'u  
kipāpā ōgami'kän wāgunāni i' wāndci'a'yāwät a' abinōtcī. Mīgu  
5 i' icitābwä'tawicin, kāgu' wābinā'kän, ā'pidcigu kītā'i'niga'ā."

"Ā'u, nimāmā, kīgatābwä'tōn, kāwīn ningawābināsī."

Mīsa i' cigwa ʔnitibi'kʔtini; ayābitātibi'kʔtinig mī'i' cigwa  
ki'kānimāt wi'kwutci'u'nit ini'u unītcānisānsan. Mīndcimigu  
pīdābaninig cigwasa aiyāwag. Kuniginīn, kwīwisānsan!

10 Āmbā, kāgä't minwāntam a' mintimōyā. Ā'pidcisa aḡatāndam  
a' uckinīgi'kwā, kayā 'a'a'u a'kiwā<sup>zi</sup>. Ānīc mī a' wāgimāwit  
'a'a'u a'kiwā<sup>zi</sup>. Ā'pidcigu tibickō awiya ki'tci ā'kusit mī'i'<sup>u</sup>  
ānāntānk 'a'a'u a'kiwā<sup>zi</sup>. Ningutingiku kijigatinig ājimāmino-  
nāntang ānāndank tcisāgaswā'i-wāt. Nī'tam 'i'i'<sup>u</sup> uckīniniwa'  
15 kāmōskinānit. Cigwasa ājikigitut: "Āmbāsa, awāgwān 'a'a'u kā-  
ciginigut ini'u kwīwisānsan. Mīdāc a' kāwīdigāmāt ini'u nindānisan."

Mīdāc imā kitagūnantumint 'a'a'u mādcikō'kō'ku'ō-wis, ājini-  
'kāsut a' uckinawā. Mīdāc a' ā'pidci ānāntānk: "Āmbāgic nīn  
wīdigāmāḡ 'a'a'u i'kwā!"

20 "Mīsa cigwa tci'ā'ni'ā'cawimīnitiyāḡ a' kwīwisāns."

Cayīgwa pīndigānā u' abinōtcī. Cigwa mādcī'tāwag. Ā'pidci  
wākwāndā<sup>sing</sup> undāpi mādcikō'kō'ko'ō-wis. Cigwa pācunāḡusi-  
wan abinōtcīyan. Naiyāḡiku umāwātōnāntān 'i'i'<sup>u</sup> usi'kuwin.  
Cigwā kayā wīn udōdā'pinān a' abinōtcīyan. Ājisīḡwābānāndank  
25 'i'i'<sup>u</sup> usi'kowin ājikigitut: "Ābinōtcī niciginik."

Ānīc pā'tinīnowag kānawābamāwāt. Ājikanōnāwāt: "Kisi-  
'kowin kibāḡitciwābandān."

"Kāwīn wīn i'i'<sup>u</sup> āwānzīnōn," a' i'kito a'kiwā<sup>zi</sup>.

woman have I been. O my mother! it behooves me to cast the baby away."

"Oh, don't, don't, O my daughter, do such a thing! for of necessity will your father find out how you came to be with child. Therefore heed my word! don't you cast it away, for very much harm would you do it."

"Very well, O my mother! I will heed your word, I will not cast (the child) away."

It was then growing night; at the middle of the night was when she felt the child trying to get out. Just as the dawn appeared was when it came. Behold, it was a boy!

Oh, truly pleased was the old woman. Exceedingly ashamed was the maiden, so too the old man. Now, the old man was he that was chief. Now, in the very same way as one feels when very sick, so did the old man feel. So one day, while meditating, he thought that he would send forth an invitation to come and smoke in assembly. The first (to come) were the youths who filled up the place. Presently then he spoke, saying: "Behold, whatsoever one shall be wetted by the boy shall be the one to marry my daughter."

And now to the place had also been asked the roguish Barred Owl, for such was the name of the youth. Thereupon with much desire he thought: "Would that I myself might marry the woman!"

"It is now time that you were passing the boy from one to another among yourselves," (so said the old man).

Presently in the child was fetched. Then they began. At the extreme end of the rear of the lodge sat the roguish Barred Owl. Soon (he saw) the child approaching nigh. Before (the child got to where he was), he saved up a deal of spittle in his mouth. In a while he too took up the child. As he poured the spittle from his mouth, he then spoke, saying: "By the child am I being wetted."

Now, many were they who were watching him. Then they spoke to him, saying: "Your spittle did you let fall from your mouth."

"That is not the thing (to do)," said the old man.



Misa minawā ʔni·ā·cawimīniting; cigwa gītagwicin imā skwāntānk, mīsa kāwīn awiya ugīcigināsīn. Aʔtawā, mīsa kāgāʔt ʔji·mānāntang ʔaʔaʔu aʔkiwāʔzi. “Tağa, minawā!” ʔji·iʔkidut.

Minawā mādcā aʔ kwīwisāns. Mīsaʔ nāyāp unīndcīng ʔji·aʔtōt  
5 aʔ mādcikōʔkōʔko·ō·wic usiʔkowin. Cigwa ʔji·ō·dāʔ pināt ʔjikigitut: “ʔbinōtcī niciginik.” Wāwīp usinigunāmwān imā wāndcisāga·ʔ·minīt. “Kāgāʔt kuca ʔbinōtcī niciginik,” iʔkito aʔ mātcikō·ʔkōʔko·ō·wic.

“Kāwīn kuca,” udigōʔ ininiwaʔ.

10 Misa iʔ minawā ʔnimādcāt aʔ kwīwisāns; nāyāp ʔjītagwicing ickwāntāming. ʔjikigitut ʔaʔaʔu aʔkiwāʔzi: “Mīsa·iʔ intawā ici·sāga·ʔ·muʔk.”

Kāgāʔt sāga·ʔ·mōg īgiʔu ininiwag. Tağa, wīn aʔkiwāʔziyag kayā īgiʔu kwīwisānsag cigwasa nantumāwag. Kāmōskināwāt pīndig,  
15 cigwa minawā kīwiʔtānigāsu aʔ gwīwisāns; nījingisa ānugīwi·ʔtagāmā nigāsu. Misa ʔiʔiʔu kāwāsāsa awiya ucigināsīn. Cigwasa kīgītō ʔaʔaʔu aʔkiwāʔzi: “Awānāndac aʔaʔu wānītcānisigwān? ʔm·bāsānō ō·o·mā sāsik ʔyāwāt ʔnicinābāg tānantumāwag.”

Ayāwa ʔiʔiʔu udōckābāwisimaʔ. ʔjimādcāwāt. ʔnīc sāsig ʔyā·  
20 wāt nantumāwag anicinābāg. ʔnīc mīnōtc kayā wīn kwīckwa·ā·tagunantumā. ʔnīc āʔpidcigu kōʔpatānimā, kayāgu mānātisi. Cigwasa kayā wīn tagwicin iʔiʔmāʔ āndacisāgaswā·iʔtiwint. ʔni·tagwicing kwīckwa·ā·, “ʔgwatcīng ta·u·nsābi, kāwīn wīn pōʔtc udāwānīdcānisīsīnan,” inā.

25 Cigwasa kīwiʔtānigāsu ʔaʔaʔu kwīwisāns. Cigwa pācunāgusiwan cigwa imā ʔnīc kāwīn wīmīnāsī īniʔu gwīwisānsan. Pītcīnagigu imā ʔni·i·ninimint ʔcīciginigut kwīckwa·ā·. Kānōnā: “ʔAʔēʔi, kwīckwa·ā· uciginigōn ʔbinōtcīyan!”

Thereupon again was (the boy) passed along from one to another; presently he came as far as the doorway, but upon no one did he make water. Ah, then truly did the old man feel badly about it. "Come, once more!" he then said.

Again started the boy. And so, in a manner same as before, did the roguish Barred Owl place his spittle into his hands. When presently he took up (the boy), he then spoke, saying: "By the child am I being wetted." Quickly did he rub it on (the child) at the place from which he wets. "In very truth, am I being wetted by the child," said the roguish Barred Owl.

"Not a bit of it," was he told by the men.

Thereupon again on his way (round) went the boy; then back, as before, was he come at the entry-way. Then spoke the old man, saying: "Therefore now do you go forth out of here."

Of a truth, out went the men. Well, this time the old men and the boys were then asked to come. After they had filled up the place inside, then again was the boy passed round the circle; twice was he passed round the circle, but with nothing happening. Therefore not upon a single one did he make water. In a while said the old man: "Now, whose child may this be? Behold, let all the people that are roundabout this place be asked to come."

Present there were his attendants. Then forth they departed. Now, all the people that were round about were asked to come. Now, out of necessity Chirper was also asked to be present. Now, he was very much despised, and he was homely. So now he too was come at the place where the invitation had been given to smoke in assembly. When Chirper was coming up to the place, "Let him look on from the outside, for it would be impossible for him to be the father of the child," was said of him.

Presently round the circle was the boy passed. When (they saw the child) approaching nigh (to Chirper), there was of course no intention on their part of passing the boy over to him. The moment (the child) was lifted over him to another, then was Chirper wetted. It was said of him: "Well, Chirper is wetted by the child!"

Kägä't māmā'kādādam a'kiwā<sup>a</sup>zī. "Ä<sup>a</sup>, kāwāsa'! A'kawā tawikāgwātcimā a<sup>a</sup> nindānis." Wīn dāc igu a<sup>a</sup> a'kiwā<sup>a</sup>zī pīndigā udānisān āndānit. "Mīsa' awā kwīckwa-ä<sup>a</sup> kənabātc wānītcānīsit."

- 5 "Nyā'! nimpāpā! kāwīn niki'kāndā<sup>a</sup>zī! Mīyā'ta imā āgāming ningīkāskipinīgubān."

"Taga, tayōc," i'kitu a'kiwā<sup>a</sup>zī kī'kiwāt.

Cigwa mīnawā kīwī'tānigāsō ābinōtci. Mīsa cigwa mīnawā imā āji'otīsigut kwīckwa-ä<sup>a</sup>, mīsa undcita ciginīgut.

- 10 Mīsa ājikīkitut a<sup>a</sup> a'kiwā<sup>a</sup>zī: "Mīsa i<sup>a</sup> gītābwā-ä<sup>a</sup>ntāmān kägä-tigu unītcānīsit kwīckwa-ä<sup>a</sup>. Ānīndācinā, kwīckwa-ä<sup>a</sup>? Taga, tibātcimūn wāgunāni-i<sup>a</sup> kā-i'citcigāyān 'i<sup>a</sup> wāndci'ūnidcānīsiyān."

- "Ānīc ningātibātcīm 'i<sup>a</sup> wāndci'ūnidcānīsiyān. Tagwāgunk  
15 kī<sup>a</sup>gō<sup>a</sup>yāg ningīnōtci-ā<sup>a</sup>nānig. Nībiwa kāgōnāgintwā īgī<sup>a</sup> ādī'kāmāgwāg mī-i<sup>a</sup> kā-i'jiki'tci-ā<sup>a</sup>bawāg. Mīdāc i<sup>a</sup> kīningickawāt īgī<sup>a</sup> ningī<sup>a</sup>gō<sup>a</sup>-i<sup>a</sup>mīnānig, mīdāc 'i<sup>a</sup> kī-ā<sup>a</sup>nīpānādisiwāt. Ā<sup>a</sup>pidcidāc ningī<sup>a</sup>sāgisimīn 'a<sup>a</sup> nō<sup>a</sup>kumis. Kāwīn kāgō ningāmīdcīsīmīn. Ningūtingīdāc ningīpāpāmācāgāmā kīgicāp, awiyadāc nī<sup>a</sup>gīnōn-  
20 tawā mādwānāgāmūt; mīdāc i<sup>a</sup> mādwā-i<sup>a</sup>na-ā<sup>a</sup>nk:—

Tcītu-ā<sup>a</sup>wa, tcītu-ā<sup>a</sup>wa, pīpisanānowāgā kītānamāgumāgā.

Tcītu-ā<sup>a</sup>wa, Ugāwa<sup>a</sup>jīguc, Ugāwa<sup>a</sup>jīguc.

- Mīsa imā ā<sup>a</sup>pidci ningīnickīmīk. Mīgu i<sup>a</sup> tasing kīgicāp kā<sup>a</sup>pīcāyān, mīsā<sup>a</sup>panā mādwānāgāmūt. Nīgīwī'kwātcī<sup>a</sup>tōnīdāc 'i<sup>a</sup> mackī'ki  
25 tci'ūndci-āi'yāwāt ābinōtciyān. Kīgicāpidāc ningī-ā<sup>a</sup>kāmawā, āgāmīngīdāc ningīwābāmā 'a<sup>a</sup>i<sup>a</sup>'kwā. Māgwādāc nāgāmūt nīngīgāskipinā; mīdāc imā wāndci-āi'yāwāt īniyābinōtciyān."

- Mīsa a<sup>a</sup> a'kiwā<sup>a</sup>zī ājikīkitut: "Ānīc wāwāni, kwīckwa-ä<sup>a</sup>! kītībātcīm wāntci-āi'yāt ābininōtci. Kanabātc kō<sup>a</sup>kumis kīgīmīnik  
30 'i<sup>a</sup> mackī'ki. Mīsa i<sup>a</sup> kānīciwābā<sup>a</sup>k mīnī<sup>a</sup>k kāwā<sup>a</sup>kiwāng, kāgō

To be sure, amazed was the old man. "Why, impossible! First let my daughter be questioned. "Now, the old man himself went into where his daughter dwelt. "Therefore it must be Chirper that is father to the child."

"Ah, me! O my father! I do not know. Only this (I know, that) yonder at the shore I was rubbed with a finger along (my vulva)."

"Very well, let the child be passed round the circle again," said the old man on his return.

Presently again was the child passed round the circle. And so, when again Chirper was reached, it was simply impossible for him to keep from being wetted by (the child).

Accordingly then did the old man speak, saying: "Therefore now do I believe that Chirper is truly father to the child. And how was it, O Chirper! Pray, relate what it was that you did in order to become father to the child."

"Of course, I will relate how it was I became father to the child. Last autumn we obtained some fishes. After we had hung a vast number of whitefishes upon the rack, then there came a heavy thaw. And then soft became those fishes of ours, whereupon they then began to spoil. So very much alarmed became my grandmother and I. Nothing were we going to have to eat. Now, one morning I wandered aimlessly along the shore, and I heard the voice of some (woman) singing; and this was the song she sang:—

'O Snipe, O Snipe! all to decay have gone your catfishes.

O Snipe, O old Squaw-Duck, O old Squaw-Duck!'

Thereupon then was I exceedingly angered. Then every morning that I came, such always was the song she sang. Now, I tried using medicine, that by means of it she might have a child. So in the morning I lay in wait for her, and on the shore I saw the woman. And while she sang, I drew my fingers along (her vulva); and it was on that account that she came to have the child."

Thereupon the old man spoke, saying: "Now correctly, O Chirper! have you related how the child came to be. Perhaps by your grandmother you were given the medicine. Therefore thus

wi'kā awiya tawipā'pinānimāsī. Kāwīndac awiya wi'kā tapā-  
 'pinānimāsī, māmindagā 'a'a'u kā'kā't; mīgu i'i'u pō'tc kā'i'ciwā-  
 ba'k mini'k kā'a'kiwāng. Ānicnā, mīsa i'u kā'i'ciwidigāmāt 'a'a'u  
 nindānis. Kīgamīnigō 'i'i'u wīsinīwin kayā 'i'i'u kāpisi'kāmān.  
 5 Kayā 'a'a'u kō'kumis kīganā'zi'kawā. Nīngakaski'tōn tcimino-  
 ayāyāg. Kāwin kīgō kīgamāci'ai'yāsim. Wīgiwām ta'u'cictcigātā."

"Cigwa ājikigitut kwickwa-ā: " 'Ā, 'ā! mīgwātē cāwānīmī-  
 yān. Wāwīpigu nīnganā'zi'kawā a'u nō'kumis." Kāgāt ājimādcāt  
 Kwickwa-ā. A'pī tāgucīng, ō'kumīšan oḡanōnān: "Nō'kō! kipi-  
 10 nā'zi'kōn. Kāgāt kanabātē kīcawānīmīgōmīn, wāwīpigu tci-  
 mādcāyāng."

Kāgāt ānimādcāwāg; tāgucīnuwāt, āca wīgiwām kīkīcītcikā-  
 tāni; unīcīcīnīni 'i'i'u wīgiwām. Cigwa mīnāwāg wīsinīwin kayā  
 'i'i'u ānō'kātcīgān.  
 15 Kwickwa-ā kāgāt minwāndām wīwit. Kī'tcībābigā mīnawā  
 utaiyāwān ābinōtciyān, i'kwāsāsān. Kāgāt minwāntām. Mīsa  
 cigwa mādcī'tād kī'ō'sāt. Nīngutingīku ājīnakwāckawāt mādcī-  
 kō'kō'kō'ō'wicān. Ānic kāwīn umīnwānīmīgusīn. "Tāga, kani-  
 wāwītciwīn?" udīgōn īnī'u mādcīkō'kō'kō'ō'wicān. Pācugu tāgu-  
 20 cīnowāt, mā'kwān ājīnisāt mādcīkō'kō'kō'ō'wic. Mādcīkō'kū'ko-  
 ō'wic ājikigitut: "Kwickwa-ā! āmbāsa, nawatcītā! Awāgwān  
 nībiwa kāwīsinīgwān mī'a'u kāwīdigāmāt īnī'u kīmīndīmō'i'mīcān."

Kāgāt nawātciwāg. Mīdācīgu i'u kīgīmīsīwā 'i'i'u unāḡicīnī  
 īnī'u mā'kwān udābōta-ā'nāwa, mī ga'kīna ācīkīzīsāmowāt. Cigwa  
 25 kākīcī'tāwāt, "Āmbāsa, kwickwa-ā! nanākwābīgāntāmāndīdā."  
 Mīsa i'u ājimādcī'tāwāt. Māgwāgu wīsinīwāt, ājītāmāḡupītciḡā-

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<sup>1</sup> A term by which a wife is referred to, whether old or young.

shall it be till the end of the world, never let any one be held in derision. And never let any one be held in derision, especially one advanced in age; for thus of necessity shall it be till the end of the world. Well, therefore now shall you marry my daughter. You shall be given food and the things that you may wear. And after your grandmother shall you go. I will make it possible for you to live comfortably. Of nothing shall you be in want. A wigwam shall be built."

Soon then spoke Chirper, saying: "Good, good! Thankful am I for the kindness you do me. And immediately I will go after my grandmother." Truly then departed Chirper. When he got home, to his grandmother he spoke, saying: "O my grandmother! I have come to get you. Of a truth, perhaps are we blessed, and speedily we should depart hence."

To be sure, upon their way they set forth; when they arrived, already was the wigwam put up; pleasing was the wigwam. In a while they were given food and some goods.

Chirper was truly happy to have a wife. In a very little while they had another child, a girl. To be sure, he was pleased. And now came time when he made ready to go on a hunt for game. And once he met the roguish Barred Owl. Now, he was not liked by him. "I say, let me go along with you?" he was asked by the roguish Barred Owl. When a little way they were come, a bear did the roguish Barred Owl kill. The roguish Barred Owl then spoke, saying: O Chirper! let us eat a bite! Whichever eats the more will be the one to live with that old woman<sup>1</sup> of yours."

To be sure, they started eating a while. And now at the time the full length of the gut of the bear they had turned inside out, whereupon the whole of it they cooked. When they were ready, "All right, Chirper! let us begin eating the gut, each starting at an end." Accordingly then they began. And while they ate, then was the gut pressed (by the fingers<sup>2</sup> of the Owl). Chirper then

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<sup>2</sup> Fingers, because such is what is in the Ojibwa mind.

tānik. Kwickwa·ä· äjinägwatānk i<sup>u</sup> pimitä. Ä'pitci wä'kwānāmu. Maṭcikō'kō'ko·ō wis minwāndam. Kiwä tāgucing windamawād wīwini, möjaḡ mawi a·i·'kwä.

Intawä äjimādcāt a·i·'kwä. Kumāgu a'pī tāgucing, unāpāman  
5 pītāṣamusāwan. Misa i<sup>u</sup> kiyaḡbitcibānit. Äjikikitut a i'kwä:  
"Misa i<sup>u</sup> käticiwāba'k mini'k kä·a·'kiwānk, tci·ä·bitcibāt kani-  
butcin awiya."

Kägä't a<sup>u</sup> a'kiwä<sup>u</sup>zī māma'kādāndam taḡwicininit.

Ningutingiku minawä uwicāmlgō niniwa<sup>s</sup> wī'kiyusānit. Mīdāc  
10 'i'i<sup>u</sup> ānu·u·ndci·i·gut ini<sup>u</sup> wīwan: "Käga'pī kiganisigō<sup>s</sup>." Wī-  
'tānidāc mīwanini wātcīwāt, wīnidāc ni'tam unisān ini<sup>u</sup> ma'kwān.  
Kāwāsa ini<sup>u</sup> wī'tān kägō wāni'tōsini. "Tayā!" udinān wī'tān,  
"mī·i·<sup>u</sup> inigä'taiyan. Mī·i·<sup>u</sup> kätāniciwāba'k mini'k kä·a·ni·a·'kī-  
wānk, ānint ā'pitci taḡō'pātisi a·i·nini. Kīcpin ā'ta kayā kīn kāgo  
15 ni'tōyamban, mī·i·<sup>u</sup> tābita tcigī·i·ciwābisi'pan a<sup>u</sup> kānipimādisit."

Ningutingiku cigwa ācpipipōninig äjiganōnāt wī'tān: "Misa  
cigwa tci·a·'ku·ō·wānk."

Kägä't äjimādcāwāt; onisāwān nāmāwan. "Misa i<sup>u</sup> kä·i·nāno-  
'kiyānk, osām aniciciwāḡ iḡi<sup>u</sup> nāmāwāḡ."  
20 Weyābaninig mādcāwāḡ; ā'pitci micawi'kwām twā·i·kāwāḡ.  
Nībiwasa onō'pinānigōwa<sup>s</sup> 'i'i<sup>u</sup> ininiwa<sup>s</sup> twa·i·gānit kayā wīnawā.  
Cigwa kwickwa·ä· ucicin. Kägä't owābāmāwa<sup>s</sup> namāwa<sup>s</sup>. Änic  
anicā unātāmāgō ini<sup>u</sup> wī'tān. Ayā'pī·i·gu unisāwān 'i'i<sup>u</sup> nā-  
māwa<sup>s</sup>. Ningutingigu inābiwāt nibi'kāḡ ki'tcima'kwān ānānipig.  
25 "Änīn, nī tā, kabaciba'wānānina?"

"Ä 'ä' bina, paciba'wātā."

became choked on the grease. Very much out of breath was he becoming. The roguish Barred Owl was pleased. They say, when on his arrival home he conveyed the news to Chirper's wife, all the while did the woman continue to cry.

Accordingly thence departed the woman. When some distance away she was come, (she beheld) her husband walking hitherward. Therefore then had he come back to life. Then spoke the woman, saying: "Thus shall it be as long as the world lasts, that back to life shall come one that has died."

In truth, the old man was surprised to see (Chirper) come home.

Another time Chirper was invited by men who were planning to go off on a hunt, whereupon an attempt was made by his wife to dissuade him not to go, but to no purpose. "In the end will you be slain by them." Now, his brother-in-law was among them with whom he went, and he himself was the first to kill a bear. Absolutely nothing did his brother-in-law kill. "Too bad!" he said to his brother-in-law, "for that you should be in such ill luck. Thus shall it be as long as the world lasts, some men shall be very unlucky. If only you had killed something too, then all alike would be they who are yet to live."

Once on a time, when it was getting far into the winter, he then spoke to his brother-in-law, saying: "It is now time that we spear for fish through the ice."

Truly then they departed; they slew a sturgeon. "Therefore in this will we be occupied, for exceedingly fine are the sturgeons."

On the morrow they departed; very far out on the ice they made holes. They were followed by a throng of men who also made holes in the ice. Presently Chirper lay down (to spear through a hole). Of a truth, he saw (many) sturgeons. Now, (being unable himself,) he was aided by his brother-in-law in drawing them out. Very often were they killing the sturgeons. And by and by, while looking into the water, (they beheld) a great bear down below. "Well, my brother-in-law, shall we spear it?"

"Why, of course, let us spear it."



Ā'tā! kwickwa·ā· ki'tci·ā·nigu'k udāni't ubacipa'wān. Ānuni-  
cō'kāmowāt 'i'i' u āni't. Ayānōntātcigāt a'i·nini, intawā upāgitci-  
wābinān. Kāwīn dāc wīn kwickwa·ā· ubāgitciwābinā'zīn, mīsā-  
'pānā. Kwickwa·ā· kōgiwa·ō·nint; ānic mīsaḡu i' pānā nibi'kāng  
5 kwickwa·ā·.

Ānumawi, a'i·nini. Intawā ācikiwāt. Ā'tawā! mīsa a·'i·'kwā  
kīnōndānk unāpāmipānīn kīmādcīnimint ānāmipig; mīsā'pānā  
mōcāḡ mawi a·i·'kwā, pīnicigu sīḡwāninig ayā' pī'ḡgu mawit.

Ānicnā kāwīn kāgā't nibuṣi a<sup>u</sup> kwickwa·ā·; pā'tinīning ugī-  
10 wī'tagāmā·ō·nigōn i' ki'tcigāmi. Ningutingigu ugī'kānimān wīni-  
bunit ini' u ma'kwān; ānāntānk kwickwa·ā·: "Āmbāṣānō, i·i·mā  
wānta·i·pīwāt, ā·i·'tāḡ imā tawī·i·cinibu!"

Mīsa' kāgā't ā·i·'tāḡ imā unta·i·bānig ājinibunit.

Ningutingidāc kāwīn ḡickawā·ā·sī 'a'a' u i'kwā, ā'pidcisa kas-  
15 kāndām a·i·'kwā. Intawā ājinā'sibit; ājiwawānābit uta·i·bāning,  
ājisinigwāḡaminigānit inābit unābāmān kī·ā·'tāwāḡutcinōn. Āji-  
pasingutciṣāt a·i·'kwā, mīḡu imā ānōcipipāgit: "Nōs! inaskā! kuca  
niwītigāmāḡān ḡwāntcing omā!"

"Ā'tā, māma'kāta'kāmig!" i'kitu a<sup>u</sup> a'kiwā'zī. "Kitābwāna?"

20 "Naskā kuca awinābiyu'k i·i·mā unta·i·bāning!"

Kāgā't nā'zibība'tōwāḡ igi' u ānicinābāḡ; inābiwāt nuta·i·bāning  
kī·a·ḡwāntcinōn kwickwa·ā·n. Wīndācigu a'kiwā'zī unawātinān,  
ā'pidci sīḡānāskābāwāwān kwickwa·ā·n; āni't umindcimināmini.

Ah! but Chirper thrust his spear at it with all his might, piercing it. Then both tried working the spear together, but in vain. When the man felt that they would be overpowered, he let go the spear. But Chirper himself did not let go (the spear), whereupon then down into the water he was taken; so accordingly then into the water went Chirper.

In vain did the man weep. Accordingly back home he went. Alas! then it was that the woman learned that her husband had been taken down into the water; whereupon all the while did the woman continue to cry, even until the spring, when every now and then she wept.

Now, of course, not really dead was Chirper; in many places roundabout the sea was he conveyed.' Now, by and by he perceived that the bear was going to die. Then thought Chirper: "Behold, at the place from whence they draw water, right there let him die!"

Whereupon, of a truth, at the very place from whence water was drawn did (the bear) die.

Now, as time went on, the woman was unable to cease from her crying, so very sad was the woman. Therefore she went down to the water; when she sat down by the water-hole, while she was pushing back the water with the pail before dipping it up, she looked, (and saw) her husband lying upon his back (and) buoyed up (by the water). Then up sprang the woman, and from there she called aloud: "O my father! just you look and see! for here is my husband floating in the water."

"Why, it is strange!" said the old man. "Are you speaking the truth?"

"Just you go and look over there at the place of the drawing-out of the water!"

Truly down to the water ran the people; when they looked at the place of the drawing-out of the water, (they saw) Chirper floating in the water. Now, the old man himself grabbed him, so very small was the look of Chirper by reason of his being soaked with

Ā'pidcisa pwāwickāni 'i'i'u ʔni't nawātcidāc umistcā'tōnawa' i'i'u  
twā'i'ʔan. Misa' māmaŵō'kawāwāt, wī'kāsa' kāgacki'ā'wāt kitci-  
tābānāwāt. Kägä't minwāntāmōg tciwīsiniwā, ma'kwān tci-  
'ā'mwāwāt.

- 5 Misa' 'i'i'u pināwītci't kī'ā'gōtā.

### 73. WHEN THE CRAWFISHES WENT TO WAR

(A'pi acāgāciyāg kināntupaniwāt).

- Misa mī āji'ō'dānawi'i'tiwāt ki' tcigāmīng acāgāci'yāg; ā'pitcisa  
mī pāji'k nīgānisi, ugimāwisa. Ningutingisa mī māminonāntām  
wīnāntupānit; āciwīndāmawāt utinīnima'. Kägä'tigu a'kawā nīmi-  
i'tiwāg. Ānicinā, nī'c kiskinintcikānāwāg īgi'u acāgāci'wāg.  
10 Ānicna nībinunk kī'ā'wāninik ki'tcinībiwa ugī'kitāmuguwān ini-  
yāsibānān. Mīdāc imā nīmi'i'tiwāt unāgisowāt wā'u'gi'tcitāwāt.  
Mīdāc 'a'a'u kākkinintcigānāt wā'u'gi'tcitāwit.

- Ānic āgāmiki'tcigāmīng wī'i'cināntupaniwāt. Cigwasa wayā-  
bāninik mādācāwag. Ānicnā pa'kubiwāg āgāmiki'tcigāmīng icāwāt.  
15 Cigwasa micāgāwāg āgāmiki'tcigāmīng. Ā'pidcisa minwa'tā-  
wāngāni āji'ā'gwā'tāwāt. Ānicnā udāckān umādcitōn 'a'a'u nāgāni  
'u'gi'tcitāwit. Ājimādcāwāt mī'tāwāngāng, kägä't usāminowāg  
acāgāci'wāg. Ningutingiku pābimusāwāt, kayā wīn 'a'a'u āsipān  
na'pātcāya'i' pī'u'ntatāwāngusā. Pāmāgu ʔni'a'i'nābit papānān-  
20 tawābāmāt 'a'a'u āsipān acāgāci'ya', ā'pidci udāgāwānā' i'i'wisa'  
wī'ā'mwāt. Ningutingiku a'i'nābit, pānāgu kābima'katāwa'tāwa-  
gānig. Kuniginin, acāgāciya'! Wāgunānīwinān ājiku'pīpa'tōt;

water; to the (shaft of the) spear was he clinging. Very heavy was the spear to pull, and so larger they made the hole. Whereupon, by working together, after a long while they were able to draw him out. Truly were they pleased (to see) that they would have some food to eat, that they would have the bear to eat.

And so here the buttocks of the ruffed grouse hang aloft.

### 73. WHEN THE CRAWFISHES WENT TO WAR.

Now, it was in a town by the sea where some Crawfishes dwelt together; and one especially was foremost, and he was chief. So once on a time he meditated upon going to war; then he conveyed the knowledge of it to his men. Now, of course, first of all, they had a dance. According to the story, two of the Crawfishes were with hands broken off. They say it was during the summer before, that a vast throng of them had been devoured by Raccoon. Accordingly they then held a dance to determine who should be the warriors. Whereupon one that had his fingers broken off was to be the (leading) warrior.

Now, to the other shore of the sea was where they were going to war. When the morrow came, they departed hence. According to the story, they went into the water to go to the other shore of the sea.<sup>1</sup> Very beautiful was the beach which they came out upon. They say that he who was leading warrior took his horn along. As they went along the beach, truly numerous were the Crawfishes. And by and by, as they travelled along, Raccoon himself, from an opposite direction, was coming down to the beach. And later on, while Raccoon was looking about as he went, wandering here and there to find some Crawfishes, very keen he became to have them to eat. And by and by, while looking about, (he saw that) the whole beach was completely black (with them). Behold, (there were the) Crawfishes! What should he do but run up from

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<sup>1</sup> Translated by T. M.

ucāwaskutcisag unāntawābandān. Cigwasa' umi'kān. Wāgunā-nīwinān ājimāmōt; mīdāc 'i'i'u utcitā'kāng ājisinigunānk, kayā iwiti utcitīng, kayā imā ukunāwing, kayā imā umisatāng; kayā wāwīp ājinā"zibība'tōt. Wādi'tang ā'kwatāwangāning mīdāc imā  
5 ācikawicimwāpagisut i'i-wisa' nibū'kāsut.

Cigwa păcu' pī'a-yāwa<sup>†</sup> acāgāciya<sup>†</sup>, mīgu wāntcikanawābāmāt. Ā'pidcisa kuckwā'ai-ya-i' pī'ai-yāwān kiskiskini'cicāgāciwān. Cigwasa owābāmigōn kāgaskūpagisunitigu. Pā'kāgu upinā"si'kāgōn, ājināntutcīpī'igut. Ānīc kāwīn pagitināmu'kāsusi. Cigwasa  
10 kā'kiwi'tāskāgūt, kunigīn kuca utciting utcisā'ku'u'gōn; ānīc kāwīn tcīpitiyāskāsīn. "Mīsa' mī'i'u nibu," ināndām a" acāgāci. Tayā, ānimādcāwān, mī'i-witi ānī'i-cānit pimī'ō-'kwinunit; ānimādcī'ā'mōn:—

15 "Nibinungā, nibinungā kā'i-cācākumināng āsipān mā'kawag,  
Kāni'tāmi'kāgāyān."

"Ānīn ba-i'na'ā'ng?"

"Ānti kīmi'kawāt 'a'a'u āsipān?"

Cigwa pīdāwānitiwa<sup>†</sup>, ā'pitcisa' uningwāckāgō.

Ājikagwātcimint uginā: "Ānīc, ugimā! kā'i-jictcigāyāng? Kāna-  
20 bātsa nibu'kāzu."

"Ānīn kā'i-cinibu'kāsut? Ucāwackwānini kuca!"

Mīdāc 'i'i'u ucāwaskutcisag mīziwā kī'a-'tōt 'i'i'u wīyawing.

"Wāgunāci'i'u wāpapā'u'ndisiyān? Mīsa' 'a'a'u kānāntunā-  
wānk. Āmbāsa'! mīsa cigwa tcitcisā'kwawānk. Kāgā't ānint pīn-  
25 dcikwanāw' ta-i-jāwag, kayā iwiti utcitining, mī'i-witi ānint un-  
ciwāning tcitcisā'kwawāwāt."

the shore; for a greenish rotten log he went to seek. Presently he found one. What should he do but take it; whereupon into his groins he rubbed it, likewise yonder into his anus, and in his throat, and on his belly; and speedily back to the water he ran. When he was come at the edge of the sandy beach, then there he flung himself down and pretended he was dead.

In time close by came the Crawfishes, whereupon from where he was he kept watch of them. Far off aside (he saw) coming hitherward one with hands broken off. Presently he was seen by him, who then was taken with unexpected surprise. Slowly he came to him, he felt of him to see if he was alive. Naturally he made believe that he was unable to breathe. When he had been circled about by the other, lo, then truly at the anus was he pinched by him; but he did not wince by drawing in his buttocks. "Therefore then he is dead," thought the Crawfish. Ah! then on his way he went, over there he went where the others were coming in throngs. As he went, he sang: —

"The raccoon that chewed us up last summer, last summer,  
him have I found,  
I who am a finder of things."

"About what is he singing on his way hither?"

"Where did you find Raccoon?"

In a while (Raccoon beheld) them coming in throngs, completely was he covered by them.

Then was the chief questioned: "What, O chief! shall we do? Perhaps he is merely playing dead."

"How is it possible that he should be feigning death? He is so far decayed that he is blue!"

For it was a bluish <sup>1</sup> rotten log that he had put all over himself.

"What is it that you are wandering about in search of? This is the creature we are looking for. Come on! now is the time for us to pinch him. Truly into his throat let some enter, and yonder into his anus, and there upon his testicles let some of them pinch!"

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<sup>1</sup> Because of the phosphorescence seen about it at night. Green and blue go by the same name in Ojibwa.

Kägä't ka'kina äcitcisä'kwawāwāt. A'pī'i·dac tcāsā'kwa·u·nt  
 'a'a'ⁱ āsipān ācikaski'tōt kibānāmu. Midac iwiti utcītūg pangī  
 tcīpitiyāskāt; ānintidac ugīki'kānimigō<sup>8</sup> kägä't 'i'i'ⁱ pimādisit.  
 Cigwasa ājickwātcīsā'kwa·u·nt, pājik iwiti papātatapāsiwān. "Äsi-  
 5 pan tcīpitiyāskā!" Papā'i·kitōwān.

Änic āgunwā'tawā; mī'i·ⁱ wāndci·ā·gunwā'tawing, ucāwacku-  
 tcisag kī·a·'tōd miziwā.

"Tağa, mīnawā tcīsā'kwawātā<sup>8</sup>," i'kito wa'a'ⁱ wāgimāwit.

Cigwasa pīndigāwā<sup>8</sup> utcītūg kayā iwiti pīndcigwunā<sup>ⁱ</sup> Äpidcisa'  
 10 māmītāwāntām wīśagāntānk tcīsā'kwa·u·nt. Wāgunānīwinān āji-  
 kackāntāmi'kānānit, ājipasingutcisānit.

Ä'tā! papānagāmōwan dāc kīskīskinintcī·a·cāgāciyān. Äcikāski-  
 'tōnit ānigu'k nāgāmōwān kayā; pā'kic nīmī'i·tisōwān mādci-  
 'a·mōn:—

15 "Äsipān nābugubānān,  
 Äsipāni tcīpitiyāwī, tcīpitiyāwī.  
 Mindimōyā nābugubānān,  
 Äsipāni tcīpitiyā, āsipāni tcīpitiyā."

Cigwadac kägā tāwisinit, ābi'ta kānabātc ugītāmā<sup>8</sup>, wāgu-  
 20 nāniwinān umawinānān ugi'tcitākīckinintcigānācāgāciyān. Äjima-  
 'kāmāt udāckānini; kāmā'kāmāt, nāwisi'ku'kwāntip upācipa'wān  
 'i'i'ⁱ udāckānini. Äjimādcāt āsipān, kā'pī·u·ndcīt icā; awiwīndāma-  
 wāt, ānigu'k mādā. Pācu'owābāmān wītcī·ā·sipānān. "Ä 'a'ⁱ,  
 kayā kīn awiwīsinin! Ningiwābāmāg īgi'ⁱ acāgāciyāg nāntupāni-  
 25 wāt."

Äsipān ājimādcībā'tōt; tayābābāmāt, ānintigu ānipa'kupīwā<sup>8</sup>.  
 Mīsa kayā wīn kī'tāwisinit; pangīśanā ic'kwāmāwāg īgi'ⁱ acāgāci-  
 yāg.

To be sure, then they all pinched him. And while Raccoon was being pinched, it was all he could do to keep from breathing. It was yonder at his anus that he gently winced, drawing himself in; and by some was he discovered to be truly alive. In a while, when there was an end of his being pinched, he saw one off a ways dodging to and fro. "Raccoon drew in at the anus!" he said, moving about here and there.

Now, he was not believed (to be dead); this was the reason why he was not believed, decayed bluish wood he had placed all over himself.

"Come, let us again pinch him!" said he that was chief.

Presently they entered into his anus, and yonder into his throat. Very much was he annoyed by the pain he felt when being pinched. What should he do but close his mouth, then leap to his feet.

Ah! but roundabout moved the broken-fingered Crawfish, singing. With all his might he sang; while he danced, he began singing:—

"The Raccoon that once died,  
The Raccoon drew in at the anus, he drew in at the anus.  
The old woman <sup>1</sup> that once died,  
The Raccoon drew in at the anus, he drew in at the anus."

And when (Raccoon) had nearly eaten enough, perhaps a half of them he had eaten up, what should he then do but rush after the broken-fingered Crawfish warrior. Then he took his horn from him; after taking it from him, then through the middle of the top of (Crawfish's) head he pierced him with his own horn. Then off went Raccoon, (to the place) from whence he came he went; he went to convey the news to another, with all speed he went. Not far away he saw his fellow-Raccoon. "Come on, you too go and eat! I have seen the Crawfishes that were off to war."

(The other) Raccoon then set out on a run; when he was come in sight of them, a part of them were then on their way into the water. Accordingly he too had enough to eat; only a few Crawfishes were saved from being eaten.

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<sup>1</sup> A term of reproach given the raccoon.



Intawāsa' äjikiwätupaniwāt, cigwasa taḡwicinōḡ ändāwāt. Ani-  
pīpāgiwāḡ: "Nīngī·i·ckwānigōmin!"

Änic nā awāntcic mādcī·ā·mō 'i'i' udi'kwāmiwā\*, mīsa kāyābi:—

5 "Äsipān nābugubanān,  
Äsipāni tcīpitiyāwi, tcīpitiyāwi.  
Mindimoyā nābugubanān,  
Äsipāni tcīpitiyāwi, tcīpitiyāwi."

"Cī\*, mādcī·ā·nimōḡ! 'Nīngīckwānigōmin,' kitigōm."

Ä'tā, minawā päjik mādcī·ā·mōn i'kwāwān:—

10 "Änagisibā'kwato, tōtōtō,  
Änagisibā'kwato, tōtōtō,  
Änagisibā'kwato, tōtōtō."

Ä'u mīdāc 'i'i'u kāḡä't äjinickimindwa īgi'u ininiwāḡ. Päjik  
kīgito 'a'a' u acāḡäci": "Cī, mātcī·ā·nimōḡ! Kisibā'kwat tibickō  
15 'i'i' u kitcītīc."

Mīsa' mī·i' u cigwa upiwinint 'a'a' u udäckān kā'pacipawunt,  
cāpuntawāning äcipīndiḡānint. Kāḡä't agāwā pimādisi. "Änicnā  
kātōtawint? Intawāsa kāḡi'tāwāntānḡ tānāntumā mī īni' u kätibā-  
'kunigut. Kā·i·'kitutigo tatōtawā."

20 Kāḡä't mīdāc 'i'i' u awiḡānōnint kāḡi'tāwāndānḡ. Cigwasa  
pīdwāwācin. Cigwa ānicāḡu pimi'tcīta' pābi 'i'i' u wīḡiwām. "Ü\*,  
nānāḡāḡawīn cābugintcīta·a·mu'k."

"Na ä'kitut! Tatakuninigu kā·i·'kitut, nīndānu·i·nābān,"  
i'kitōwāḡ ānint.

25 Änintidāc ānu·i·'kitōwāḡ mīmāwīndāc 'i'i' u tci·ā·'pitcinānint.  
Änic kī·i·'kito, mīsaḡu cigwa pa'kitā·ā·mawint udäckān. Pāḡāḡu  
kācībisāt, mīsa'pān kī·ā·'pitcinānint.

Mīsa i' u pināwidcīt kī·ā·gōtā.

Therefore then back home they went from the war, in time were they come (at the place) where they lived. As they went along, they called aloud: "A few of us have been spared!"

But nevertheless their women began singing. (The song was the same as before:—

"The Raccoon that once died,  
The Raccoon drew in at the anus, he drew in at the anus.  
The old woman that once died,  
The Raccoon drew in at the anus, he drew in at the anus."

"Be gone, wretches! 'A few of us have been spared,' I tell you."  
Oh, another woman then began to sing:—

"A tree is creaking tōtōtō!  
A tree is creaking tōtōtō!  
A tree is creaking tōtōtō!"

Well, so then truly angered were the men. One Crawfish spoke, saying: "Away, fools! The creaking of the tree is like (the sound of) your wretched buttocks."

So then it was that hither was borne he who had been pierced with his (own) horn, into a long-lodge was he taken. Of a truth, he was barely alive. "Now, what is to be done with him? Therefore let him that is wise be summoned, for by him shall his fate be determined. And whatsoever he shall say, that shall be done to him."

Truly then it was that they went to speak to the wise one. In a while came the sound of his footsteps. Then all he did was merely to come and peep into the wigwam. "Pshaw! drive (the horn) through with a mallet and block."

"Just listen to what he says! That he was bound to say something, was what I tried in vain to tell him," said some of them.

Now, some tried to speak, but in vain, for it was certain that he would be slain. Since (the wise one) had spoken, therefore then was (the warrior) hit upon the horn. Instantly he jerked (himself) at full length, and at once he was killed.

And so here the buttocks of the ruffed grouse hang aloft.

## 74. SNAPPING-TURTLE

(Mi'kinā'k).

Ānīc, i'kitō anicinābā mi'kinā'k ā'tisō'kān. I'i witāc ʔacinābāg  
 ōdānawi'i-tiwaḡ. Pājik ugimāwi, a'a<sup>u</sup> a'kiwā<sup>zi</sup>. Midā'tciwa<sup>ʔ</sup>  
 udānisa<sup>ʔ</sup>, ga'kina uckinīgiwa<sup>ʔ</sup>. Ninguting māminunāntām a'a<sup>u</sup>  
 a'kiwā<sup>zi</sup>. "Ambāsānō ga'kina kawīdigāwaḡ ōgo<sup>u</sup> nintānsag!  
 5 mī-i<sup>u</sup> kā-i'ciminwātāmān."

Ānīc mīdāc a'a<sup>u</sup> mi'kinā'k pāci'k wāwīwit ini'kwāwān; kayā  
 a'a<sup>u</sup> wābōs mī'a<sup>u</sup> pāji'k wāwīwit ini'kwāwān; kayā a'a<sup>u</sup> wāguc;  
 kayā a'a<sup>u</sup> mā-i'ngān, kayā picy<sup>u</sup>, kayā a'a<sup>u</sup> cā'gwāci, kayā wīn  
 a'a<sup>u</sup> nigi'k; mīnawā utciḡ, kayā a'a<sup>u</sup> kōkō'ku<sup>u</sup>, kayā wīn  
 10 pōtawatūmā; mī i<sup>u</sup> midāswi.

Mīsa i'i<sup>u</sup> ki'tciwigiwām ʔnō'kit a<sup>u</sup> a'kiwā<sup>zi</sup>. Kā'kīctciḡātāḡ  
 i'i<sup>u</sup> wīgiwām, mī-i'mā<sup>n</sup> ka'kina ācipīndigāwāt. "Mīsa' i<sup>u</sup> āciki'tci-  
 minwāntāmān ciḡwa ka'kina kiwītigāwāt ōgo<sup>u</sup> nintānsag," i'kito  
 a<sup>u</sup> a'kiwā<sup>zi</sup>.

15 Ājigītut pājik inini: "Mīsa ciḡwa tcimādcī'tāyāḡ tci'ʔnta-  
 wāntciḡāyāḡ."

Mīnōtc na kayā wīn nānā'kwā'tāḡ mi'kinā'k. Kāḡā't utāna-  
 wānimigō i'i<sup>u</sup> wītcikiwāya<sup>ʔ</sup>. "Kāḡāḡtc mī a<sup>u</sup> nīḡān kāmatāntā-  
 gusit mīni'k wātigā<sup>n</sup>yāḡ, "inā'.

20 Ciḡwa pipōnini, ciḡwa mādcī'tāwaḡ kīyusāwāt. Kāwāsa mi-  
 'kinā'k ugāckitōsīn tcigīyusāt. Ānīc ā'pidci ʔtcina ānint untān-  
 tōwaḡ mī āca kīni'tāḡāwāt. Kāḡā't uwānātcī'tōnāwa kāmīdcīwāt.  
 Mīsa ā'ta mī'kinā'k kāwīn wī'kā kāḡō wāḡi'tōsig.

Ningutingigu awānibān wābōs kātagwicīn, mīsa i<sup>u</sup> kā-i'citibi-  
 25 'kāndit. Sāḡisiwaḡ wāwītcikiwāyiwāt. "Māḡicā kīnibu," inān-

<sup>1</sup> During the course of a speech it is common for individuals, singly or together, to give utterances with the voice. As a rule, it indicates agreement to the senti-

## 74. SNAPPING-TURTLE.

Well, the people say (that this is) a story of Snapping-Turtle. Now, in a (certain) place the people were living together in a town. A certain one was chief, an old man. Ten in number were his daughters, all maidens. Once the old man got to revolving matters over in his mind. "Would that all these daughters of mine might marry! and then I should be happy."

Now, there was Snapping-Turtle who desired to take one of the women to wife; so too Hare wished one of the women for a wife, likewise Fox, and Wolf, and Lynx, and Mink, and Otter; also Fisher, and Horned Owl, and also Owl; so that was ten.

Thereupon a large wigwam did the old man have made. When the wigwam was finished, then all went inside. "This is what I greatly like, that now all these daughters of mine are married," said the old man.

Then spoke a certain man, saying: "It is now time that we start on a hunt to seek for game."

(Despite his displeasure with all those words,) yet Snapping-Turtle gave assenting response.<sup>1</sup> Verily, he was despised by his companions. "Perhaps he will take the lead in the matter of being good for nothing among the number of us here who are married," was said of him.

Soon it began to be winter, in a while they began to hunt for game. Not at all was Snapping-Turtle able to walk. Now, but a very little while were some of them gone, when already they had made a killing. In truth, they had a store of food to eat. It was Snapping-Turtle only that never killed a thing.

And once Hare was the only one not to return, for he had gone to be away over night. Alarmed became those that were his companions. "Perhaps he may have died," they thought. On the

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ments expressed; often it is given out of etiquette, as in this case by Snapping-Turtle.

təmōg. Wāyābaninig skwātɕ mīnawā ānōnāgucininig, kīgītōwəg  
 ĩniniwəg: "Wābānk intawā nəntunāwā'kank." Ānitibi'kətinig  
 təgwičinōg; a<sup>u</sup> wābōs təgwičin kayā wīn, mīsa cigwa kīminwāntə-  
 muwāt. Ājikənōnint: "Ānīn, wābōs! kā'i'cictigāyən kītibi'kān-  
 5 tiyən?"

"Kā, wāsa' ningī'i'cā, mī'i'ʰu kiyō'kawi'ə'gwa ĩgi'ʰu mō<sup>s</sup>sōg. Mī-  
 dāswi tasu'kawāwəg."

Kāgā't minwāntəmōg.

"Wābānk kamādcāmin, mīsaqə i<sup>u</sup> kā'i'cimidātcīyank."

- 10 Kāgā't mī'kinā'k cīngi'təm; ānīc minōtc kayā wīn mī'kinā'k  
 nənā'kwā'təm. Ā'pitci kigicəp mādcāwəg, əgāwā ānitibi'twa;  
 mō<sup>s</sup>cəg nəqənā mī'kinā'k; ənicāgu'ku ənibi'ā. Ningutingigu  
 sāqətcīwāwəg, mīdəc imā<sup>a</sup> ənwāpiwāt. Ājikīgītut wābōs: "Mī'i'witi  
 kīpimigītciqətināg kiyō'kawi'ə'gwa ĩgi'ʰu mō<sup>s</sup>sōg."

- 15 A<sup>u</sup> mī'kinā'k mīnəngwənagu i<sup>u</sup> nickimint. A<sup>u</sup> mī'kinā'k wīnigu  
 māgwā'təm i'i'ʰu kībimigītciqətināg i'kitōwint. "Nīn kāwī'i'gō-  
 yān," ĩnāndəm a'a'ʰu mī'kinā'k; mīdəc i'i'ʰu kitcigisit imā<sup>a</sup> upi-  
 'kwanānk. Ājikīgītut a<sup>u</sup> mī'kinā'k: "I'·i'·i', mīsa' iwitci qənəbətɕ  
 kīpimipəsi' kutunāwətināg."

- 20 Mīnawā kīgito wābōs: "Iwāti ningī'ō'kawi'ə'g ĩgi'ʰu mō<sup>s</sup>sōg  
 kī'ō'zīgickickincigwāwətināg."

- Mīdəc i'i'ʰu ānīcimādcāwāt, cigwa udōdi'tānāwa kāgā't midās-  
 u'kawāwa<sup>s</sup> i'i'ʰu mōsō<sup>s</sup>. Mādcāwəg māta'ə'nāwāt. Pācu' tā-  
 gwičinōwāt cigwa ucimōwa<sup>s</sup> i'i'ʰu mōsō<sup>s</sup>, nībitāyābənigusiwa<sup>s</sup> i'i'ʰu  
 25 mōsō<sup>s</sup>.

A<sup>u</sup> mī'kinā'k ā'pidci māmāngickəminīt uwipiminicawān. Ānīc  
 ānint kī'tcipācu utəcinisāwān ĩgi'ʰu ĩniniwəg. Tayā, mīnōtc na'

<sup>1</sup> To select a physical characteristic and play upon it with insinuation, is common.

morrow, when the evening was drawing on, up spoke the men, saying: "To-morrow, therefore, we should look for him." When the night was drawing on, they came home; Hare came back also, whereupon then they were glad. Then was he addressed: "What, O Hare! were you doing, that you should stay out over night?"

"Why, a long way off was I gone, for I was on trail of the moose. Ten was their number by the trail they made."

Verily, they were pleased.

"To-morrow we will set out, for there are just ten of us."

To be sure, Snapping-Turtle was not pleased with it; yet, in spite of (his dislike), Snapping-Turtle responded assent. Very early in the morning they set out, hardly could he keep up; all the while he was left behind; now and then he was waited for. And once they came out upon the summit of a hill, and so there they rested. Then spoke Hare, saying: "It was yonder where the hills rise one upon another that I got on trail of those moose."

Snapping-Turtle then, by reason of these words, was made angry. Snapping-Turtle disliked to hear it said that it was rough and hilly. "I am the one that is meant," thought Snapping-Turtle; for he was rough there on his back.<sup>1</sup> Then spoke Snapping-Turtle, saying: "Well, it was over there perhaps on the cracked-mouth mountain."<sup>2</sup>

Again spoke Hare, saying: "Over there I trailed the moose, where the mountain is wrinkle-eyed."

Thereupon away they went, soon they came to where there were truly ten trails of the moose. They started off following in their trails. When close they were come, then away fled the moose, abreast in line moved the moose.

Snapping-Turtle was very much bent on pursuing after one that made a very big track. Now, some of the men killed (their moose) within a short distance. Well, in spite of difficulties, Snapping-

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<sup>1</sup> Referring to the perpendicular fissure on the upper lip of the hare.

kayä wīn mi'kinā'k piminica'i'gä. Cigwa mi'tigōn pimā'kwicinōn. Ānic mīsa' āci'ā-tā'kucink; intawā ācipōtawāt a'kawā tawā'kizwāt  
 ini'ⁱ mi'tigōn. Mī'i-mā<sup>a</sup> pitcīnag kātawā'kisunit āni'i-cāt. Mīsā-  
 'panā ācictcigāt ningutci mi'tigōn pimā'kwicininit. Ki'tciwī'kāgu  
 5 utōci'kawān ini'ⁱ mōsōn. Abā'pic sāgwāninig, ānīcnā pisānigu  
 pāpāwisiniwān ini'ⁱ mōsōn. Cigwa ā'pi'ta nībinini; āniwā'k cigwa  
 ānisāgigāmōwān; cigwa mānōmini'kāwān. Ninguting owābamān  
 nibi'kāng pābātāci'kānit, mīdāc i'ⁱ mi'kinā'k ācipa'kubīt; u'kādi-  
 nink ācinawatāmāt, unimināwa-ō'nān. Ānic kīki'tcimindido a'  
 10 mi'kinā'k. Micawāgām kā'i-ci'i-na-ō'nāt, ājimisābāwānāt. Ā'ti-  
 wā! kāgā't minwāntām a'a'ⁱ mi'kinā'k. Āci'ā-gwācimāt. Kā'i-c-  
 kwā'ā-gwācimāt kāgā't kāgāgu uni'kigāmōtōnini i'i'ⁱ ōsowāni,  
 ā'pidci kāgā't wīninōwān. Omādcī'kawān pāgutcīnāt.

Ānic mī iwiti ācakī'u-nītcānisi'pan mi'inā'k; mīdāc mi'kwāni-  
 15 māt unītcānisan kayä ini'ⁱ wīwān mīsa cigwa wāwānāntānk wā-  
 'i-cictcigāt. "Kāwīn kapaḡā ningutci nintawāpināsī a'a'ⁱ mōs,"  
 ināndām. Mī cigwa kīmādcī'tāt ini'ⁱ mōsōn wīpāswāt. Ā'pidci  
 wāwāni icictcigā pāswāt. Ka'kina kāpāswāt mīdāc i'i'ⁱ pāckwāgin.  
 Mīdāc imā<sup>a</sup> ācititipā'i'gināng i'i'ⁱ wiyās. Kā'kici'tōd ācipa'kubī-  
 20 'ā'nk. A'kawā, ucāgwānk uwīnfn uda'tōn, kayä utcitcā'kāng  
 uda'tōn i'i'ⁱ wīnin wāpītwāt ini'ⁱ unītcānisan.

Mīnawā mādca, a'kawā sibi nantawābandank. Kāgā't owā-  
 bandān sibi; unāsī'kān. Tibickō udōdābān. Mīsa' ācinisābōtōd

<sup>1</sup> Except in extreme hot weather, when driven to the water by mosquitoes, a

Turtle gave chase. Presently there was a log lying across (his path). Now, it was so that he could not get over; therefore, he tarried to kindle a fire, that he might burn a passage through the log. Then, as soon as the log was burned in two, then on his way he went. And that was what he always did, wherever a log lay across (his) way. For a very long while he manœuvred <sup>1</sup> how to get at that moose. By the time it was getting spring, then of course quietly roundabout wandered the moose feeding. In a while halfway gone was the summer; rather fat then was (the moose) getting; it was then feeding on rice. Once he saw the moose moving about in the water, whereupon then Snapping-Turtle went down into the water; when quickly on the leg he bit it, he pulled it out into the water. Now, very big had become Snapping-Turtle. When far out in the water he had taken it, he then drowned it. Aha! truly pleased was Snapping-Turtle. Then he drew it out of the water. When he had drawn it out of the water, truly almost out of view was its tail, so very fat it truly was. He set to work to disembowel it.

Now, at yonder place (where he lived), Snapping-Turtle had already become father to a child; and so, when he became mindful of his child and his wife, he then planned to see what he would do. "Not a particle of this moose am I going to leave anywhere," he thought. Accordingly then he set to work singeing the hair of the moose. Ever so carefully he worked when he singed its hair. After he had singed off all the hair, then there was (the) buckskin. And it was (in the skin) that he rolled up the meat. After he had finished (the bundle), he then put it into the water. Before starting, on his penis he put some of his fat, and in his groins he put the fat that he was to fetch home to his child.

Again he started, first for a river he looked. Of a truth, he saw a river; he went to it. Like a toboggan (was his burden of meat).

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moose is an exceedingly cautious animal; to get close, one has to manœuvre patiently.



i'i'w uwiyāstm, ānīc mī'i-wā imā<sup>a</sup> sībīnk āndāwāt ini'w wīwam.  
Cigwa mādca mī'kinā'k, pisānigu pābimāpōtāni tibickō i'i'w  
utōtābān.

Ānīc ā'pidci kackāndan a'a'w i'kwā. Kigicāb nāsibi a' i'kwā,  
5 a'pitci nantawābi kwīnōmāt ini'w mī'kinā'kwān. Cigwadac a'  
mī'kinā'k miyā'ta i'i'w winag pāsāyāgibitōt, cigwa owābāmān wī-  
wān ā'kubīgatinig nāmāṭābinit. Mīdāc imā<sup>a</sup> pācu ānīnābugut mī  
ā'ta i'w winag sayāgibinig. Cigwadac owābandān a'i'kwā. Ānīc  
uta'kunān ini'w unitcānisān. Oḡānōnān ini'w unitcānisān: “Nackā!  
10 kōs winag kābimāpōtānig.” Mīgu i'i'w āyōt wāntcinisi'tawinawāt  
i'i'w winagāni ini'w mī'kinā'kwān. Ā'pidci minwāntam a'i'kwā.

Mīdāc i'i'w ācimōckamut oḡānōnān wīwān — ānīc usāḡābiginān  
i'i'w udōdābān — uḡānōnān wīwān: “Wī'kubitōn, nintōtābān!”

Kāḡā't āciwī'kubitōt a'i'kwā, kāḡā't ubwāwinān. A'kawā,  
15 kubība'tō a'i'kwā wīdamawāt ini'w ōsān pwāwinānk.

Mīgu i'w ka'kina nāzibīwāt kayā i'i'w umisāya<sup>a</sup> mīdāc i'i'w māma-  
wō'kamowāt ku'pīwītōwāt udābān. Āji-ā-ba-ḡ-mowāt kāḡā't  
nibiwa pimidā udaiyānāwā. Kāḡā't minwāntāmōḡ.

Mīdāc a' mī'kinā'k cigwa omāmōn pāṭamawāt unitcānisān.  
20 Ānīc ucāḡwānk udōntinān i'w pimidā, kayā iwiti utcitcā'kāng udōn-  
tinān. Ānīc pānā mātcānimā a' mī'kinā'k, mīsa cigwa nicki-ā't  
wītcikiwā<sup>a</sup>ya<sup>a</sup>. Kāḡā't a'pānā ni'tāḡāwa<sup>a</sup> i'i'w mōsō<sup>a</sup>, wīnidāc mī-  
'kinā'k kāwīn ni'tāḡāsī. Mīyā'ta ābiding ni'tāḡāt ini'w mōsōn  
kinisāt.

25 Ninguting mādca mī'kinā'k, pa'kubīt i'i'w sāḡa-i-ḡān; kāḡā't  
nibiwa wānisā<sup>a</sup> i'i'w kīḡō<sup>a</sup>ya<sup>a</sup>. Kāḡā't minwāntam a' a'kiwā<sup>a</sup>zī  
kayā mindimōyā<sup>a</sup> minwāndam<sup>a</sup>. Kīḡitō mī'kinā'k: “Mīya'pānā

Thereupon down the stream he set that meat of his adrift, for it was down the river that he and his wife lived. Then off started Snapping-Turtle, and easily floated that which was like a toboggan.

Now, exceedingly sad was the woman. In the morning to the water went the woman, with very deep anxiety did she watch for him. And when Snapping-Turtle was coming along with only his penis out of the water, he then saw his wife sitting down by the edge of the water. And so, when near by there he went floating, it was only his penis that was visible out of the water. And presently the woman saw it. Now, she had her child in her arms. She spoke to her child, saying: "Look! there is your father's penis floating hitherward downstream." It was by reason of the experience that she had had with the penis, that she came to recognize Snapping-Turtle. Very happy was the woman.

And when he came up to the surface of the water, he spoke to his wife — for he had hold of (the strap of) his toboggan — he spoke to his wife, saying: "Pull on my toboggan!"

To be sure, then on it pulled the woman, (and) truly heavy she found it. First of all, up from the water ran the woman to inform her father that she was unable to manage it.

Thereupon when all, including also her elder sisters, went to the water, they then together pulled the toboggan out of the water, and drew it on up from the shore. When they untied it, of a truth, much grease did they have. Truly pleased were they.

Thereupon Snapping-Turtle took out what he had fetched for his child. Now, from his penis he obtained the grease, and also there from his groins he got it. Now, all the while was Snapping-Turtle despised, accordingly then he angered his companions. Of a truth, all the while were the others killing moose, but Snapping-Turtle himself was doing no killing. Only that one time when he killed the moose did he make a killing.

Once on a time away went Snapping-Turtle, into the water of a lake he went; truly many fish he killed. Truly pleased was the old man, and the old woman was pleased. Said Snapping-Turtle:

mōcag kī'gō'yag nīwīnōtci'ā'g." Mīsā'pānā mōcag kī'kō'yān  
 unisān. Mi'kinā'k ā'pidci nickinawā\*, mīwa i'i'ū wītcikiwā'ya\* nā-  
 ckināgut. Kāga'pi ninguting unānā'kunān a'a'ū mi'kinā'k  
 wīnisint. Kāgā't ninguting nōtcikī'gō'i'wāt a'kāmawā. Kā'pī-  
 5 'ā'gwā'tāt mi'kinā'k mīdāc i'i'mān wīnīwana'ū'nt. Kāwāsa  
 kacki'ā'sī tcinisint, mīgu i'i'ū ānā'kwīt. Ka'kina kā'i'cinisāt, mīsa  
 pināwītcīt kī'ā'gōtā.

## 75. TĀ'Ī'MISI.

Ānīc ānicinābāg tāwag, ōdānawī'i'tiwag. Pājigīdāc ugāmāwī  
 ānicinābā. Mīsa' o'o'dā'tōwāt, ayāwān ugwisisan 'a'a'ū a'kiwā'zī  
 10 tābāndānk 'i'i'ū ōdāna; kāwīniku māci' nī'tāwigisiwān, āgā'cīwān  
 igu. Mīdāc tacī'kāwāt wītcī'ā't ābinōtciyān. Ninguting kāga'pī  
 kā'i'cinisāt, mīsa' kā'i'cīctīgāt.

Ānīc mānāndām 'a'a'ū a'kiwā'zī wāgwisīsīt, ānīc wīn nīgānizi  
 i'i'ū ōdāna. Udīnān īnī'ū ogwisīsān: "Kāgu' ijīctīgā'kān mīnawā  
 15 'i'i'ū kā'i'cīctīgāyān. Kāgā't nīmānāntām 'i'i'ū kā'i'cīctīgāyān.  
 Kīcpin mīnawā ijīctīgāyān mīsa' tcī'i'cinān 'i'i'ū tcīnicikāwisiyān,"  
 udīnān īnī'ū ugwisīsān. Kāgā't kabāya'ī' ugītācīmān tcīkwaya-  
 'kwātīsīnit. Mīsa' kā'i'nāt īnī'ū ugwisīsān.

Mīdāc mīnawā kīmādcītācī'kāwāt, mīdāc mīnawā wīdcī'ā't 'i'i'ū  
 20 ābinōtciyā\* 'a'a'ū kwīwisāns. Mīsa' mīnawā ninguting kā'i'cinisāt  
 īnī'ū ābinōtciyān. Mīsa kī'i'gut īnī'ū ōsān: "Nīntawā kīganici'kā-  
 wis," ugī'i'gōn īnī'ū ōsān. Mīsa' kāgā't sāgītōwān īnī'ū ōsān:  
 "Āmbāsīnō, ānicinābātug! kusiyu'k," ugī'i'nā. Ānīc wīn ugi-  
 māwī, pō'tcidāc icīciwābātīnig ā'kitut.

"Now, all the time do I intend to keep on killing fish." And so continually all the while he killed fish. Snapping-Turtle was very much disliked by the others, it was by his companions that he was disliked. At last Snapping-Turtle suddenly decided to fight them for wanting to kill him. Of a truth, when once he was getting fish, they lay in wait for him. After Snapping-Turtle was come out of the water, then was the time that they intended to smite him with a club. But they did not succeed in killing him, for he also fought. After he had slain them all, accordingly then the buttocks of the ruffed grouse were hanging aloft.

#### 75. TĀ·Ī·MISI.

Now, some people were continuing (there), they were living in a town together. And a certain old man was chief. And now here, where they abode, was a little son of the old man that ruled over the town; and not yet was he well on in years, he was yet (a small boy). And the while at play were the children in whose company he went. Now, once indeed he killed them, thus had he done.<sup>1</sup>

Now, in a bad state of mind was the old man that was father to the child, for he was the foremost one of the town. He said to his little son: "Repeat not the thing that you did. Verily, I dislike what you have done. If ever you do so again, then will I have you left alone by yourself," he said to his little son. In truth, for a long time he charged him to live an upright life. Such was what he had told his little son.

And so, when again they began to play, then once more in company with the children went the boy. Whereupon another time he slew a child. Accordingly he was told by his father: "Therefore now you shall be left alone by yourself," he was told by his father. And then, of a truth, forth went his father, crying out: "Come, O ye people! do you move away," he said to them. Now, he was chief, and it had to be according as he said.

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<sup>1</sup> Translated by me on the basis of Dr. Jones's field-notes.—T. M.

Misa gägä't wäwip kī'kusinis 'i'i'u ʔacinābā<sup>1</sup>. Misa' 'i'i'mā  
kā'i-ci-u·cictigātānig tci'a·yāt. Misa' kägä't cigwa kī'kiji·i·nt  
i'i'mā tci'a·yāt; mīdāc kā'i·cināḡanint, mīsa' kīwāpinint.

Mīdāc i·i·witi kī'a·yāwāt Igi'u ʔacinābāḡ, pīnic ingu'ki'kinōnawin  
5 kī'ai·yāwāḡ. Ningutingigu 'a'a'u pājig inini, uckī·i·nini, kī·i·  
nāndam "ʔambāsinō, ʔnagä'kā awiyā ningawiwidō'kāgusi!" kī·i·n-  
āndam 'a'a'u uskī·i·nini. Kā·i·cikānōnāt wītōckī·i·niniwan mīsa'  
cigwa kina'kwä'tāgut: "ʔambāsinō, nāṭunāwātā 'a'a'u kāḡipiwa-  
pinint! Kägä'tsa nīn ninki'tcimāmi'kwānimā 'a'a'u. O·ō·widāc  
10 ugī·i·gōn inī'u wītōckinawān: "Kāmāwin pimādisisītug," ugī·i·gōn  
inī'u wītōskinawān.

"Mānōsāḡo kānāṭawābāmānān," ugī·i·nān inī'u wītōskinawān.

Mīdāc kägä't kā·i·cimādcāwāt, kīnāṭawābāmāwāt. Cigwa  
owābandānāwa i·i·mā kā·u·ndcikāninunt; kägä't kāyābi kīpimā-  
15 disiwan. ʔnīc ā'pidci ināndam 'a'a'u ackī·i·nini, mīdāc kā·i·ciwī-  
dci·ā·wāt.

"Kāmāwin nindākacki·u·sī 'i'i'u tcipimusāyān," kī·i·nāndam  
'a'a'u.

Mīdāc cigwa kīwidci·ā·wāt. Mīdāc ājini'kāsut 'a'a'u uskī·i·nini  
20 Tā·i·misi. Misa' kāwīn ugacki·ā·sī tciniwītciwāt, i·i·widac wān-  
dcikaskitōsik i·i·wisa tciwīdcīwāt. "ʔnīc, nīngīcawānimigōn ka-  
'kina." Mīdāc kā·i·gut 'i'i'u uskīniniwa<sup>1</sup>: "ʔambāsinō, a'tātitā!"  
ugī·i·gō. Wī'kāsa ugītābwā'tawā<sup>1</sup>. "O·ō·witi!" ugī·i·gō. Mīdāc  
kägä't. O·ō·widāc ugī·i·gō. "ʔambāsinō bābīmwa'tagwātā!"

25 Misa gägä't. Cigwa mādcī'tāwāḡ; ʔnīc kāwīn, mīsaḡu pa'kinā-  
guwāt ga'kina uskīniniwāḡ. Misa' ga'kina nībiwa pi'kwa'kōn

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<sup>1</sup> Blessed by manitou power in general.

Thereupon truly did the people speedily move camp. And now a place had been prepared (for him) where he might remain. Accordingly, when in truth he was compelled to remain there, then he was deserted, then he was abandoned for good.

Accordingly then at yonder place did the people continue, during a full cycle of the seasons they abode there. Now, once on a time a certain man, a youth, thus thought: "Oh, wonder if by any one I am ever going to be helped!" thus thought the youth. After he had spoken to his boon companion, then by him was he given answer: "Behold, let us go seek for him that was deserted! Of a truth, a great deal have I been thinking of him." And this he was told by his boon companion: "It is possible that he may not be alive," he was told by his boon companion.

"But nevertheless let us go seek for him!" he said to his boon companion.

Thereupon truly thence they departed to go seek for (the boy). In time they beheld the place where he had been abandoned; in truth, he was yet alive. Now, very eager was the youth (to go to where the boy was), whereupon then they went (and) joined him company.

"Possibly I may not be able to travel," thought (the boy).

Thereupon then they kept him company. And this was the name of the youth, Tā·ī·misi. It was impossible for (the boy) to go along, and on that account it was impossible for him to join them company. "Now, I have been pitied by all (the manitous)." <sup>1</sup> Thereupon he was told by the youths: "Come, let us have a game!" he was told. It was a long while before he yielded to their request. "Off over here!" he was told. And thus it truly happened. And this he was told: "Let us play the game of shooting at the stick!" <sup>2</sup>

And thus it truly happened. Presently they began; but it was no use, for by him were all the youths beaten. And so from them

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<sup>1</sup> A stick stood in the front of an embankment. He won whose arrow hit it or came nearest to it. Arrows were generally wagered.

ugīpa'kināgānan. O·ō·dāc ugī·i·nā\*: "Kāwīnsagunā nisitām,"  
ugī·i·nā\*. O·o·mā kwaya'k ayā.

Midāc ga'kina uskinini kiwīcāmāt 'i'i' u uskininiwa\*. "Āmbā-  
sinō, aiyāngwāmisiyu'k! Mī·o·mā ayāt, kwaya'k ayāt." Cayīgwa  
5 kägä't. Midāc cigwa kā·i·nāt ki'kagi'kimāt 'i'i' u uwītcīwāgana\*:  
"Āmbāsinō, aiyāngwāmisiyu'k! Gägä't tā·u'·tägä 'a'a' u wā·a·  
'tawāng. Kīcpīn pa'kinawināng kāwīn kīgatagwicinzīmin," udinā\*  
'i'i' u uwītcīwāgana\*. "Kägä't wīnigu nimānānimā tcipa'kinawa'k,  
mīdāc wāndciwīcāmināgu'k. Wābāng nāwa'kwäg mī·i' u tcī·u·di-  
10 sänk."

Mīsa' kägä't nāwa'kwānig udōtisāwān. Cigwa ukānōnān:  
"Mīsa' pī·a'·tawī't wa'a' u Tā·i'·misi" udinān. A'pī kānōnāt,  
" 'Āuwīsa', ujīgīsītcigān!" mīsa' gägä't kī·u·cīgisi'tāguwāt. Cigwa  
udiguwān: "Mīgū u·u'· āndāyān kī·a'·tawinaguk," ugī·i·gō-  
15 nōwān. "Naskā, inābiyu'k!"

Kā·i·cipīndīgāwāt 'i'i' u āndānit, ānīn kā·i·cināmowāt wāntci-  
dāgu mōckināni ąnō'kātcigān ąnōtcīgāgō. Midāc kā·i·cisāga-  
'a·mowāt, cayīgwa umādi'tawāwān; uma'kisina'tawāwān.

Midāc kägä't ocāgōtci·ā·n 'a'a' u Tā·i'·misi. Mīsa' cigwa ā'pidci  
20 wānāgucininig kā'ki·ā·wāt; paṅgicimunit kīcisōn mīsa' cigwa  
kīpa'kinawāwāt. "Mīsa' 'i'i' u kīpa'kinawiyäg 'i'i' u āntāyān,"  
ugī·i·gōn.

"Ānīcnā a'kawāsīnā kitāwīsingwāntimin!" udinā\* 'i'i' u uwī-  
tcīwāgana\*. "Āmbāsinō, aiyāngwāmisiyu'k," udinā\*. "Kāyābi  
25 kāgō kīwī'tōtāgunān," udinā\*. "Āmbāsinō, kāgu' nibā'kāgun.  
Kāṇābāt c nintinānimā wī·ā·tisō'kāgunān."

all he won many arrows. And this he said to them: "It is not so very interesting," he said to them.

Thereupon then the youth got together all the young men. "Come, be eager! (It is) off this way where he is, straight (in this direction is) where he is." Thus it truly happened. Thereupon then he spoke to his comrades, giving them exhortation: "Come, show your skill! Truly clever at games is he with whom we are going to play. If he wins from us, then we shall not come back home," he said to his companions. "Truly confident am I that I can win from him, and that is why I have got you together (to go along). To-morrow at noon is when we shall get to where he is."

Thereupon truly at noon they got to where he was. Presently (the boy) spoke to one, saying: "Therefore comes yonder Tā·ī·misi to play a game with me," he said to one. When he spoke to them, saying, "Come, spread a blanket out upon the ground!" accordingly then, in truth, it was spread out for them. In a while they were told: "Therefore this place where I dwell will I put up for a stake in the game with you," they were told. "Behold, do you take a look!"

When they entered into where he dwelt, what should they behold but a place abundantly filled with treasures of every sort. And so, when they went out of doors, then did they begin to play with him for a stake; they played the moccasin-game with him.

Thereupon truly him did Tā·ī·misi overcome in the game. Accordingly, when it was growing late in the evening, they had him about vanquished; when the sun was setting, then they had him completely beaten. "Therefore now you have won from me the place where I dwell," the youth was told.

"Well, now, before we depart, let us remain here over night!" (the youth) said to his comrades. "Therefore do you be on your guard," he said to them. "Something else still he wishes to do with us," he said to them. "Therefore do not go to sleep. I have an idea that perhaps he may be willing to tell us some stories."



Misa' cigwa pindigāwāt āndānit. Ānic ašn 'i'i' uwiḡiwāminīt. Misa' cigwa kā'u'cicinowāt cayḡwa ukānōnigōwān: "Āmbāsinōnā, ninga'ā'tisō'kā, udiguwān.

"Āu!" udinān Tā'·i·misi.

- 5 Mīdāc tinowān wāgackibitāḡanit sāḡa'kutcīwāyānān 'a'a'u Tā'·i·misi. Mīdāc cayḡwa ātisō'kāwān, mīḡu wāntcinibānit uwīdcīwāḡana<sup>1</sup>. Āniyā'kawikuskuwābināt, mīḡu wāndcinibānit. Abā'pic ayābi'tātibi'kādīnik cigwa ḡa'kina kīnibāwa<sup>1</sup> 'i'i' uwītcīwāḡana<sup>1</sup>. Kanabātcigū tcīgaya·i' weyābāninig uḡi'kāndān wīnibāt
- 10 pisindawāt ādisō'kānit. Ningutingiku ācinibāt. "Ānawi atcina nicībāḡwāc," ināndām. Kwāskubāḡisut inābit, āca awānibān; inābit ickwāndānk, āca miskwāpi'kitāni 'i'i' iskwāndām. Uguskuwābinā wītcīwāḡana<sup>1</sup>. "Ānic kāyu'k!" udinā<sup>1</sup>. " 'A'a", udā'pināmu'k 'i'i' āno'kātcigān ayā minī'k kāgackiwānāyāḡ ānō-
- 15 tcīgāḡō!" udinā<sup>1</sup>.

- Utacwākiwābinān wābōyān Tā'·i·misi, agāwāḡu udābitcī·i·ḡinān. "Mīmāwīn minī'k kīkaskiwāni'āmbān," kī·i·nāndām. Misa' kāḡā't cigwa kīkijī'tāt, uḡītcijāḡwasunān; inī'u opōdānān. " 'A 'a'u!" udinān inī'u ugaskibitāḡanon; uda'pāḡinān i·i·mā
- 20 a'kī'kāḡ. "Cībāyāni'kān," udinān. "Kāḡo' wīn tcisīnda·o·sowāt īḡi'u ininiwāḡ. Tcīpimusāwāt iniku'kwāni'kān," udinān.

Misa ḡāḡā't cigwa umbiwanāwāḡ īḡi'u ininiwāḡ, wāntcitāḡu āyā'pī'tciwānāwāt. Cayḡwa a'pāni'kāwān. Ānic Tā'·i·misi

<sup>1</sup> Mystic pouch.

Accordingly then went they into where he dwelt. Now, entirely of rock was the place he had for a lodge. Therefore, when they had lain down, then by him were they addressed: "Well, now, I am going to tell a story," they were told.

"Go on!" to him said Tā·ī·misi.

Now, the kind of tobacco-pouch<sup>1</sup> that Tā·ī·misi had was of badger-skin. And so presently, when (he heard the boy) begin to relate a tale, then (he saw that) by means of that his comrades fell asleep. Then as fast as they went to sleep he shook them out of their slumber, but nevertheless they went to sleep. Along about the middle of the night his comrades were all asleep. And somewhere along towards the early dawn did he then feel like going to sleep, on account of his having listened to the tales the other told. So by and by he then fell asleep. "To be sure, but a little while did I sleep," he thought. Waking suddenly from sleep, he looked about, but (the story-teller was) gone; on looking towards the entry-way, already in a red blaze of fire was the door. He speedily roused his comrades from slumber. "Wake up!" he said to them. "Come, gather as many of the treasures as (and) whatever sort that you are able to carry!" he said to them.

Out (upon the ground) did Tā·ī·misi spread a blanket, and barely was he able to gather the corners of it together in a knot.<sup>2</sup> "That may be about as much as I can carry," he thought. Accordingly, when in truth he was ready, he drew his tobacco-pouch from his belt; upon it he blew. "All right, now!" he said to his tobacco-pouch; he threw it at the ground. "Make a passage underground," he said to it. "Let not the men be crowded for space. To the end that they may go through (with ease) do you tunnel," he said to it.

And then, of a truth, the men took up their burdens, and at regular intervals apart did they travel with their packs. In a while they came out into the open.<sup>3</sup> Now, Tā·ī·misi in front shook his

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<sup>1</sup> Because of the vast amount of things he had to carry.

<sup>3</sup> Sight of the open or ahead.

nīgānī uba'pawiwāpinān ugackibitāḡaṇaṇ, äjicāngwasut. Inābit kīnībawiwān i·i·mā ickwāntānk, īni'ⁱu sā'ka·ḡ·minit 'i'ⁱu āndānit. O·ō·widac ugī·i·nān: "Ānīn wīn wāntcitōṭaṇaṇ tcāḡisāṇaṇ mī·i·'ⁱu āndāyaṇ?" ugī·i·nān pinābinit.

- 5 Mīgu' äjiki'tcimawinit. "Cī, ḡnim Tā·i·misi ningīsāṇaḡi'tōwān āndāyān! Kāḡā't usāṇaḡā'kizān 'i'ⁱu āntāyān."

"Ä·ä·ä, kwīnawī·i·'kito sā'ka·ḡ·nk iⁱu āndāt!" ugī·i·nān. Mīsa' tibāḡamāt wītcīwāḡaṇa¹, kāḡā't ānint pimiwanāwa¹; ānintidac paṇḡīns ā'pidci udaiyāmini ḡno'kātcīḡaṇ; ānint umi'tci'kunāmini;  
 10 ānint ä'ta ningomidās maṇitōwāḡin. Mīsa' äcinawāt; ānint ningo·ā·nsiyān mini'k idug ä'ta kā'pa'kwābitōnit 'i'ⁱu maṇitōwāḡin. Ānīc mīdāc kā·i·nāt mī·i·'ⁱu uwītcīwāḡaṇa¹: "Māmintaḡā kigī·i·niga·ä·wā 'a·a'ⁱu pitcīṇaḡ kā·ḡ·nipimādisit ugimā o·o·mā a'kīng. Pitcīṇaḡ tabā'ta·i·nō 'a·a'ⁱu ḡnicinābā, mīdāc aⁱu ānigā·ä·ḡ." 'I'ⁱu  
 15 kī·i·cinawāt i·i·wisa uwīdcīwāḡaṇa¹. "Mīsa 'i'ⁱu kā·i·ciwābisiṭ 'a·a'ⁱu ḡnicināba pitcīṇaḡ kā·ḡ·nipimādisit. Ānint ä'ta kāḡō ugagackitāṇasun," ugi·i·nā¹ 'i'ⁱu uwītcīwāḡaṇa¹. Mīdāc kāḡā't cigwa kī·i·nāt 'i'ⁱu uwītcīwāḡaṇa¹. "Mīsaya'·o· kā·i·ciwābisiwāt ogō'ⁱu ininiwāḡ," ugī·i·nān.

- 20 Mīdāc kāḡā't kā·i·cikiwāwāt. Ānint ä'ta pimiwanāwāt 'i'ⁱu ḡno'kātcīḡaṇ; kā'taḡwicinowāt i·i·mā āndāwāt, mīsa' pinā-witcīt . . .

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¹ In the manner as it is done in the ceremony of the mystic rite when one is about to shoot magic at another.

tobacco-pouch up and down,<sup>1</sup> then he replaced it at his side. As he looked, (he saw) some one standing at yonder entrance, it was he who had set fire to the place where he dwelt. And this he said to him: "What were you about, that you should burn up the place where you dwelt?" he said to (the boy) that was looking at him.

Thereupon then did the other weep bitterly. "Oh, the wretch Tā·ī·misi caused me the loss of my home! Verily, he completely ruined my home with fire."

"Why, he that set fire to his home knows not what he is saying!" he said of him. Accordingly, on looking at his comrades, (he saw that) some went along with burdens upon their backs; and some had very few treasures; some carried things in their hands; some had only mystic cloth<sup>2</sup> enough for a single pair of leggings. Such was the way he beheld them; some had for a clout about as much probably as they had ripped from the mystic cloth. Now, this was what he said to his comrades: "In a particular manner deserving of pity have you rendered them who in future time shall live here on earth as masters. In times to come many shall the people be, and it is on them that you have inflicted injury." Such was the way he beheld his comrades. "Such is the way it shall be with the people who in future time are to live. Only a few shall be able to come into possession of things in abundance," he said to his comrades. And this, in truth, he then said to his comrades: "Thus shall it be with these men," he said to them.

Thereupon truly back home they went. Only part of them went with the treasures upon their backs; when they got to the place where they dwelt, there were the buttocks of the ruffed grouse . . .

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<sup>2</sup> Listed woollen cloth, called "stroud" by the early traders. It was highly prized by Indians everywhere for clouts, leggings, dress, and skirts. Algonkins in general named it "mystic cloth."

## 76. BALL-BEING.

Pikwā'kwanatō<sup>a</sup> a'i'ntā. Kīwimīsī, mī ājisāga'q'nk. Ājikibi-  
 cangajīt, mīsa ājibwānawi'tōt. Mīsa' ācinisigut. Mīsa pināwi-  
 tcīt. . .

77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVOUS.<sup>1</sup>

Pācig a<sup>a</sup> inini māmīnunāntam: "Taga, ningasagaswā'ā'g ani-  
 5 cinābāg." Mīsa kā'i'cināntumāt inī'u ininiwān, o'ō'widac udinān:  
 "Wāntcisagaswā'i'nagu'k kāwīn kīnawint kitōgimāwisimin. Ka-  
 'kina kītcipimādisinān ugimāwi. Agataga, unā'kunititā āgi'u'gi-  
 māwit. O'ō'widac kīgaca'kamōnānān āgi'u'gimāwit, o'o' ā'tāg."

"Ānīc, wa'a'wisa ta'u'gimāwi."

10 Pācig mīnawa inini kāgīgītut: "Kikīpādīsī, kāwīn tā'u'gimāwisī  
 a'a'u. Ānīc, wa'a'wisa ta'u'gimāwi, mī wa'a'u nābwā'kāt."

Pānimā'u'gu pājig inini wāndcipāsingutcisāt ājinawandandān  
 i'i'u waca'kāmūnitīwāt. Ājinawantamint kīwā<sup>a</sup>, a'a'u kānawandandān-  
 dānk. Mīsa kīwā kā'i'cikidiskanusāt 'i'i'u nāwundandangibān.  
 15 Ningutci kīwā<sup>a</sup> kībimi'a-'tāni 'i'i'u nāwandandangibān. Mīsa'  
 kīwā<sup>a</sup> kā'i'jimīgātiwāt ājiga'kinaku imā āyāwāt. Mīsa kā'i'ji-  
 pōni'i'tiwāt.

"Mīsa kīnawint i'i'u tcikakībātisiyāng, mīsa' kīnawint ānimuc  
 kīgātīgōmin. Mīsa' kīnawint tcimāmawikībātisiyānk. Mīdāc  
 20 igu nā'kwā'kutātiyāngin tcimikātiyāng. Kāwīn wīn awiya tatō-  
 tātisī. Mīdāc i'i'u kīnawint kīkakībātisiwininān āndōtāguyāng."

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<sup>1</sup> Told by Mādcigābō of Leech Lake.

## 76. BALL-BEING.

A being shaped like a ball was living (there). He desired to ease himself, whereupon he went out of doors. As he was constipated, he therefore failed in his efforts. Accordingly then he was killed (by his own incapacity). Whereupon the buttocks of the ruffed grouse. . .

## 77. WHY DOGS FIGHT, AND WHY PEOPLE ARE ENVIOUS.

A certain man was revolving matters over in his mind: "Now, I am going to invite the people for a smoke." Whereupon he sent for the men, and this he said to them: "The cause of my inviting you for a smoke is that you and I have no chief. All that live (on earth) with you and me have a chief. Therefore let us decree among ourselves who shall be chief. And this we will give him to swallow who is to be the chief, this thing that is here."

"Why, let that one yonder be chief!"

Another man spoke, saying: "He is a fool, a chief that one could not be. Why, let that one yonder be chief, he that is wise!"

Then of a sudden one of the men, leaping up from his place, seized in his mouth that which they had to be swallowed. Then it is said some one fastened teeth on him, on him that had swallowed it. Thereupon he quickly dropped from his mouth that which he was going to swallow; aside then, they say, lay that which he was going to swallow. Accordingly, so the story goes, one with another began fighting, all they that were there at the time. And then they left one another alone.

"Therefore shall you and I be fools, whereupon you and I shall be called dogs. And now you and I shall be fools above all fools. So accordingly, whenever we meet together, then shall we begin fighting one with another. No other beings shall treat one another so. And this is what we have brought upon ourselves because of our foolishness."

Midac i'i'u wāndcimigātiwāt igi'u ʔanimucaḡ wābamangwā;  
midac kiwā<sup>a</sup> i'i'u wāntcimigātiwāt nā'kwäckutātiwāt igi'u ʔani-  
mucag. Awāgwān kā'kuntamugwān 'i'i'u wāntci'kutātiwāt. Misa-  
'paṇā katan-i'ciwāba'k. Midac kiwā<sup>a</sup> wāndcikicāwānditit 'a'a'u  
5 pāmādisit wī'u'gimāwit.

Mi-i'u ā'kōsit.

#### 78. TĀSHĀ<sup>a</sup>, WHO WAS A POOR MAN

(Tācā<sup>a</sup> kā'kitimāgisit inini).

Tācā<sup>a</sup> ōṣan pimādisiwaṇ kayā inī'u uḡin; nīciwa<sup>s</sup> i'i'u usayā<sup>a</sup>ya<sup>s</sup>.  
Misa' kagā't ā'pidci kitimāgisiwaḡ. Ki'tigāwaḡ, nībiwa ki'tigā-  
waḡ. Midac 'i'i'u ayābi'ta nībininig ā'pitcigu mī'kugininiwaṇ  
10 inī'u uḡi'tigāniwān. Ā'pidcigu minwāntam a'a'u a'kiwā<sup>a</sup>zī mī'ku-  
ginini'k inī'u ki'tigāṇan. Ningutingigu ā'pidci kigicāp owābaṇ-  
dāṇan uḡi'tigāṇan, misa' i'i'u kigimōtimint. "Awāgwānigic ācic-  
tcigāt?" ināndam. Kāwīn pimi'kawāsiwaṇ. Tābi'kaṭinig ubāc-  
kisigaṇ udōdā'pinān; āji'a'kaṃawāt kāmōtimigut. Cigwa pītā-  
15 baṇini ājinibāt. Kwäckusit paḡā-i'nābi uḡi'tigāning; misa' minawā  
ki'kimōtimint oki'tigān. Intawā kiwā tibātcimu'tawāt i'i'u  
unītcānisa<sup>s</sup>: "Misa i'i'u minawā ki'kimōtimigōyank, intawā  
kīni'tamawā a'kaṇdō'käg."

Kagā't ānitibi'kaṭinig a'i'nini mādcā. Misa' nāsāb kayā wīn  
20 ācinibāt pātābaṇinig. Skwātcībaṇ ka'kina igi'u ininiwaḡ misa'  
untcita nibāwāt ānu'a'kaṇdōwāt.

Midac ā'ta Tācā<sup>a</sup>, kāwīn ma'ci a'kaṇdōsī. Cigwa ānitibi'kaṭinig  
mādcā ʔwi'a'kaṇtōt. Cigwa pīdābaṇim, kāwīn kaṇagā uḡi'kān-  
da<sup>a</sup>sīn tciwīnibāt. Ninguting inābit awiya owābaṃān pītciṣānit,  
25 midac i'i'u ācipōnīnit imā<sup>a</sup> ki'tigāning. Āji-i'cāt paḡu ācipāskiswāt.  
Paṣigwa'ō'wān; ājipaḡitcwābinang upāckisigaṇ ājinō'pinānāt. Kā-

And this is why the dogs that you and I see fight (so) among themselves; and this they say is why the dogs fight among themselves when (ever) they meet together. It is not known which one swallowed that thing over which they fought among themselves. That is the way it will always be. And they say this is a reason why people are envious of one another as to who shall be the chief. That is as far as (the story) goes.

#### 78. TĀSHĀ<sup>a</sup>, WHO WAS A POOR MAN.

Tāshā's father was living, and so was his mother; two were his elder brothers. And now, in truth, they were very poor. They tilled the ground, and much they tilled. And so, when the summer was halfway gone, exceedingly fine did their fields look. And highly pleased was the old man, that the (crops of the) fields looked (so) promising. Now, very early one morning he looked at his fields, whereupon (he found that) he had been robbed. "Who in the world did it?" he thought. (He saw) no sign of any tracks. When night came on, he took up his gun; then he lay in wait for the one that had robbed him. The dawn was beginning to appear when he fell asleep. On waking from sleep, he wandered about his field, looking; and so again (he found that) he had been robbed (of things in) his field. Accordingly back home he went to tell the news to his children. "And now again we have been robbed, so therefore it is your turn to keep watch."

In truth, when night came on, the man departed. And then in the same manner he also fell asleep at the coming of dawn. In due course of time all the men did the very same thing, falling asleep when they tried in vain to keep watch.

There was Tāshā<sup>a</sup>, he had not yet watched. When night came on, he departed to go keep watch. When the dawn came, he had no desire at all to sleep. By and by, while looking about, he saw something come flying into (the field), and then (saw it) alight in the field. On going up close to it, he shot at it. (He saw) it fly up;



gä't kici'kā. Kumāgu a'pī kəṇawābāmāt ʔanimisānit; intigu  
wīnipāngicin ācinawāt. Kägä't ʔanicipāngicininit ʔjimādcipa'tōt,  
ki'tci ʔnigu'k mādciba'tō. Cigwa owābandān kā'i'cipāngicininit;  
kuniginin mīgu i'i'ū kā'i'cipō'kiwābickāminit i'i'ū a'ki; mīgu i'  
5 kayā wīn ʔcipīndcikwāckwānit. Kumāgu a'pī papimagōtcink  
owābandān tibickō wāsāyānig. Inābit ʔnimibisōwān. "Kāwīn  
nintapōni'ā'sī," ināntām. Cigwa udābābandān pājik i'i'ū a'ki.  
Cigwa ʔndāci' pāngicinowāt, mīgu imā ʔdāna ayānig. Mīsa'  
ʔcita'kunint imā ʔndāci'a'kakacā'kāng; mī'i'mā uci'ctigātānig  
10 i'i'ū a'kə'kajā ki'pāngicinink. Mīsa kīmīntcima'pinit.

Cigwa ʔjikāgwātcimint a'a'ū pināsi kīpāskisunt. "ʔnicāgu  
ningīpāskisu'k." Mīdac i'i'ū ʔjikānōnint: "Kāwīn kəṇābāt  
ʔnicā kītābāskisugusī a'a'ū Tācā'."

"Tāga, tanāsi'kawā."

15 Cigwa kī'pīndigāwag ʔjikāgwātcimint: "Wāgunān kā'ū'ntci-  
pāskiswāt wa'a'ū pināsi?"

"Kā, nībiwa kimōti ki'tigan, mīdac i'i'ū kā'ū'ntcipāskiswāk."

Udigōn ugimān Tācā': "Mī gwaya'k kīpāskiswāt. Nōngum  
ʔno'kātcigān kīgāmīnigō kayā a'a'ū cōniyā."

20 Mīsa cigwa; ʔnic ā'pidci kitimāgisi, pīguckāniwān uta'i'imān.  
ʔcigītcikunayā'i'nt, ʔjiptsi'kamōnint ini'ū pīsikigāṇān, ā'pitci  
minwāntām. Kägä't nībiwa mīnā ʔno'kātcigān kayā ini'ū cōniyān.  
ʔjikānōnint: "Tācā', mī'i'ū kīcpīn kacki'tōyān tcikīwāyān ici-  
kiwān."

25 Kägä't kīwā, mīyā'ta ucōniyāman kāwāwināt. Kā'tagwicink  
ōsān ʔndānit mīsa i'ū omīnān ini'ō'sān ini'ū cōniyān. Cigwa uganō-

then, flinging away his gun, he chased after it. Truly with speed it went. Watching it for some time, (he beheld it) as it went flying away; as if it would fall was the way it seemed to him. In truth, when (he saw) it coming down to the ground, he started to run; with full speed he started running. In a while he saw where it descended; behold, it was a place where it had gone straight through the earth; accordingly then he too leaped in. While for some time he was dropping through space, he saw something that seemed like light. As he looked, (he saw something) falling through the air. "I would not give him up," he thought. In a while he came in sight of another country. Now, at the place where they alighted, right there was a town. Thereupon he was made captive at a place where charcoal was being made; for at the place where charcoal was made he fell. And then he was bound with cords.

In a while the bird was asked how he came to be shot at with a gun. "For no cause I was shot." Thereupon he was told: "Not without cause, perhaps, would you have been shot at by Tāshān."

"Come, let him be sent for!"

Presently in were they come, when he was asked: "For what reason did you shoot at the bird!"

"Why, much he stole from the field, and for that reason I shot at him."

By the chief was Tāshān told: "It was right that you shot at him. This day shall you be given goods and silver."

So thus it happened; for he was very poor, in tatters were his garments. When he was made to undress (and) was then arrayed in the clothes, very happy he was. Truly much was he given in goods and silver. Then he was addressed: "Tāshān, therefore, if you are now able to return home (by the way you came), you may go back."

To be sure, back he went, and only his silver he took home. When he was come at where his father dwelt, then he gave his father the silver. Presently he was addressed by his elder brother

nigōn usayā'yan: "Tcicā",<sup>1</sup> kanabātc kigikimōtinan a'a' u cōniyā." Misa' tibātcimut kiminint ini' u cōniyān. Kāwāsa; misagōntcita i'i' u nicki ā t i'i' u usayā'ya.

Wāyābaninig mādcāwa<sup>2</sup> usa'yāya<sup>3</sup>, kəbāgijik ināntōwa<sup>4</sup>. Mi-  
 5 nāngwana kitciwāni' kān kī'ō'ci' tōnit. Kigicāp, "Tācā",<sup>5</sup> utigō<sup>6</sup>  
 usayā'ya<sup>7</sup>, "mādcātā tcikī'ō'sāyank!" Kumāgu a'pī tāgwuci-  
 nuwāt owābandān i' u ki'ciwāni'kān. Āji' u' ti' tinint Tācā", usayā-  
 ya<sup>8</sup> udōti' tinigō; ācipindcwābinigut i'i' mā<sup>9</sup> wāni' kāning. Kāgā' t  
 unāwābandān i'i' u kā'pāngicink; ānutā' taganābit, kāgā' t nāwi-  
 10 ināgwātini. Pā' kātē icinīnkwā' kāmīgā' i' kātānig i' i' witi kā-  
 u' ntcipindcipisut. Misa' pānā mādwā' i' cimātcānit, ānuwī' kwā-  
 tci' o' ; ā! kāwāsa kacki' u' si. Midāc iwiti tibātcimowāt, ini'ō' siwān  
 tibātcimu' tawāwāt: "Misa' pān a'a' u nicimānān kiwāni' ā' ngit."

Ānic mīsa i'i' u cigwa ki' tcimānāntāng a' a' kiwā' zī. Kāgā' pī  
 15 ningutci icimādcā a' a' kiwā' zī ānigu' k wāwīp. Kayāgu mintimōyā  
 mōcāg mawī. A' pī mātāsugunāgātinig kāmādcāwāt ānōtcigu  
 pāpāmawiwāt. Ninguting a' u mintimōyā āni' o' ki' kiwipagiso. Pā-  
 māgu māgwāmawit awiya onōntawān kigitunit. Anāma' kāmīg  
 udani' tawān: "Ningā! omā nintaiyā!" unisitu' tawān inugwisisañ.  
 20 Ki' tci ānigu' k pīpāgi kānōnāt ini' u unābāman. Cigwa pīdāsā-  
 musāwan. "Nāckā guca! Awiya kuca mādwāgigito o' o' mā  
 ānāma' kanig."

saying: "Tcīshā<sup>a</sup>,<sup>1</sup> perhaps you stole the silver." Accordingly then he related how the silver had been given him. But (the story would) not (pass); furthermore, it was fated that he should anger his elder brothers.

In the morning departed his elder brothers, all day long were they gone. It happened that a great pit they had made. In the morning, "Tāshā<sup>a</sup>," he was told by his elder brothers, "let us go on a hunt for game!" And when some distance they were come, he beheld the great pit. Then was Tāshā<sup>a</sup> seized, by his elder brothers was he seized; then he was thrown into the pit. Truly far up could he see from where he came to rest; as he tried in vain looking upward, truly hopeless seemed the distance. To make it so that he might not get out of the place where he fell through, it was covered over again. And when the sound of them was heard going away, he tried in vain to get out; but, alas! it was impossible for him to succeed. And then over at yonder place they related the news, to their father they conveyed the tidings: "Now gone is our little brother, whom we have lost."

Naturally, therefore, then in great sorrow over it was the old man. At last off somewhere went the old man in great haste. And the old woman all the while was weeping. When ten days had passed, then gone were they to wander about crying. By and by the old woman dropped down upon her knees by the way. And suddenly, while she was crying, she heard the sound of some one speaking. From beneath the earth she heard some one's voice: "O my mother! here I am!" She recognized the voice of her beloved son. At the very top of her voice she called aloud, speaking to her husband. Presently he came walking hitherward. "Now, hark! Somebody can really be heard speaking below the earth here."

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<sup>1</sup> A variant; Cīcā<sup>a</sup> or Tcīcā<sup>a</sup> in the Leech Lake dialect. In the English translation most of the variants have been normalized to Tāshā<sup>a</sup>. [Corruption of French Petit-Jean.—T. M.]

Kägä't nantutank a'a'u a'kiwä<sup>2</sup>zi mädwägägitōwan; unisitu'ta-  
wän iniyugwisłsın. Kägä't minwāntam a'a'u a'kiwä<sup>2</sup>zi. Midac  
i'i'u äjimädcı'tawāt mō'kawāwāt ini'u ugwıstıwän. Kägä't nā-  
wināgusiwan a'pı kāmō'kawāwāt. Midac i'i'u pımina'kwän äji-  
5 pōna'kiyābikınamowāt, mısā' äjikackı'ā-wāt. Kägä't minwān-  
tamōg. Äjikiwāwāt.

Kātagwicinowāt, kāwın abisiwa' usayā<sup>2</sup>ya<sup>2</sup>; cigwa wānāgucik  
tagwicinōg iği'u ininiwag, ā'pidcisa' aḡatciwag iği'u ininiwag.  
Tājā<sup>2</sup>n äjikigitut: "Ambāsa, kāgu' wi'kā minawā dōtawicikāgun  
10 kā'tōtawiyag. Kōsinān cawānımi'k. Kamininınlm a'a'u cōniyā  
kayā i'i'u aḡo'kātcıḡan o'ō-witi kāmıniḡōyāmban. Kıga-i'ciwi  
tcıwinınlm."

Äjimädcāwāt mawātısāwāt inōḡimān. Mısā' tcinıbiwa mināwag  
i'i'u aḡnō'kātcıḡan. Äji'ā-watāsowāt. Kägä't nıbiwa aḡnō'kātcıḡan  
15 āndāwātōpaḡamiwitōnāwā. Kā'kici'tawāt ka'kına āntāwāt a'tō-  
wāt, kägä't minwāntamōg iği'u ininiwag; kayā a'a'u a'kiwä<sup>2</sup>zi kägä't  
minwāntam. Mısā' i'i'u cigwa kayā äjimināwāt ini'u cōniyān  
a'kiwä<sup>2</sup>ziyan, kayāgu ini'u uḡiwān mināwāt.

Mısā cigwa kiki'tciminwāntamuwāt iği'u ininiwag. Äjikigitō-  
20 wāt ininiwag: "Tājā<sup>2</sup>n, mıḡu i'i'u kā-i'ciki'tcicawānimıḡōyan i'i'u  
ki'tciwānātısiyan, nıbiwa ayāyang i'i'u aḡnō'kātcıḡan kayā a'  
cōniyā. Wāban kıḡamädcāmin tcıḡi'ō-dāyang, mıḡu i'i'u kā-i'cini-  
siyang."

Wāyābaninıḡ äjimädcāwāt ödānāḡ icāwāt. Cıgwa udiciwāwag.  
25 Kägä't ödāna odābābandānāwā; uḡi'kānimāwān kā-ū-tamāwāt  
ini'u uḡimān; nısiwa' udānisini, midac ini'u māwudısāwāt.

Änıc ā'pidci nibātisi a'a'u wāsımā-i'māwint. Udināwān: "A'pıḡu  
kıḡā-i'ḡōyang tcıwisiniyang, mıḡu i'u ickwā'tāyang wısinıyang mı  
kayā kın kā-i'cickwā'tāyan. Ayāḡwamıslı!"

30 Cıgwasā' aḡimädcāwag. Cıgwa wābāmāwag. "Pıwitāḡ!" inā-  
wag. Mısā' ḡāḡāt ināwag: "Mı-i-mā<sup>2</sup> a'a'u nintōḡimāminān icipın-  
dıḡāyu'k."

Sure enough, when the old man listened, (he heard) some one speaking; he recognized the voice of his dear son. Truly pleased was the old man. Thereupon they set to work uncovering their dear son. In truth, he appeared as if a long way down when they had uncovered him. Accordingly then a cord they let down into the hole, whereupon they were then able to get him out. Truly happy they were. Then they returned home.

When they had arrived, not at home were his elder brothers; when it was evening, home came the men, and very much abashed were the men. Tāshā<sup>a</sup> then spoke, saying: "Now, never again do to me what you did to me. Upon our father do you have pity. I give you the silver and the goods that were given to me at yonder place. I will go thither with you."

Then they departed to go visit the chief. Whereupon a great deal was given them in the way of goods. Then they hauled it away. In truth, they fetched much property home. When they had finished storing it all away in their home, truly happy were the men; and the old man was truly happy. Thereupon then they also gave the silver to the old man, and to their mother too they gave it.

Thereupon then greatly pleased were the men. Then spoke the men, saying: "Tāshā<sup>a</sup>, therefore shall we hold you in great esteem for the great wealth we are in, for the abundance we have of goods and of silver. To-morrow we will set forth upon a visit, and there shall be three of us."

On the morrow they then set out to go to a town. In a while they came (among some people). In truth, in sight of a town they came; they knew the chief whom they were to visit; three were the number of his daughters, and he was the one they were to visit.

Now, very much of a glutton was he that was their younger brother. They said to him: "Now, when we have food given us to eat, the moment we stop eating, that is the time you should also stop. Be on your guard!"

In a while they were on their way. Presently they were seen. "Visitors!" others said of them. And then, in truth, they were told: "At yonder place, (where) our chief (lives), do you enter in."

Mi gägä't nisiwa<sup>s</sup> udānisiwā<sup>s</sup> kayä ini uwiwān a'a<sup>u</sup> a'kiwā<sup>zī</sup>.  
Kägä't kigitōwan ini<sup>u</sup> a'kiwā<sup>zī</sup>·q·n: " 'Ā'a<sup>u</sup>, kīgä·i·'k īgi<sup>u</sup> pī-  
witäg."

Kägä't mādcī'tāwag īgi<sup>u</sup> i'kwāwag tcībā'kwāwāt. Abā'pic  
5 kāsīsā'kwāwāt mīgu imā<sup>n</sup> mi'tcisag tacwāgiwābinigātānig atō'pu-  
win. Kā'kijī'tāwāt, " 'Ā'a<sup>u</sup>, wīsiniyu'k!" ināwag īgi<sup>u</sup> ininiwag.

Kägä't wunābiwag. Unābi Tājā<sup>n</sup> tciwisinit. Pitcinagigu mayā-  
tantcigāt a'a<sup>u</sup> Tājā<sup>n</sup> animumān ubimitōkickāgōn. "Mī'a<sup>u</sup> nisayā<sup>n</sup>  
twā'kiwābinit," ināntām. "Kāṇāḇatc ickwāwīsiniwag wāntcitō-  
10 'kiwābinit," ināntām. Mīsagu i<sup>u</sup> āci·i'kwābit. Ānugānōnigut  
wītci'kiwāya<sup>s</sup>: "Wisinin!" ānu·i'gut. Mīsa kāwīn pīnic ācickwā-  
'tānit usayā<sup>n</sup>·yā<sup>s</sup> wīsinit.

Ānic, mī cigwa ānitibi'katinig. Cigwa tacwāgiwābinigātāniwān  
ini<sup>u</sup> wābōyānān. "Mī·i·mā<sup>n</sup> kayä gīnawā tcibibāyāg," ināwag  
15 īgi<sup>u</sup> ininiwag. Āgāmickutā mīwiti āndacinibānit i'i<sup>u</sup> i'kwāwa<sup>s</sup>.  
Āyābi'tātibi'katinig ājikuckusit Tcījā<sup>n</sup>; ā'pidci wīwīsini. Āji·q·m-  
wātewābināt ini<sup>u</sup> usayā<sup>n</sup>·yān. "Nisayā<sup>n</sup>! ā'pidci niwīwīsini!"

"Kägä't mī·i·'u kā·u·ntci·i·kōyān kasāsintciwin. Intawā nānta-  
kimōtin kīgī·i·wāntāmān. Mīwāti umōtayābi'kunk kī'a·'tcigā-  
20 tāg i'i<sup>u</sup> wīsiniwin."

Kägä't pāsigwī kwīwisāns; kīmōtc āci·i·cāt ācimi'kānk i<sup>u</sup> umō-  
daiyābi'k; ācipīndcipitōt i'i<sup>u</sup> umōtaiyābi'k, kägä't ācimi'kānk  
kāmītcit. Ā'pidci uminupī'tān i<sup>u</sup> wīsiniwin. Ināntām māgwa  
wīsinit: "Āmbāgic kayä wīnawā nisayāyag mītciwāt!" Kā'kq-  
25 naskibitōt nībiwa ācimādcāt icāt usayā<sup>n</sup>·q·n. Ā'pidci kāskitibi-  
'kātini, mīnāngwana imā<sup>n</sup> icāt i<sup>u</sup> i'kwāwa<sup>s</sup> nibānit. Mīnāngwana

There, sure enough, were the three daughters and the wife of the old man. Truly then spoke the old man, saying: "Well, feed the visitors."

Truly to work cooking started the women. When they had finished cooking the meal, then upon the ground was spread the cloth. After they had finished (arranging the food), "Now, then, eat!" the men were told.

To be sure, up (to the food) they sat. Up (to the food) sat Tāshā<sup>a</sup> to eat. And as soon as Tāshā<sup>a</sup> began eating, by the foot of a passing dog was he touched (on the back). "That is my elder brother nudging me," he thought. "That perhaps they have finished eating is why they are nudging me," he thought. Thereupon he sat back (from the food). In vain was he told by his brothers, saying: "Eat!" was he told, but to no purpose. But (he would eat) no more when his elder brothers then stopped eating.

Well, it was beginning to grow dark. In a while the blankets were spread (for them). "It is over there that you yourselves are to sleep," the men were told. On the other side of the fire was where the women were sleeping. When midnight came, then up from bed rose Tcīzhā; very anxious was he to eat. Then he woke his elder brother. "O my elder brother! very eager am I to eat."

"In truth it was on that account that you were reminded of your lack of (self-) restraint in time of want. Therefore you perhaps had better try to steal what we did not eat up. In yonder jar was where the food was placed."

Truly up to his feet rose the boy; stealthily then went he over to where he found the jar; when he put (his hand) into the jar, sure enough, he found (something) to eat. Very savory did he find the taste of the food. He thought while he ate: "Would that my elder brothers were also eating (this)!" After taking (as) much (as he could hold in his hands), he then started to go to where his elder brother was. Extremely dark was the night, and it so happened that where he went was where the women were asleep.



i<sup>u</sup> mi'tcitiyācininit ini<sup>u</sup> i'kwāwān. Ugañōnān: "Misa<sup>i</sup>, nackä kuca, kägä't wīngi' pugwät o'ō." Mīdāc omā<sup>a</sup> udōninink sinigunā-mawāt i<sup>i</sup>'u wīsiniwīn. "Mī·a·<sup>u</sup> nisayā<sup>a</sup> wayāsīngwācīnk," inān-dām. Mīdāc i<sup>i</sup>'u i·i·mā<sup>a</sup> utcītīnink sinigunā-mawāt i<sup>u</sup> wīsiniwān.  
 5 Māgwāgu sinigunā-mawāt pōgitiwān. Ājikigitut Tācā<sup>a</sup>': "Kicitāna kitināntām? Tā'kā guca." Mīdāc i<sup>i</sup>'u ācipāsigwīt Tācā<sup>a</sup>' mīnawā icāt i·i·witi wāntinānk i<sup>i</sup>'u mādciť.

Mīdāc i<sup>i</sup>'u ācikuskusit a·i·'kwā kāsīnigutiyanint i<sup>i</sup>'u wīsiniwīn. Ā'pidci kagwānisagāntām. "Mīnāngwana i<sup>u</sup> kīmītingwāmān,"  
 10 ināntām a·i·'kwā. Aci·ā·mwātcwāpināt ini<sup>u</sup> umisā<sup>a</sup>yan. "Nimi-sa<sup>a</sup>! nīmītingwām."

Ānīc ā'pidci utagatcitawāwa i<sup>i</sup>'u ininiwa<sup>i</sup>. "Nīcimā<sup>a</sup>, āyān-gwāmīsin! Nāsipīn. Awīgīsībigīnān ini<sup>u</sup> ā'pidcimoyānk ayān-gwāmīkākīwāgīnān, tawīntcīgāt ānīsāgīsī'tōyān. Kīcpln kuckusi-  
 15 wāt igī<sup>u</sup> ininiwāg kidābā'pī·i·gōmin."

Kägä't a·i·'kwā ājisāga·ā·nk kā'kākīwāgīnānk udai·i·mān. Sā-ga·ā·m āgāmīng icāt. Abā'pic kāwawānābit imā<sup>a</sup> nibī'kāng gīsībigīnāng udai·i·mān.

Mīdāc a<sup>u</sup> kwīwisāns cigwa tāwisinit, "Tāga," ināndām, "tāga,  
 20 mīnawā ningamādcī'tawāg o'ō<sup>u</sup> wīsiniwīn," ināntām Tājā<sup>a</sup>. Nīcō-nīntc ācipīntcīnī'kānit i<sup>i</sup>'iwā kīctci·o·mōtayābī'k, ā'tiwā! ācita-'kwāmīgut i<sup>i</sup>'u kī'tci·o·mōtayābī'k. Ājimādcāt icāt usayā<sup>a</sup>ya<sup>i</sup>. "Misa', nīnta'kwāmīgūn i<sup>i</sup>'u omōtayābī'k."

Āci·u·nickāt a<sup>a</sup>·<sup>u</sup> inini utānuwī'kwa'tawān ini<sup>u</sup> ocīmā<sup>a</sup>yan, kāwā-  
 25 sa ugackī'tōsīn. Kīmōtc ugañōnān ini<sup>u</sup> ocīmā<sup>a</sup>yan: "Nīcim! intawā sāga·ā·n. Iwiti ā'kubīga'k nāntawābām āstn tciwābickābī'kīsīt.

It so happened that with her buttocks exposed lay one of the women. He spoke to her, saying: "O my elder brother! just look here, truly delicious to eat is this." And so up at the other's mouth he held the food. "This is where my elder brother's face is resting," he fancied. But it was up to the (woman's) buttocks he was holding the food. And while he was holding the (food) up to her there, she broke wind. Then spoke Tāshā<sup>a</sup>, saying: "Too hot, do you think? Why, it is cool." And then, rising to his feet, Tāshā<sup>a</sup> returned to the place where he got what he had eaten.

Thereupon from sleep woke the woman who had been rubbed on the buttocks with the food. With exceeding disgust she felt in her mind about it. "It is possible that I may have eased myself while asleep," thought the woman. Then she woke her elder sister. "O my elder sister! I have eased myself while asleep."

Naturally much embarrassed were they in the presence of the men. "O my younger sister, do be careful! Go down to the water. Go wash what we have been lying upon. With care roll it up into a bundle, for it will smell when you take it out of doors. If from sleep the men should wake, by them would we be laughed at."

In truth, the woman then went out of doors after she had rolled her things into a bundle. She went out of doors to go down to the shore. When she was seated, then there by the water she washed her things.

And when the boy had eaten enough, "Now," he thought, "now, next I am going to take them this food," thought Tāshā<sup>a</sup>. When with both hands he reached into the big jar, alas! he was caught fast by the great jar. Then he went over to where his elder brothers were. "O my elder brother! I am caught fast by this jar."

Then, waking up from sleep, the man tried to pull his younger brother loose from it, but not at all was he able to do so. In secret he spoke to his younger brother, saying: "O my younger brother! you had better go outside. Yonder by the edge of the water go

Mīḍac a<sup>a</sup> asin mī-i-mā<sup>a</sup> icibi' kusitōn i'i<sup>u</sup> omōtāyābi'k. Ayāngwā-  
misīn! kīgaki' kānimigunānig ōgō<sup>u</sup> i'kwāwag."

Mī-i<sup>u</sup> kägä't kānicisāga·ā·nk. A<sup>a</sup> gwīwisāns ājināsibīt. Ānī-i-nā-  
bit ā' kubīgātinig, owābandān kägō wāsīdānig; āsin ināndām.

- 5 Kāwīndac. igu a-i'kwā mādabisi mägwā kisibiginank ini'<sup>a</sup>  
uda-i'imān. Inābit āwiya kibinitcikusaḡan nāḡatc ācicāgackīt.  
"Mīmāwīna a<sup>a</sup> nīngā, mīsa i<sup>u</sup> kiki'kānimit mītingwāmoyān."

Cayīgwa udāni nāsi'kawān kwīwisāns wāsīsunit, ki'tci·ā·nigu-  
'kidac ubāki'tā·o·wān umūdāyābi'k; kāwīn kḡnagā ubi'kwisitōsin  
10 i<sup>u</sup> omōdāyābi'k. Mīḍac kägä't mīnawā tci·ā·nigu'k pāki'tā·o·wāt.  
Mīḍac pitcīnag, "Nyā<sup>a</sup>, nīmāmā! kāwīn wī'kā mīnawā ningami-  
tingwāmusī!" Ānīc pipāgigu i'i<sup>u</sup> i'kidut, pā'kic kayā mawī.

Ambā, kägä't māma'kādāntām Tācā'. "Ni'tāgāgigitōwag nān-  
gwana igi<sup>u</sup> āsinīg," ināndām. Mīḍac i'i<sup>u</sup> āciku'pīt icāt imā<sup>a</sup> wīgi-  
15 wāmīng, udānigānōnān ini'<sup>u</sup> usayā<sup>a</sup>yan: "Nisai'<sup>a</sup>, kāwīn nimbī-  
kusitōsin iyōmōdayābi'k. Nintānupāki'tā·ā·n i'i<sup>u</sup> āsin. Nicing  
kāpāki'tā·ā·mān i'i<sup>u</sup> āsin ācīkīgītut āsin: 'Nīmāmā! kāwīn wī'kā  
mīnawā ningamītingwāmusī!' Māmā'kātc kīkidut a'a<sup>u</sup> āsin.

"Cī, mātcī·ā·nīm! kā'na awiya kīgī·ā·wīnīwānawāsi? Mī ici  
20 sāga·a·n, mātcī·ā·nīm! Āsīn nāntawābām, mī-i-mā<sup>a</sup> icipaki'tā·ā·n."

Kägä't ājisāga·ā·nk Tācā' owābandān āsin. Ājipa'ki'tā·ā·nk,  
mīsa' kägä't ubīgwisitōn iyōmōdayābi'k. Ācīkiwāt; kā'pīndigāt  
awānibān ini'kwāḡan.

Mīḍac i<sup>u</sup> wayābāninig cigwa mīnawā kisīsā'kwāwa<sup>a</sup>·i'i<sup>u</sup> i'kwāwa<sup>a</sup>.  
25 Mō<sup>a</sup>cag pā'piwa<sup>a</sup> i'kwāwa<sup>a</sup>. Kägä't āgātcī Tci·i·cā', ā'pīdci  
māncisi. Intawa tcibwāgisigā'kwānint ājīmādcāt kiwāt. Mīsa

seek for a rock that is very white. And then against the rock do you break the jar. Be careful! for we shall be found out by these women."

Thereupon, in truth, after he had gone outside, the boy then went down to the water. While looking about by the edge of the water, he saw something shining; a rock he took it to be.

And the woman did not move while washing her clothes. As she looked, (and saw) some one walking hitherward in the dark, lower down she then stooped. "That must be my mother, for now must she have found [me] out that I eased myself while asleep."

Already now was the boy coming up to the shining object, and with a very hard blow he dealt it with the jar; but not at all did he smash the jar. Thereupon, in truth, with a still harder blow he struck it. And then presently, "O my mother! never again will I ease myself while asleep." Now, with a loud voice she yelled when she spoke, and at the same time she cried.

Oh, truly astonished was Tāshā. "Why, these rocks must know how to talk," he thought. And then up from the shore he went his way to yonder wigwam, he went to speak to his elder brother: "My elder brother, I did not break the jar. I tried breaking it against a rock, but failed. After I had twice struck the rock, then spoke the rock, saying: 'O my mother! never again will I ease myself while asleep.' It is marvellous that the rock should speak."

"Why, wretch! have you not gone and beaten somebody to death? Therefore go on out of doors, wretch! Look for a rock, and against it hit (the jar)."

In truth, when out of doors went Tāshā, he saw a rock. When he struck it, then, sure enough, he smashed the jar. Then he started back; when he went inside, a woman was gone.

And so, when the morrow came, then again a meal the women cooked. All the while were the women laughing. Truly embarrassed was Tci'ishā, very ill at ease was he. Accordingly, before (the women) had finished with the cooking, he departed on his

i'i'ʷ cigwa wənimō'kigu kīmādcāwəŋ ini'ʷ ucīmā'i'wān. Kā'i'ckwā-wīsiniwāt igi'ʷ ininiwəg əjikiwāwāt. Kāwīn kəŋagə utatimāsiwāwān ini'ʷ ucīmā'i'wān. Ācitəgwicinowāt əntāwāt, mīsa i'ʷ pināwi-tcīt kī'ə'gōtānig.

homeward way. Therefore then in secret went their little brother away. When they had finished eating, the men then went back home. Not even were they able to overtake their younger brother. When they were come at where they lived, therefore then (did they behold) the buttocks of the ruffed grouse hanging aloft.



PLATE I.

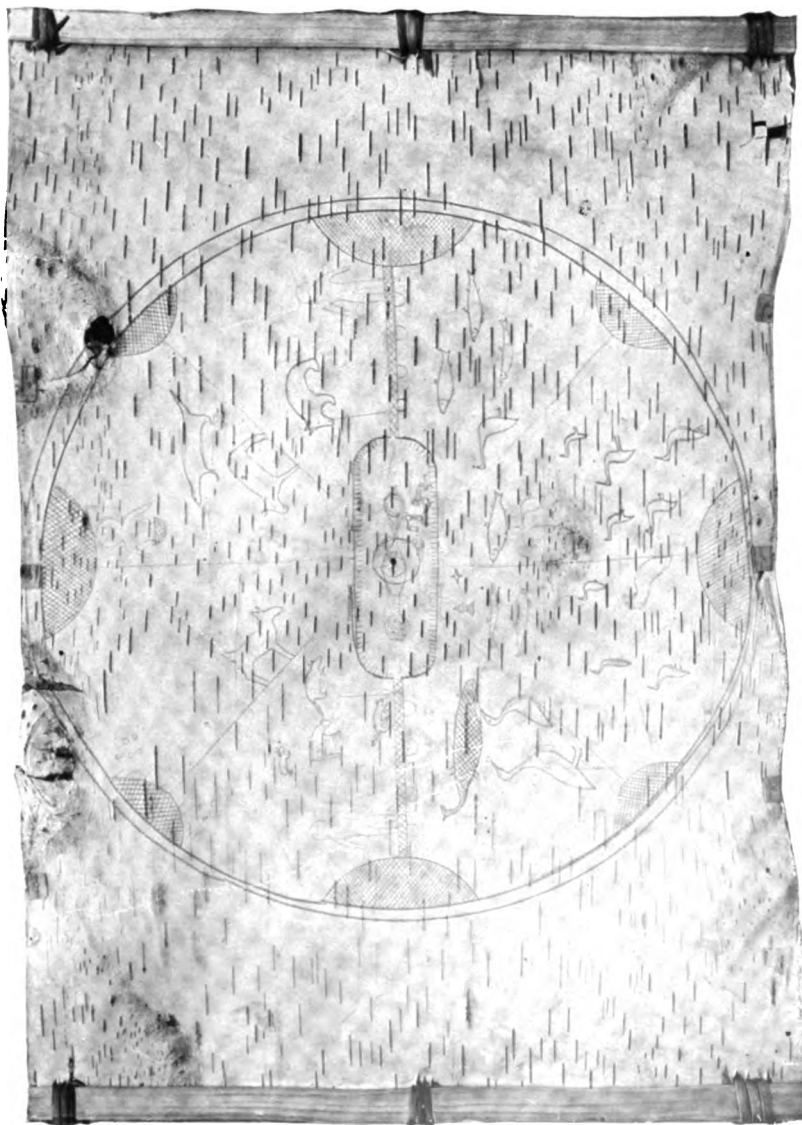


PLATE I. — BIRCH-BARK RECORD (see pp. 322-323).



PLATE II.

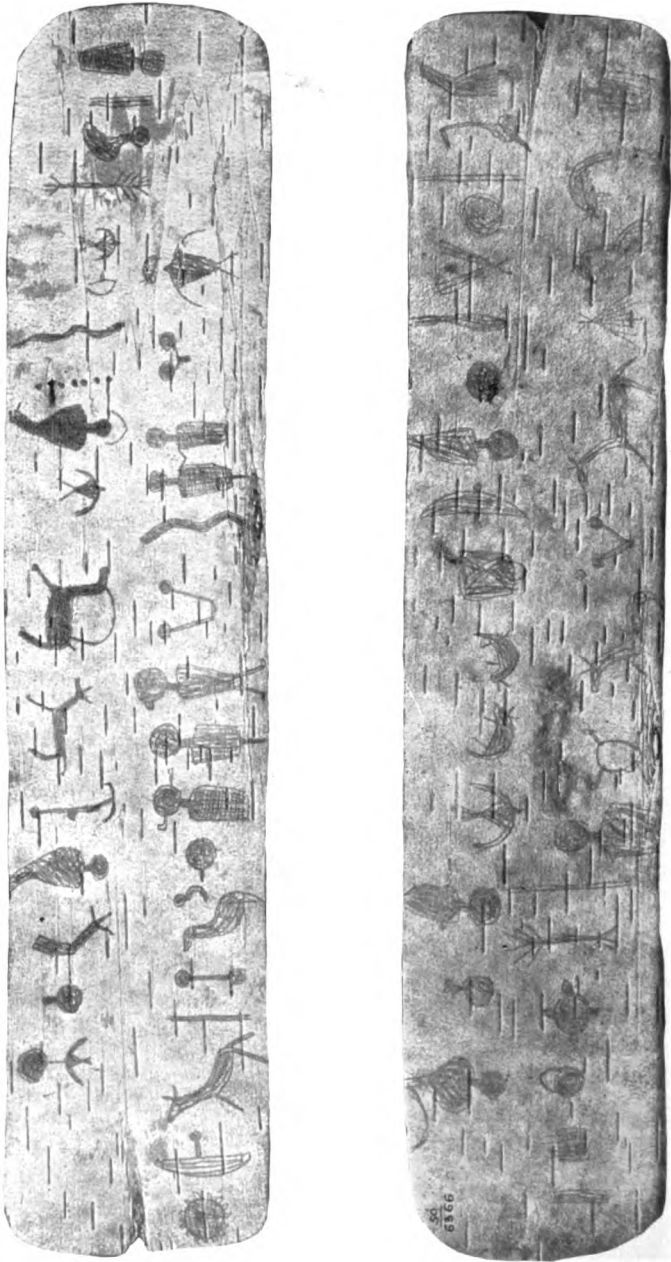


PLATE II. — BIRCH-BARK RECORD (see pp. 588-607).

## ERRATA ET ADDENDA<sup>1</sup>

### PART I

- p. 2.7, read *nōngum āninān*
- p. 16.1, read *mīsogu·i·i·"*
- p. 22.20, read *ōmi'tcigā*
- p. 34.3, 4, read *māmān*
- p. 34.26, read *nīwing*
- p. 36.5, read *līndīsiwq̄n*
- p. 36.6, read *wā\* wān*
- p. 36.7, read *kī'tci·o·gāwq̄n*
- p. 48.17, read *kigī\* gō\* imiwā*
- p. 52.20, read *pimādāgā'kuba·i·wāt*
- p. 60.8, read *'i·i·"*
- p. 64.17, read *'i·i·"*
- p. 64.20, read *undcila*
- p. 76.4, read *animowānuwicq̄n*
- p. 76.30, read *panāgu*
- p. 76.31, read *māmiskwa'kunānig*
- p. 78.2, read *cigwasa*
- p. 92.13, read *'māgicā*
- p. 92.17, read *awawa! Ambāsano*
- p. 96.21, read *kā·i·cītitibānā'kwa·u·gut*
- p. 106.16, read *tcisāgāwa·o·wāt*
- p. 116.17, this line should have been transferred to the top of p. 118
- p. 126.23, read *kā·i·gōyq̄mbq̄n*
- p. 140.6, read *Nimbi·i·cinica·u·gō*
- p. 162.9, read *Ni'tcīni'tcā*
- p. 166.18, read *īgi·"*

<sup>1</sup> These include some changes to Dr. Jones' manuscripts

- p. 168.10, read *ki'tcini'ka* or *ki'tcini'ka*
- p. 172.20, read *Kā'kicilōd*
- p. 176.1, read *nikānsa*<sup>s</sup>
- p. 188.15, read *kwāskunigwān mī'a''<sup>s</sup> kāwīdigāmāl*
- p. 192.3, read *Ningutingigu*
- p. 192.17, read *miciwulcig*
- p. 194.27, read *mici'u'dcīg*
- p. 196.3, 6, read *mīci'u'dcīg*
- p. 196.18, read *nimqnilō*<sup>i</sup>
- p. 206.8, read *ki'tcigami* or *ki'tcigami*
- p. 211, read "big sturgeon" (twice)
- p. 213, read "big sturgeon" (three times)
- p. 222.1, read *Ājikanōnāt wīwq̄n*
- p. 222.7, read *Babī'tcīn* or *Babī'tcīn*
- p. 240.28, *Rāmōdtigisinit* is a faulty form which the editor cannot correct (read *kāmōdcigisinit*)
- p. 248.17, read *a'kiwā'zima'ī'ngq̄nq̄n*, and similarly elsewhere
- p. 248.23, read *kīmīnin* or *kīgāmīnin* (?)
- p. 290.15, read *īniyōsq̄n*
- p. 340.7, 10, read *māgisīwāc*
- p. 350.13, *undcipq̄sigu'ō'wq̄n* is a wrong form; probably *undcipq̄sigwa'ō'wq̄n* is to be read
- p. 354.8, read *mādcī'q̄'nīm*
- p. 388.9, read *kī'pāmādi-*
- p. 390.24, 25, read *oyāngwāmīsin*
- p. 394.25, 26, read *wābima'kwq̄n*
- p. 394.29, read *wābima'kwa*
- p. 396.1, read *nigik*
- p. 396.4, read *mīciginābik*
- p. 396.16, read *Nī'jiwanidq̄c*
- p. 404.12, *bimōjskinisāt* is a faulty form; read *bimōsk-*, probably
- p. 404.18, read *tcigōgīnīl*, *mīnawā*
- p. 407, transfer the last line to the top of p. 409.

- p. 408.11, *ba·ō·dcīmininim* is wrong; probably *biga·ō·dcīmininim* is to be read
- p. 408.15, *Ranīmimin* is wrong; *kīganīmimin* is probably to be read
- p. 420.18, read *ma'kupimidā*
- p. 428.24, read *ki'tci'a'mi'kwqn*
- p. 438.7, read *ningīnisāg*
- p. 454.6, read *ini'*<sup>m</sup>
- p. 460.26, read *ājiwajiwaniikāt*
- p. 466.1, read *Ānīc*
- p. 474.6, 7, read *mādwāki'tcisagaswā·i'tiwāt*
- p. 488.13, read *ki'tcipā'pīnīku-*
- p. 490.12, read *nōngum*
- p. 490.13, read *minis*
- p. 492.19, read *Nānā'pādamqn*

## PART II

- p. 8.5, read *tābināgwq̄tinig*
- p. 12.26, read *pīnā'kwā·u·diwāt*
- p. 14.24, read *kāwīn*
- p. 18.3, read *Mī'a·we*
- p. 20.1, read *ningīki'tcipawālcikā*
- p. 26.5, read *Kīcpindq̄c*
- p. 30.13, read *Inābit dq̄c*
- p. 30.23, read *Acāwujāwāskukāskitāsāpisun*
- p. 34.26, read *o'k*
- p. 52.4, read *kō'kumis*
- p. 54.6, read *ki'tcimā-dcība'tōd*
- p. 56.20, read *ninwīnōnā*
- p. 62.6, read *kā·i'ji-mādcāwāt*
- p. 64.4, read *mqlābiki'tcigami*
- p. 74.20, read *mīcināmāwqn*
- p. 77, translation doubtful at end of fourth and fifth paragraphs
- p. 90.18, read *a'kiwā'jī·i'c*

- p. 94.24, read *kāciłñā*  
 p. 102.6, read *cayīgwa*  
 p. 104.19, footnote belongs to *nqmqdabit*  
 p. 110.12, read *ijādā\**  
 p. 115.22, omit hyphen in *yā\*ha*  
 p. 116.23, read *Mīnawā*  
 p. 116.23, read *i'kidowqg*  
 p. 122.16, read *ānawi mīnawā*  
 p. 122.21, read *Nāngawisāga·i·gqning*  
 p. 124.24, read *kā·i·ji·o·dābānqg*  
 p. 128.5, read *mē·i·dqg*  
 p. 130, heading and l. 12, read *mackīgimin*  
 p. 130.20, read *maqkigimīn*  
 p. 132, heading, read *Małci'kiwis*  
 p. 132.3, read *mī·i·sa'*  
 p. 136.7, read *oji'tōn*  
 p. 150, heading, read *gayā*  
 p. 152.22, read *'a\*a\**  
 p. 160.6, read *nōngum guca*  
 p. 164.10, read *miskwāpi'kidānig*  
 p. 174.18, footnote belongs to *omā\**  
 p. 198.11, read *Ayāngwānisin*  
 p. 202.28, read *Nibiwa*  
 p. 226.16, read *odānqgikqñōnān*  
 p. 234.1, read *kāwīn*  
 p. 246.26, read *ogī·o·disigōn*  
 p. 252.12, read *ini'\**  
 p. 256.15, read *gayā*  
 p. 258.15, read *kā·i·jimādcī'kwqjiwāwāt*  
 p. 262.18, read *kī'lcigqamīng*  
 p. 270.5, read *ōgō'\** *nindānisqg*  
 p. 274.9, read *gwīwisāns*  
 p. 278.1, read *niwīwisin*

- p. 280.16, read *dcinibāstwag*  
 p. 292.8, read *ini'' ma'kwan*  
 p. 296.23, read *gu ijiwābat*  
 p. 306.8, read *kāwān*  
 p. 308.15, read *kicptn*  
 p. 316.16, read *mānugījiwāckank*  
 p. 323, No. 33, read *ānsikwag*  
 p. 360.9, read *ningatōlawā*  
 p. 372.26, read *tawunicicin*  
 p. 378.19, read *Pisindawiciyu'k!*  
 p. 380.6, read *Āyāsā*  
 p. 414.9, read *A'*  
 p. 428.14, read *omīnigōn*  
 p. 446.5, read ."  
 p. 454.3, read *mīsa'*  
 p. 466.1, read *pā'kic*  
 p. 524.18, read *mīgāciciyu'k*  
 p. 538.6, read *kīgāpicigwāntawā*  
 p. 584.14, read *ulci'tcāgwan*  
 p. 608.5, read *nīn nī'tqm*  
 p. 620.18, read *Mīsa'*  
 p. 624.23, read *āci-ōmbickānit*  
 p. 686.5, read *āndac bibōnicit*  
 p. 696.15, read *imā''*  
 p. 704.7, read *Kīwātinunk*  
 p. 704.9, read *ānā'kwālcit*  
 p. 706.6, read *pīgiskamidiskāsiwag*  
 p. 728.6, read *kī'tcigāmīng*

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